ASSESSING THE VALIDITY OF THE HALAL CONSUMPTION CONGRUENCE (HACC) MODEL TOWARDS CONSUMER'S PURCHASE INTENTION OF MALAYSIA'S HALAL FOOD PRODUCTS

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ABSTRACT

Halal industry is one of the fastest growing industries in the world and Malaysia contributed about US$113.2 billion. To protect Malaysia's reputation as the top halal food producers, monitoring the Muslim consumers' attitude and preference towards the Malaysia's halal products is imperative. This study provides some insights since there are limited study on Malaysian halal food product specifically. 402 respondents from of Middle Eastern origin participated by completing self-administered questionnaire. This study integrated Theory of Planned Behaviour and Congruity Theory. Country-of-origin and religiosity commitment are selected since both are common constructs for halal behavioural study. The results showed that consumer self-congruence, religiosity commitment and perceived behavioural control have significant relationship with purchase intention. The opposite outcomes are country-of-origin and subjective norms. Attitude has a mediating effect towards the relationships of country-of-origin, consumer self-congruence, and religiosity commitment with purchase intention. In the interim, customer trust shows a significant moderating role towards purchase intention. Measuring religiosity is rather tricky and difficult because to admit non-conformance to the Islamic rites and requirements especially the "wajib" (must do) rites are something to be ashamed of. Furthermore, the respondents were Muslims from only six Middle Eastern countries, the findings could not be generalized. Future research should delve into the non-Muslims and other constructs that could enhance the research model. Conclusively, this study produces a novel research approach through the development of Halal Consumption Congruence (HaCC) Model that provide vital guidelines for Malaysia's halal food producers in enticing the Muslim consumers' purchase behaviour.

Keywords: Halal Consumption Congruence; Purchase Intention; Religiosity Commitment; Customer Trust; Theory of Planned Behaviour

1. INTRODUCTION

The Islamic criteria of halal and haram are following two Quranic verses, namely sura Al-A'raf, verse 32 and sura Al-Baqarah verse 168 (Mulyati, Abubakar and Hadade, 2023; Riaz, Ghayyas and Batool, 2023). Whilst the Sharia's requirement concerning halal food is mentioned in Surah Al-Maidah (verse 3, 4 and 96), Surah Al-Baqarah (verse 172 and 173) and Sura Al-An'am (verse 121). The rising awareness among the Muslim consumers led the change in their behavioral intention and rapid increase in demand for Halal products (Nusran et al., 2018). Exposure, religiosity, knowledge and awareness are significant to describe the customer's intention to buy halal food for their family. (Nor, Ahmad & Ariffin, 2022). Today, Islamophobia has escalated the discrimination and suffering of the Muslim and they feel the greatest sense of respite, acceptance and belonging within Muslim neighbourhoods (Ganesh, Frydenlund and Brekke, 2024; Bayrakli and Hafeez, 2023, Rehnam and Hanley, 2022). Malaysia being Muslim country offers cultural and beliefs congruency to these groups. Many studies have confirmed the importance of self-congruence as the influencing factor to purchase decision (Zainol, Noor and Tong, 2024; Aini and Ferdinand, 2022; Li et al., 2021).

The global Halal market size projected to be worth about USD 5 trillion by 2030 and the food and beverages segment is expected to reach USD 2.1 trillion (Abdullah et al., 2022; Abd Mubin et al., 2022). This indicates that the halal food industry is one of the fast-growing industries in the world and is one of the anchors in global Islamic economies (Iranmanesh et al., 2021). Whilst Malaysia's food and beverage segment is expected to reach US$85.2 billion by 2023 reported that and the robust halal ecosystem presents a compelling opportunity to chart a course towards prosperity, driven by ethical principles and innovative practices (Harun, 2024). Furthermore, the undersupply situation within the global halal market opens bigger market opportunities for domestic halal players to venture abroad and establish themselves.

