

Determinants Of Purchasing Intention Toward Halal-Certified Food Products Among Young Muslim Consumers In Selangor

Raudha Md Ramli

Faculty of Economics and Management,
Universiti Kebangsaan Malaysia, Selangor Darul Ehsan,
Malaysia

Nadiyah Mahmad Nasir

Faculty of Business & Communication,
Universiti Malaysia Perlis, Kampus UniCITI Alam, Perlis,
MALAYSIA

Wan Anura Wan Nazimuddin

Faculty of Business and Management,
Universiti Sultan Zainal Abidin (UNiSZA), Terengganu,
Malaysia

Abstract: *This study employs the Theory of Planned Behaviour (TPB) to investigate the determinants influencing the intention of young Muslim consumers to purchase halal-certified food products in the Petaling District of Selangor. The TPB framework comprises three core constructs, namely attitude, subjective norms, and Perceived Behavioural Control (PBC), which are used to explain behavioural intention. A total of 143 valid responses were obtained through purposive sampling using a structured questionnaire. Descriptive and inferential statistical analyses, including normality assessment, multicollinearity diagnostics, and multiple regression, were conducted using Statistical Package for the Social Sciences (SPSS). The results indicate that all three TPB constructs significantly and positively predict consumers' purchase intention toward halal products. Among these, attitude and PBC emerged as the strongest predictors. In contrast, subjective norms showed a weaker yet still positive influence. The findings reaffirm the applicability and robustness of TPB in explaining halal purchasing behaviour among young Muslim consumers. Overall, the study highlights the importance of personal conviction, perceived ease of purchasing halal products, and social influences in shaping halal consumption choices. These insights offer valuable implications for halal industry stakeholders and policymakers in enhancing halal awareness initiatives and bolstering consumer confidence in halal-certified products.*

Keywords: *Theory of Planned Behaviour (TPB); halal-certified food products; purchase intention; attitude; subjective norms; perceived behavioural control; Young Muslim consumers*

I. INTRODUCTION

The global halal industry has expanded rapidly in recent decades, driven by the growing Muslim population, rising awareness of halal integrity, and increasing demand for hygienic, safe, and ethically produced food. As of 2020, the global Muslim population reached approximately 2.0 billion, accounting for about 26% of the world's population, and this trend is expected to continue with steady growth in the subsequent years^{1,2}. This demographic shift has strengthened the global halal economy, particularly in the food and

beverage sector, which remains the largest and most dynamic segment of the halal market³. As halal consumption is an integral aspect of daily life for Muslims, ensuring compliance with Islamic dietary laws has become increasingly important for consumers, industry players, and regulatory authorities.

The food industry worldwide is becoming more responsive to consumers' lifestyle preferences, including health consciousness, ethical sourcing, and religious requirements. The demand for halal-certified products is no longer limited to Muslim-majority countries such as Malaysia, Indonesia, and the Middle East. Instead, halal-certified food products,

fashion, tourism, pharmaceuticals and Shariah-compliant financial services have gained remarkable traction in non-Muslim markets, reflecting the globalisation of halal consumption⁴. This trend is linked to broader consumer expectations for quality, cleanliness, transparency, and safety, which align closely with halal requirements⁵.

The halal food industry is expanding at a faster rate compared to the conventional food sector, with increasing participation from multinational corporations, retailers, and international certification bodies. This growth is supported by rising consumer awareness regarding halal authenticity, particularly following global food scandals that have raised concerns about traceability and contamination. For many Muslim consumers, halal certification serves as a trusted indicator that products comply with Islamic guidelines and meet high standards of hygiene, processing, and safety^{6,7,8}.

Moreover, the purchasing power of Muslim consumers has increased significantly, supported by demographic expansion and rising income levels. Young Muslim consumers, in particular, are becoming more selective and informed about halal status due to greater access to information through digital platforms and social media^{9,10}. This group is highly aware of halal-related issues. It actively seeks out halal-certified outlets, products, and brands to ensure compliance with their religious obligations. Consequently, halal certification and branding have emerged as crucial strategies for enhancing consumer confidence and influencing purchase intention.

In the Malaysian context, where halal governance is robust and consumer sensitivity to halal status remains high, understanding the behavioural determinants that influence halal purchasing decisions is essential. As halal-certified food products become increasingly accessible, it is essential to examine the psychological and social factors that influence purchase intentions among young Muslim consumers. This study adopts the Theory of Planned Behaviour (TPB) to investigate how attitude, subjective norms, and Perceived Behavioural Control (PBC) influence the purchasing intention toward halal-certified food products in Selangor.