Malaysia has been at the forefront of the Halal industry development, establishing the Halal ecosystem to cater to domestic and foreign markets (Jamaluddin, 2024; Abdullah et al., 2022). Malaysia halal industry would be contributing about 8.1% GDP and RM56 billion in export revenue by 2025 (Harun, 2024). Although Malaysia is a favourable country-of-origin for halal food, there is still an urgent need to continuously look into the arising halal issues in general, Malaysia halal branding and halal image specifically on Malaysia halal food product (Ariffin et al., 2021; Danielle, 2021).

Various research on purchase intention focusing of imported or foreign products (Junejo et al., 2022; Jung et al., 2022; Kawata and Salman, 2022). Despite these valuable contributions, there remains a notable gap in the literature regarding the purchase intentions of Muslim consumers specifically for Malaysia's halal food products.

Hence this study addressed this gap by specifically targeting the purchase intentions of Muslim consumers towards Malaysia's halal food products, which would provide deeper insights into the factors that influence their purchasing decisions in this market segment. Furthermore, this study also explored how cultural and regional differences within the Muslim consumers impact their purchase intentions of Malaysia's halal food products. The findings could assist the formulation of effective marketing strategies to enhance consumers' purchase intentions of Malaysian halal food products through branding, halal certification, and advertising. This study also investigated the impact of consumer trust and confidence towards Malaysia's halal certification bodies and provide valuable information on how to strengthen consumer trust in halal food products.

While existing research has significantly contributed to understanding the purchase intentions of Muslim consumers in various contexts, there is a clear need for focused studies on Malaysia's halal food products (Al-shami and Abdullah, 2021). Hence, the imperative contribution of this study in providing valuable insights for marketers, policymakers, and businesses looking to cater to the growing demand for halal food products among Muslim consumers.

2. LITERATURE REVIEW

Today's consumers are more taste conscious and have many food variations to choose for their consumption (Junejo et al., 2022). In short, purchase intention is an individual willingness to buy certain products or services (Wali & Alam, 2022). This study investigated the perceived congruency of Malaysian food products with the Middle Eastern through the integration of two main theories, Theory of Planned Behavior – TPB (Ajzen, 1991) and Congruity Theory (Sirgy 1982; Aaker 1991).

Purchase intention refers to the mental stage in the decision-making process where the consumer has developed an actual willingness to act toward an object or brand (Kotler, Keller and Chernez, 2021). It reveals consumers predicted or planned future behaviours, or the possibility that belief and

behaviour will translate into buying behaviour (Wali & Alam, 2022). In addition, purchase intention reflects consumer intentions to buy products or services based on their attitudes and emotions (Jung et al., 2022). Purchase intention also has been studied in various areas such as organic food (Rana et al. 2024;), environmentally sustainable apparel (Zaki & Elseidi, 2023; Vlastelica et al. 2023), eco-friendly products (Fitri and Isa, 2024; Kim and Lee, 2023), green electric motorcycles (Sutopo et al., 2024), housing needs (Kotani and Nakano, 2023) and green residential buildings (Wang et al., 2024).

Majority research works on halal food focused on Muslim and non-Muslim consumers in non-Muslim countries. Several notable studies have explored the purchase intentions of Muslim consumers, particularly focusing on various aspects of consumer behaviour and the factors influencing their decisions (such Ashfahany et al., 2024; Said and Hasim, 2022; Septiani and Ridlwan 2020; Purwanto et al., 2020). The key findings postulated that religious beliefs, product quality, religious commitment, perceived quality, halal certification and trust are significant predictors of purchase intention.

TPB has been proven repeatedly as the model for consumers' purchase intention for halal food (Le and Nguyen, 2022; Vongurai, 2022; Iranmanesh et al., 2022). Thus, the main variables of the two theories were chosen for this study, namely Attitude, Subjective Norms and Perceived Behavioural Control (from TPB) and self-image congruence (Congruity Theory).

Attitude is an important factor in predicting individuals' decisions or behaviours (Le and Nguyen, 2022; Vongurai, 2022). It has the capability to positively affect consumers' purchase intention (Nurunnajwa et al., 2024). Attitude also has been postulated as a mediating construct with purchase intention (Silalahi, 2024; Usman et al., 2024) thus, this study investigated the mediating role of between COO, RC, and CSC and purchase intention.

Perceived behavioural control has a relative importance in predicting intention and it differ across behaviours and situations (Ajzen, 1991). PBC represents a person's belief about how easy it is to perform the behaviour thus, it is likely to be a strong positive predictor of intentions (Ardianto et al., 2024; Ajzen, 2020). Social pressure may compensate for high favourable attitudes in building intentions to purchase halal food in such culture (Parida et al., 2024). Subjective norm is the perceived social pressure to comply with expectations about engaging in the behaviour. It would influence the individual's intention to perform or not to the behaviour (Ardianto et al., 2024).

Country-of-origin (COO) have proven its influence when the consumers purchasing imported products (Prahiawan et al., 2022; Septianto et al., 2022). Unfortunately, there is no specific study on the influence of COO towards Malaysian halal food products from the perspective of Middle Eastern Muslims. It affects consumers' perceptions of quality, attitudes and purchase intentions as well as offers symbolic meanings, such as modernity and the high social status associated with foreign brands (Magnusson et al., 2022).

Malaysia number 1 rank in State of the Global Islamic Economy Report (2022) means that the Muslims world is acknowledging the credibility and the halal authenticity of Malaysia halal food products. This indicates that Malaysia is a favourable country-of-origin for halal food and this country must protect this position with better insights of the Muslim' consumers demands and preferences. Thus, the impressions of made-in Malaysia's halal products among international Muslims warrant more examination.

Johan and Schebesta (2022) postulated that Halal is neither universal nor territorially delimited and it has different fragmented interpretations among the Muslims countries. There have been many incidences that jeopardise the country's image and reputation within the halal economy. The food scandal of Malaysia meat cartel trade (Danielle, 2021), slaughtering definition inconsistency, fake halal logo, Arabic-sounded brand names, lack of enforcement on Halal practices (Ariffin et al., 2024).

As well as repeated issues of non-compliance to halal standard lead to the reduction of Malaysia Halal integrity (Halim, Mutalib and Hashim, 2024). These lead to economic and reputational damages towards Malaysian halal brand and lessen consumer confidence (Abdullah and Azam, 2020). Since consuming halal food is "wajib" (a must) by all Muslims, thus, religious factors – namely religiosity and religiosity commitment - have impact on the purchase decision (Said and Hasim, 2022; Astuti & Asih, 2021). Religiosity commitment has a significant impact on consumers' attitude and behaviour (Santosa & Rizaldy, 2022; Said et al., 2014).

Consumers' purchase, display, and use of goods reflects symbolic meaning to them and to others. (Aini and Ferdinand, 2022; Said & Hassan, 2014). They purchased products that are congruence with their self-esteem, self-consistency, social consistency, and social approval (Iranmanesh et al., 2019). In this study, the self-congruence studied is in the context of religious self-identity whereby one will behave in a certain way based on religious principles

and religious self-identity refers to self-identification as halal food consumers. The differences in Sharia law and interpretation between Sunni and Shia jurists (Asghari, 2023) and the differences between the four Sunni's school of thoughts (Maliki, Hambali, Shafii and Hanafi) could also deter the Muslim consumers' purchase intention (Ali et al., 2022). In this context, the religiosity congruency between Malaysia and the Muslim consumers such as acceptability of slaughter practices for Halal production differs between scholars. The main reasons Malaysia is the top destination for Muslim tourists because of the similarity in Islamic faith and culture. This similarity shows that consumer self-congruence influences their travel destination decision making and likewise their purchase intention of Halal food products.