PROBLEM STATEMENT

This study aims to investigate factors of purchasing halal status products in the food industry among the young Muslim generation, as some issues about fake halal verification or misleading statements have arisen in Malaysia, such as fake halal logos and halal certifications arising in the industry or companies that want to take an easy way to gain profits. Roslan¹¹, MalayMail¹², and Bernama¹³ reported that several cases of restaurant operators misusing halal certificates have recently emerged. Some were discovered displaying expired certificates, while others displayed certificates that had not been validated by the Department of Islamic Development Malaysia (JAKIM) or the relevant state Islamic department. This case occurred in Negeri Sembilan, Selangor, Kelantan, and Pahang states when auditors were conducting inspections to verify the halal status of premises.

JAKIM has issued a warning that any corporate body found guilty of attempting to mislead consumers regarding their halal status can be fined up to RM5 million¹¹. Issues about halal-certified food outlets arose in 2016 with confusing

statements of 'no pork' and 'pork free'^{14,15}. It should be noted that not all food industries run by Muslims have gained halal certificates from JAKIM. They are just gaining trust and confidence from customers that the food outlet is safe, healthy and clean. Some Muslim consumers are still not aware of this issue or take things for granted about the validity of halal status of food industry, as when the issue arises, they ignore and still buy the products without feeling *syubhah* or doubt. Therefore, this study seeks to answer these research questions:

- ✓ What are the factors influencing the purchasing of halal status products among the Muslim young generation?
 - ✓ What are the factors based on TPB that influence purchasing halal status products among the Muslim young generation?
 - ✓ How do the factors influence the purchasing of halal status products among the Muslim young generation?
 - ✓ What are the most important factors contributing to the model of TPB in purchasing halal status products among the Muslim young generation?
- In particular, the objectives of this study are:
- ✓ To determine the factors influencing the purchasing of halal status products among the Muslim young generation in the Petaling district based on the TPB.
 - ✓ To analyse which factors based on TPB influence the most in purchasing halal status products among the Muslim young generation in the Petaling district.
 - ✓ To propose the model of TPB in purchasing halal status products among the Muslim young generation.

II. LITERATURE REVIEW

CONCEPT OF HALAL

The term "halal," derived from Arabic, refers to what is lawful or permissible for Muslims, while "haram" signifies what is prohibited¹⁶. According to Ahmed¹⁷, the term Halal denotes all goods and services deemed legal under Islamic law, as established by the Qur'an and Sunnah (prophetic tradition), and can be inferred by *Qiyas* (analogical reasoning) and *Ijma* (consensus). Although Islamic jurisprudence clearly categorises many items as halal or haram, some products fall into a doubtful category (*shubhah*) due to uncertainty regarding their sources, processing, or handling¹⁸. Islam emphasises the importance of consuming halal and wholesome (*tayyib*) products, as stated in the Qur'an:

"O mankind! Eat of what is lawful and good on the earth, and do not follow the footsteps of Satan." (Surah al-Baqarah 2:168)

Similarly, the famous hadith narrated by al-Nu'man ibn Bashir highlights the importance of avoiding doubtful matters:

"What is halal is clear and what is haram is clear, and between the two are doubtful matters..." (Reported by al-Bukhari & Muslim)

These texts guide Muslims in making responsible consumption decisions and form the foundation for modern halal certification systems worldwide.

CONSUMER SATISFACTION AND BEHAVIOUR
TOWARDS HALAL CERTIFIED PRODUCTS

Urban Muslim consumers' satisfaction and purchasing behaviour toward halal-certified food are shaped by a combination of religiosity, halal certification, product attributes, and psychological factors, with religiosity and certification emerging as the strongest and most consistent predictors across studies^{19,20}. Halal certification has a particularly strong influence in urban areas, where diverse food options create information asymmetry, resulting in significant effects on purchase decisions ($\beta=0.575$, $p<0.001$), unlike in suburban settings where community trust plays a greater role²¹. Product characteristics, including processing, ingredients, food safety, and perceived value, significantly enhance positive consumer attitudes. At the same time, price serves as a signal of quality and halal assurance¹⁹.

The application of behavioural models, such as the Theory of Reasoned Action and the TPB, further highlights the importance of attitudes, subjective norms, and PBC, especially in collectivistic contexts like Indonesia, where social norms strongly influence halal purchasing intentions²². Meanwhile, factors such as health consciousness, halal logos, and brand image show inconsistent or non-significant effects, suggesting consumers prioritise certification credibility and religious compliance over general brand or health cues. Overall, the evidence suggests that urban Muslim consumers make halal food decisions by integrating their religious commitment, trust in certification, product cues, and social expectations.

IMPORTANCE OF HALAL

Evidence from studies conducted in Malaysia, Indonesia, and France indicates that halal certification plays a central and influential role in shaping Muslim consumers' purchasing decisions, often surpassing other factors such as price, quality, and brand perception. In Malaysia, halal certification (measured as "halal concern") demonstrated the most substantial impact on consumer choice behaviour, driven by both emotional and epistemic value that enhance trust and satisfaction¹⁹. Similarly, in Indonesia, halal consciousness significantly predicted purchase intention, although perfectionist and price-conscious consumers sometimes deprioritised the effects of halal-certified food, which religiosity was shown to moderate positively, meaning that highly religious consumers remained committed to halal choices despite concerns about price or quality²⁴.

Cross-cultural comparisons further reveal that halal certification influences purchasing behaviour differently depending on whether Muslims reside in majority or minority contexts. In Indonesia, halal labels enhance product image, whereas in France, emotional value becomes more critical for maintaining religious identity. However, spirituality consistently influences purchasing across both settings²⁵. Collectively, these findings confirm that halal certification functions as a multidimensional driver providing spiritual fulfilment, emotional assurance, and quality signalling, making it a critical determinant of consumer behaviour in Muslim-majority countries.

THEORY OF PLANNED BEHAVIOUR

The TPB by Ajzen²⁶ is one of the most widely applied models in predicting consumer behaviour, including halal purchasing. TPB posits that behavioural intention is determined by three key components: attitude, subjective norms, and PBC. Behavioural beliefs influence the purchasing status. Attitude can be explained as performing actions based on choices, including behaviour towards a subject or object, such as purchasing halal products and so on²². The next factor is normative beliefs or subjective norms, which involve social pressure in which the expectations of others are more important than anything else. The important person for others might be their spouse or partner, family, close friends, teachers and others²⁷. Other than that, this belief includes the decision that certain acts are based on what other people might be thinking and that one follows most of the other opinions for their behaviour. The last factor is control beliefs. PBC or control beliefs is a level where factors such as beliefs in resources and obstacles can either facilitate or interfere with a person's behaviour²⁶. It also refers to the factors that may influence the choice and performance of a particular action²².

The findings from the two studies demonstrate that the TPB explains Muslim consumers' intentions to purchase halal-certified food, but only when the model is extended to include religious constructs relevant to Islamic dietary behaviour. In both Malaysia and Germany, attitude toward halal food emerged as a significant predictor of halal purchasing outcomes, confirming the centrality of this core TPB variable in shaping halal-related behaviour^{28,29}. Nevertheless, the standard TPB model, which consists of attitude, subjective norms, and PBC, proved insufficient to capture the drivers of halal purchasing decisions fully. Instead, additional religion-specific variables, such as religious self-identity, religious commitment, moral obligation, and trust in halal authenticity, were found to be essential for improving explanatory power. These findings indicate that halal food consumption is intrinsically tied to religious identity and obligations. Therefore, TPB must be adapted to reflect these contextual realities.

In Malaysia, where Muslims are the majority and halal infrastructure is well established, the extended TPB model showed that religious self-identity directly predicts willingness to pay for certified halal food. Consumers who strongly identify with Islam express their religious commitment through food choices, making halal certification an important channel for expressing identity²⁸. Religious commitment was also found to moderate the relationship between PBC and willingness to pay, indicating that highly committed Muslims are more willing to pay premium prices for halal-certified products, even when availability or accessibility constraints exist. This moderating effect suggests that religious commitment strengthens the motivational pathway from perceived control to actual purchasing decisions, meaning that religiously committed consumers are more determined to obtain halal-certified foods, regardless of practical limitations. In this context, subjective norms were not central predictors, likely because halal consumption is already widely practised and socially expected in Malaysia.

In contrast, findings from Turkish Muslim immigrants in Germany highlight the importance of social and contextual variables, such as subjective norms and the availability of halal food. In this minority-Muslim setting, halal food may not be as accessible, and consumption becomes a way of maintaining cultural and religious identity in a non-Muslim environment. The study discovered that subjective norms, operationalised as motivation to comply with others, significantly predicted the intention to eat halal meat²⁹. This means that social pressure and the expectations of family and religious communities play a larger role in influencing halal consumption decisions in diaspora contexts. Halal food availability was also a significant predictor of intention, reflecting practical challenges faced by Muslims in non-Muslim countries. Furthermore, additional constructs such as moral obligation, trust in halal authenticity, and dietary acculturation helped explain variations in halal meat consumption intentions. These findings demonstrated that where halal access is limited, social influence and trust become crucial to understanding how Muslims navigate their dietary practices.