Although Malaysia is one of the trusted halal hubs of the world, several issues and challenges need to be addressed to remain and stay ahead of competitors (Abdullah and Azam, 2020). Thus, consumer self-congruence is incorporated into the study's framework. Prior elaboration strengthens the need to investigate the congruence of halal consumption between the target markets and Malaysia and Malaysian halal food products. Thus, the term Halal Consumption Congruence (HaCC) was coined to summarize the focus of the study.

The crucial construct for imported or foreign products is Country-of-Origin (Junejo et al., 2022; Prahiawan et al., 2022). The religiosity construct is Religiosity Commitment (RC) and the Congruence construct is self-image congruence (CSC) – from the perspective of halal consumption. Customer trust is included since it is a prominent construct to measure the level of consumer confidence. Therefore, this study provides the framework of Muslim's halal consumption congruence that highlights the factors that influence their purchase decision process.

3. METHODOLOGY

The main objective of this study is to validate the determinants of Halal Consumption Congruence (HaCC) which include Country-of-Origin, Religiosity Commitment, Consumer Attitude, Consumer Self-Congruence and Customer Trust towards the Muslim consumers' purchase intention of Halal food product made in Malaysia. The investigation of their behaviours was conducted through a well-structured research methodology, focusing on the use of questionnaires, strategic sampling techniques, and rigorous data analysis. The primary research instrument employed in this study was a

questionnaire in the form of statements that sought to gauge the respondents' level of agreeableness across various dimensions. This approach facilitated the collection of nuanced data regarding the respondents' perceptions and behaviours. To ensure a representative sample, the study utilized two key sampling techniques: stratified random sampling and simple random sampling – to determine the number of respondents from each country based on the percentage of tourists from these countries and simple random sampling was used to select individual respondents within each stratum. This helped in minimizing selection bias and enhancing the reliability of the findings. The instrument comprised 63 items, each designed to elicit responses on a 5-point Likert Scale ranging from Strongly Disagree to Strongly Agree. 402 completed questionnaires were analysed.

The selected participants were citizens six focus countries (Saudi Arabia, Iran, Egypt, Iraq, Turkey, and the United Arab Emirates). They are the faculty members, students, friends, and family of the higher learning institutions within Putrajaya, Cyberjaya and Serdang. They were selected as the representatives of the Middle Eastern tourists visiting Malaysia, representing 80.6% of the total Middle Eastern tourist population (SGIE, 2022). These tourist segments were the highest level of spending and represent the vast market potential for Malaysia halal food products – halal food value at US$192.6 billion in 2022 and expected to reach US$387.9 billion in 2030 (Coherent Market Insights, 2023).

To facilitate data collection, the study employed online and mobile surveys using Google Forms and WhatsApp links. This approach ensured a high response rate and allowed respondents to participate conveniently, regardless of their location.

In summary, this study utilized a well-structured research methodology to investigate the behaviours and preferences of Middle Eastern tourists. By employing stratified and simple random sampling techniques, utilizing a comprehensive questionnaire with a 5-point Likert Scale, and focusing on a representative sample from key source countries, the study provided valuable insights into the factors influencing Middle Eastern tourists' behaviours. The findings from this research can inform the development of targeted marketing strategies and enhance the overall tourism experience for Middle Eastern visitors.

4.   RESULTS AND DISCUSSION

The pilot study results indicate that the overall KMO value is 0.809 (> than 0.5.) and this indicated that the reduced size of variables meets the elemental requirement for factor analysis and could be further analysed (Hair et al. 2019). Whilst, the Bartlett's Test of Sphericity is significant at 0.00 levels, which means that there are inter correlations among the variables. The Cronbach's Alpha produced results between 0.762 and 0.918 that confirmed its reliability and validity. The R2 value of 0.751 indicates that 75.1% of the change in the consumers' attitude was due to latent constructs in the model. The latent constructs also caused 65.4% change in purchase intention and 53.5% in customer trust. This shows that the measurement items are reliable and could be used for full data collection.