Overall, the synthesis across both contexts indicates that TPB must be extended to incorporate religion-related constructs to explain halal purchasing behaviour adequately. Religious identity and commitment emerged as foundational factors that shape attitudes, influence PBC, and moderate behavioural pathways. The German study further demonstrated that diaspora Muslims rely more heavily on subjective norms, trust in halal authenticity, and the availability of food. These differences reveal that the pathways through which TPB components predict halal behaviour depend significantly on whether Muslims live in majority or minority contexts. Thus, while TPB provides a valuable foundation, models must integrate additional constructs such as religious self-identity, moral obligation, trust, and availability to accurately reflect the motivations and constraints shaping halal consumption in diverse Muslim communities. Figure 1 illustrates the TPB theory that exists in the idea for purchasing intention of halal status products. The study aims to present the relationship between TPB and purchase intention of consumers and propose a model for the study.

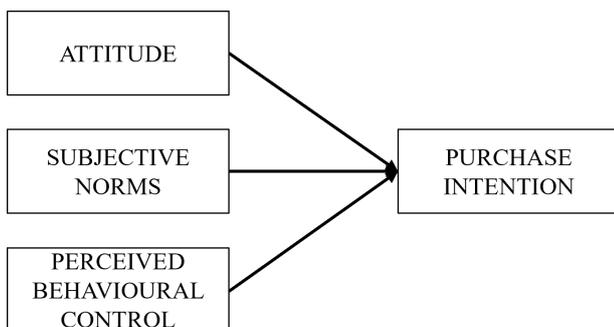


Figure 1: Conceptual Framework of the Study

III. METHODOLOGY

This study employs a quantitative research design, utilising a descriptive survey method, to investigate the determinants influencing the purchase intention of halal-certified food products among young Muslim consumers. The quantitative approach is suitable for measuring behavioural constructs, testing relationships between variables, and generalising findings to a broader population³⁰. Descriptive survey research enables researchers to identify trends, variations, and patterns in consumer behaviour by systematically collecting data from a target population at a specific point in time³¹. This method is widely applied in consumer behaviour studies, as it allows researchers to quantify attitudes, beliefs and perceptions accurately³².

Data for this study were collected using a structured questionnaire, which is an effective instrument for quantitative studies, as it allows standardised responses, higher reliability, and efficient data processing³³. The survey method is appropriate for capturing respondents' attitudes, subjective norms, PBC and purchase intention, which are core constructs in the TPB.

A simple random sampling technique was used to select respondents from the young Muslim population aged 15–29 years in the Petaling District, Selangor. Simple random sampling is advantageous because it gives each individual in the population an equal chance of being selected, reducing sampling error and increasing the representativeness of the sample³⁴. Targeting this age group is crucial because young consumers are increasingly exposed to halal awareness campaigns, digital information and social influences that may affect halal purchasing behaviour. The sample size was determined based on the Krejcie and Morgan³⁵ sample size table, which recommends a minimum sample size of approximately 300 for populations exceeding one million. However, due to resource constraints, a total of 143 valid responses were collected and analysed.

Data were collected using a structured questionnaire, selected due to its efficiency, cost-effectiveness, and suitability for capturing attitudes and behavioural constructs³³. The questionnaire items were adapted from previous validated studies to ensure content relevance and reliability.

Section	Content	Item	No. Item
Section A	Demographics / Background respondents	1 - 8	8
Section B	Attitude (Behavioural Beliefs)	1 - 10	10
Section C	Subjective Norms (Normative Beliefs)	1 - 7	7
Section D	Perceived Behavioural Control (Control Beliefs)	1 - 10	10
Section E	Purchase Intention	1 - 8	8
TOTAL			43

Table 2: Instrument Specification Table

The data collection process for this study involves a set of questionnaires developed by the researchers based on literature readings and discussions with academic staff. The questionnaires were administered through a physical

questionnaire and a Google form, which were distributed and circulated in the Petaling District area. This data was obtained through a questionnaire distributed in the Petaling District, Selangor. After collecting the questionnaires, the researcher assessed the item validity using the Statistical Package for the Social Sciences (SPSS) program.

As a result of the reliability analysis test Alpha, the Alpha Cronbach value is taken into account by reference to the acceptable value of the coefficient of reliability, which is greater than 0.6 ($\alpha = 0.92$). To ensure that data collection is working smoothly, the researcher is meeting with experts in halal consultation for a pilot test of the questionnaire, and all comments will be incorporated to make further improvements in the future. After the correction was made, the questionnaire was ready to be distributed.

The researcher made an effort to visit the workplace during the internship period to distribute the questionnaire to the staff. The survey was also disseminated online to the communities through social media platforms like Facebook, Telegram, Instagram, and WhatsApp. The online survey was an effective way to reach a large number of people quickly, efficiently, and simultaneously. All data collected will be analysed using the SPSS Version 2.0 software. According to Sidek (2002), SPSS software is often used in social science research.

IV. RESULTS AND DISCUSSION

A reliability test evaluates the internal consistency of an instrument by determining the extent to which its items measure the same underlying construct and are free from random measurement error. Cronbach's Alpha is one of the most widely used reliability coefficients to assess how closely related a set of items is as a group, indicating the overall reliability of the scale³⁶. A high Cronbach's Alpha value indicates that the questionnaire items are consistent, stable, and aligned with the study's objectives. It also reflects the degree to which all items within each construct are interrelated and measure the same concept accurately^{8,37}. In this study, reliability analysis was conducted for all sections of the questionnaire, namely Sections A, B, C, D, and E. The Cronbach's Alpha results for each section are presented in Table 4.

Cronbach's Alpha	Cronbach's Alpha Based on Standardised Items	N of Items
0.888	0.890	4

Source: SPSS Version 22

Table 4: Alpha Cronbach Statistic

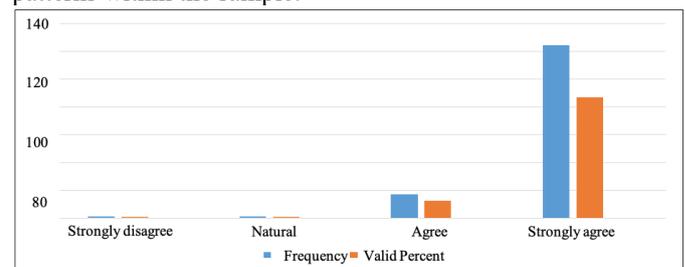
The value of Cronbach's Alpha ranges from 0 to 1, where values closer to 1 indicate higher internal consistency and therefore stronger reliability of the measurement instrument⁸. In this study, the overall Cronbach's Alpha value obtained was 0.888, which exceeds the commonly accepted threshold of 0.70 for social science research. This demonstrates that all items across Sections A, B, C, D and E are internally consistent and reliable for assessing the factors influencing the purchase of halal-certified food products in the food industry.

	Frequency	Valid Percent
Male	25	17.5
Female	118	82.5
Total	143	100.0

Source: SPSS Version 22

Table 5: Gender

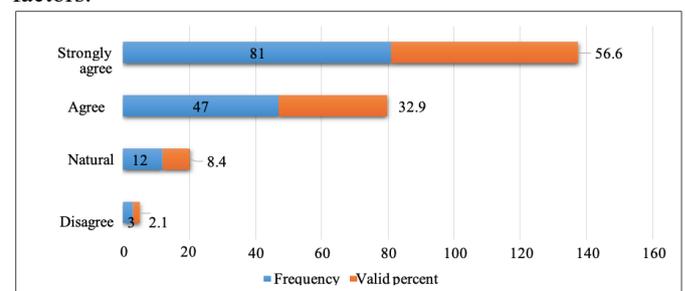
Table 5 presents the gender distribution of the respondents. Out of the 143 participants, 82.5% were female (n = 118), while 17.5% were male (n = 25). This indicates that female respondents formed a significantly larger portion of the sample. The higher participation rate among females may suggest greater responsiveness to survey-based studies or higher levels of interest and awareness regarding halal consumption issues among young Muslim women. This gender imbalance should be acknowledged, as it may influence the overall interpretation of purchasing behaviour patterns within the sample.



Source: SPSS Version 22

Figure 2: Respondents' Attitudes Toward Purchasing Halal-Certified Products

Figure 2 indicates that a large majority of respondents displayed a highly favourable attitude toward purchasing halal-certified products. Specifically, 86.7% strongly agreed that purchasing halal products is important. In comparison, an additional 11.9% agreed, resulting in a combined positive response of nearly 99%. Only 0.7% were neutral, and 0.7% strongly disagreed. These very low percentages suggest that hesitation or uncertainty regarding halal purchasing behaviour is minimal among young Muslim consumers in the Petaling District. Respondents who selected neutral or negative options may represent individuals who do not consistently prioritise halal status due to lifestyle, accessibility, or personal belief factors.



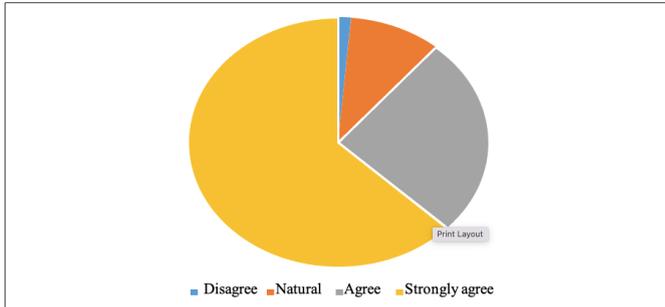
Source: SPSS Version 22

Figure 3: Influence of Close Social Circles on Halal Product Preference

Figure 3 illustrates that subjective norms significantly influence respondents' purchasing decisions. A combined 89.5% of respondents either strongly agreed (56.6%) or agreed (32.9%) that their closest family members or friends believe halal-labelled products are more important than famous

products that lack halal certification. Meanwhile, 8.4% reported a neutral stance, and only 2.1% disagreed, indicating that they might prioritise brand recognition or popularity over halal certification. Overall, these findings support the TPB construct that social influence is an important predictor of halal purchasing decisions among youth.

Section D: Perceived Behavioural Control

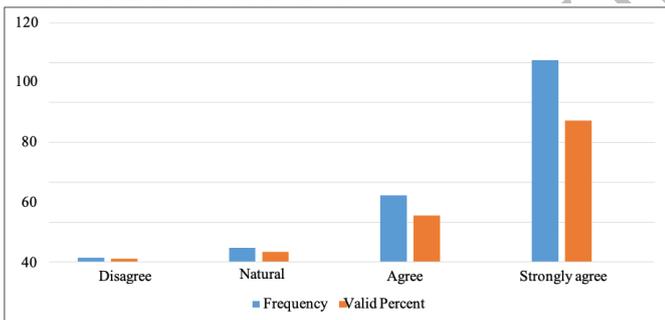


Source: SPSS Version 22

Figure 4: Perceived Ease of Access to Halal-Labelled Products

Figure 4 reveals that most respondents perceive halal-labelled products to be highly accessible. A total of 62.9% strongly agreed and 25.9% agreed that halal products are easily accessible in their area. Another 9.8% indicated they can find halal products only “sometimes,” suggesting occasional inconvenience. Only 1.4% reported difficulty accessing halal products. This indicates that PBC is generally strong, contributing positively to halal purchasing behaviour. The minimal percentage reporting difficulty may reflect those living in less accessible neighbourhoods or relying on speciality items with limited halal options.

Section E: Purchase Intention

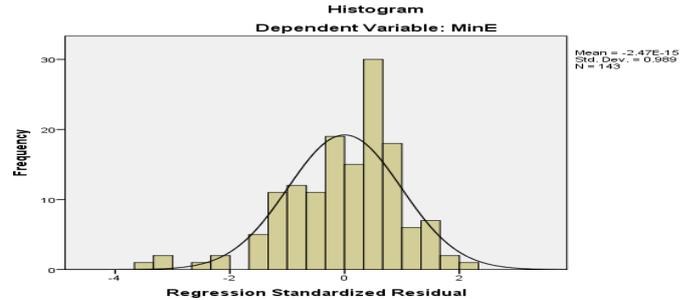


Source: SPSS Version 22

Figure 5: Overall Purchase Intention for Halal Products

Figure 5 illustrates that the majority of respondents possess a firm behavioural intention to purchase halal products. 70.6% strongly agreed and 23.1% agreed, indicating that over 93% of respondents show a clear preference and commitment toward purchasing halal-certified items. Only 4.9% were neutral, and 1.4% disagreed, suggesting that a tiny portion of the sample does not prioritise halal status in all purchasing situations. These results align with the earlier findings that attitude and PBC significantly influence halal purchase intention.

Inferential Statistic

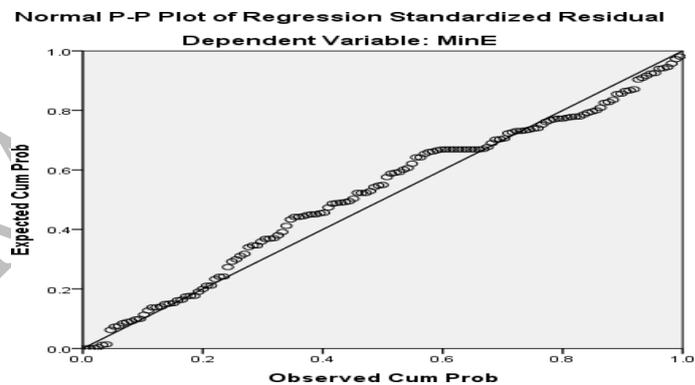


Source: SPSS Version 22

Figure 6: Normality test

Figure 6 depicts the normality plot of the dataset, where the data points form a pattern closely aligned with the diagonal line. This indicates that the distribution of residuals is approximately normal. A normal distribution confirms that the dataset meets one of the assumptions required for regression analysis, ensuring the reliability of inferential statistical results³⁸. The next step involves examining potential outliers through the residual plot.

Residual Outliers



Source: SPSS Version 2

Figure 7: Residual Outlier Analysis

Figure 7 displays the residual plot, where most data points fall closely along the diagonal line, indicating that the residuals are normally distributed. This suggests the absence of extreme outliers and confirms that the regression model assumptions are satisfied. According to Field³⁸, if residuals deviate substantially from the line, this signals abnormality or model misfit. As the current data points align well, the model is considered acceptable for further analysis, such as testing for multicollinearity and regression.

DESCRIPTIVE ANALYSIS FOR CORRELATION VARIABLES

This section provides the descriptive statistics (mean, minimum, maximum, standard deviation) for the main variables used in the study. These values help determine the central tendency and variability of data obtained from respondents. Table 6 summarises these findings in detail and provides insight into respondents’ attitudes, subjective norms, PBC, and purchase intention.

	Minimum Statistic	Maximum Statistic	Mean
Min A	1.50	3.00	1.9589
Min B	1.40	5.00	4.6734
Min C	1.57	5.00	4.3796
Min D	1.10	5.00	4.5797
Min E	1.63	5.00	4.4589

Source: SPSS Version 22

Table 6: Descriptive Statistics

The descriptive results in Table 6 present the minimum, maximum, and mean scores for each construct measured on a 5-point Likert scale, where higher mean values indicate stronger agreement. Attitude (Min B) recorded the highest mean value (M = 4.6734), suggesting that respondents generally possess very positive attitudes toward purchasing halal-certified food products. PBC (Min D) also reported a high mean (M = 4.5797), indicating that respondents feel confident and capable of obtaining halal products. Subjective norms (Min C) recorded a slightly lower mean (M = 4.3796), but still relatively high, demonstrating that social influence, such as family and friends, plays a meaningful role, though to a lesser extent compared to personal attitude and perceived control.

Purchase intention (Min E) also displayed a high mean (M = 4.4589), indicating a firm behavioural intention to purchase halal-certified products. The minimum and maximum scores show that some respondents selected values near the lower end, suggesting variance in personal experiences, religious sensitivity, and access to halal products. The lowest reported value (1.10) for PBC reflects a small group who face challenges in reliably accessing halal products.

Overall, the descriptive statistics indicate that young Muslim consumers in the Petaling District exhibit strong attitudes, a high perceived level of control, and a high purchase intention, with subjective norms exerting a slightly weaker, yet still positive, influence.

CORRELATION MATRIX

The correlation matrix in Table 7 illustrates the relationships between the independent variables (attitude, subjective norms, PBC) and the dependent variable (purchase intention). All correlations are positive and statistically meaningful, indicating that increases in each TPB variable are associated with higher purchase intention.

	MinB	MinC	MinD	MinE
MinB	1.000	0.596	0.689	0.758
MinC	0.596	1.000	0.665	0.603
MinD	0.689	0.665	1.000	0.709
MinE	0.758	0.603	0.709	1.000

Source: SPSS Version 22

Table 7: Inter-Item Correlation Matrix

The strongest correlation with purchase intention is recorded by attitude (r = 0.758), followed by PBC (r = 0.709). This demonstrates that personal evaluation of halal products and perceived ease of purchasing them are the most influential

factors in determining halal purchase intention. Subjective norms (r = 0.603) exhibit the weakest correlation among the three, suggesting that while social influence is important, young Muslim consumers rely more heavily on personal beliefs and perceived control when making halal purchasing decisions. None of the correlation values exceed 0.80, suggesting that multicollinearity is not a concern, which is consistent with acceptable thresholds³⁹.

MULTIPLE REGRESSION ANALYSIS

Multiple regression was used to determine the combined and individual influence of the independent variables on purchase intention.

H₀: There is no correlation between Attitude, Subjective Norms, PBC and Purchase Intention.

H₁: There is a correlation between Attitude, Subjective Norms, PBC and Purchase Intention.

$$y = c + a_1x_1 + a_2x_2 + a_3x_3 + \dots + \epsilon_i \quad (1)$$

$$y = c + a_1 + a_2 + a_3 + \epsilon_i, \dots \quad (2)$$

$$y = c + \beta_1 + \beta_2 + \beta_3 + \epsilon_i - \text{Statistical equation for multiple regression, } \dots \quad (3)$$

$$PI = f(\text{Attitude, Subjective norms, PBC}), \dots \quad (4)$$

$$PI = f(\text{ATT, SN, PBC}), \dots \quad (5)$$

where

y = Dependent Variable

c = Constant

a = Independent Variables

PI = Purchase intention

ATT = Attitude

SN = Subjective norms

PBC = Perceived behavioural control

Variables	Beta	Significance Level
Purchase Intention	-0.239	0.422
Attitude	0.585***	0.000
Subjective Norms	0.119*	0.099
Perceived Behavioural Control	0.315***	0.000
R-square	0.648	
Adjusted R-square	0.641	
Durbin Watson	1.718	
F value	85.338	

Source: SPSS Version 22

Table 8: Significance Variables

The regression model explains 64.8% of the variance in purchase intention (R² = 0.648), indicating that the TPB constructs collectively provide a strong explanation for halal purchasing behaviour. The remaining 35.2% is attributed to other factors not included in the model, such as religiosity, halal knowledge, brand perception, and product availability.

$$PI = -0.239 + 0.585 \text{ ATT} + 0.119 \text{ SN} + 0.315 \text{ PBC} + \epsilon_i$$

$$(0.422) \quad (0.000) \quad (0.099) \quad (0.000)$$

* significance level at 0.10% = 90%

** significance at 0.05% = 95%

*** significance 0.01% = 99%

Attitude was determined to be the strongest predictor of halal purchase intention, indicating that young Muslim consumers' personal evaluations, beliefs, and feelings toward halal-certified products are the most influential factors shaping their purchasing behaviour. This aligns with Ajzen's²⁶ TPB, which states that positive attitudes significantly increase the likelihood of performing a behaviour. The strong significance level ($p < 0.01$) in this study confirms that when consumers believe halal products are cleaner, safer, and more religiously compliant, their intention to purchase increases substantially. Similar findings have been reported by previous studies showing that attitude is a dominant factor influencing halal consumption^{40,41}. This suggests that strengthening positive perceptions through transparent halal certification, effective marketing, and religious education can significantly enhance purchase intention among young Muslim consumers.

Subjective norms were the weakest yet still significant predictor of purchase intention, suggesting that while social influence from family, peers, and community plays a role, young Muslim consumers tend to rely more on personal conviction than external expectations. This supports earlier research indicating that subjective norms influence halal purchasing behaviour, but to a lesser degree compared to personal attitude^{42,43}. The significance at the 10% level suggests that social expectations do matter, especially from close family or peers. However, young adults are increasingly making autonomous purchasing decisions based on personal values, access to information, and lifestyle choices. Although subjective norms have a modest effect, they remain important in shaping long-term halal consumption behaviour, particularly in collectivist cultures where family influence is still relevant.

PBC emerged as the second strongest predictor, demonstrating that consumers' belief in their ability to obtain and afford halal products easily has a significant influence on their purchase intention. This is consistent with TPB literature, where PBC reflects the perceived ease or difficulty of performing a behaviour²⁶. The significant effect ($p < 0.01$) suggests that when halal products are readily available, through supermarkets, eateries, or online platforms, young consumers feel more confident and motivated to purchase them. Prior studies also highlight that strong PBC increases halal purchasing intention because accessibility, affordability, and availability reduce barriers to consumption^{44,7}. This highlights the importance of ensuring that halal-certified products are readily visible, conveniently accessible, and widely available to support consumer empowerment and increase participation in the halal market.

V. CONCLUSION

This study examined the factors influencing the intention of young Muslim consumers to purchase halal-certified food products in the Petaling District, using the TPB. The findings reveal that all three TPB constructs, namely attitude, subjective norms, and PBC, significantly influence purchase intention, with attitude emerging as the strongest predictor, followed by PBC, while subjective norms exerted the weakest yet still meaningful influence. The results show that

consumers' personal beliefs and positive evaluations of halal products play the most dominant role in shaping their purchasing behaviour, supported by high confidence in the availability and accessibility of halal products. Although social influence from family and peers contributed to halal purchase intention, its effect was less pronounced among young consumers who increasingly rely on personal conviction. Overall, the study confirms the robustness of the TPB model in predicting halal purchasing behaviour and concludes that internal attitudes and perceived control are more influential than external social pressures. These insights underscore the importance of strengthening halal awareness, enhancing product accessibility, and promoting trustworthy certification practices to promote halal consumption among young Muslim consumers.

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