The gender profile of the respondents is 54% (217) are male and 46% female. The majority are aged between 20 to 50 years old (66.9%/272) with bachelor's degree (50.3%/202). More than 58% (233) are employees with income between US1,000 to US4,999 (64.1%/166).

Highest respondents are the Iranian (34.4%/138), followed by Saudi Arabian (22.9%/92) Egyptian (16%61) and Iraqis (15.2%/53).

Table 1 Reflective Constructs Reliability and Validity

Constructs	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
Attitude (ATT)	0.899	0.900	0.930	0.768
Country-of-Origin (COO)	0.962	0.963	0.966	0.657
Consumer Self-Congruence (CSC)	0.955	0.956	0.962	0.761
Customer Trust (CT)	0.922	0.923	0.939	0.803
Perceived Behavioral Control (PBC)	0.756	0.773	0.891	0.803
Purchase Intention (PI)	0.845	0.845	0.928	0.866
Religiosity Commitment (RC)	0.968	0.970	0.972	0.740
Subjective Norms (SN)	0.862	0.853	0.911	0.773

The SEM-PLS results in Table 1 show that Cronbach's Alpha for all variables is above 0.7, the Composite Reliability (CR) are above 0.8 and the Average Variance Extracted exceeded 0.5. This confirmed the convergent validity and indicated a good internal consistency of the measurement model and adequate indicator reliability for all constructs.

According to Fornell & Larker (1981) discriminant validity occurs when the square root of AVE is larger than the highest correlation. The outcome in Table 2 shows that the square roots AVE (highlighted) are greater than the correlation between the constructs (non-highlighted). Since all the correlation values are less than square roots AVE, the discriminant validity is established.

Table 2 Fornell & Larker's Criterion Analysis

	ATT	CSC	COO	CT	PBC	PI	RC	SN
Attitude (ATT)	**0.923**							
Consumer Self-Congruence (CSC)	0.859	**0.856**						
Country-of-Origin (COO)	0.829	0.807	**0.827**					
Customer Trust (CT)	0.858	0.827	0.816	**0.855**				
Purchase Intention (PI)	0.685	0.65	0.666	0.72	**0.906**			
Religiosity Commitment (RC)	0.739	0.801	0.73	0.824	0.612	**0.863**		
Subjective Norms (SN)	0.759	0.791	0.728	0.828	0.675	0.811	**0.845**	

The results of HTMT criterion also met with the threshold of 0.85 (Kline, 2011). Thus, the discriminant validity is ascertained. Furthermore, the confidence level does not show any value of 1 among the constructs (Ramayah et al., 2019). This also confirmed the discriminant validity of the study. Thus, the next phase of assessment were carried out.

The Inner Variance Inflation Factor for all independent variables (Country-of-Origin, Consumer Self-Congruence, Customer Trust, Religiosity Commitment, Subjective Norms and Attitude) are less than 3. These indicate that the collinearity is below critical level and will not distort the causal effects of the PLS path model estimation (Hair et al., 2019).

The results for Coefficient of Determinant (R2) indicate that Country-of-Origin (COO), Religiosity Commitment (RC), Consumer Self-Congruence (CSC), Perceived Behavioural Control (PBC) and Subjective Norms (SN) can explain the variance in Purchase Intention (PI) at 88.3%. These findings show that COO, RC and CSC are strong indicators for Attitude (ATT) and COO, RC, CSC, PBC and SN are strong indicators for PI.

Table 3 Evaluation of PLS-SEM Structural Model Evaluation

| HYPOTHESES		B	SD	t-value	Support	p-value	Significant	UL	LL	< 0 >	Q2	q2	Effect Size	Decision
H1	COO → PI	0.054	0.070	0.775	**Not**	0.219	**Not**	-0.064	0.169	**Straddle**		0.000	Weak	**Reject**
H2	CSC → PI	0.162	0.084	1.935	Supported	0.027	Significant	0.024	0.296	Not		0.004	Weak	Accept
H3	RC → PI	-0.158	0.068	2.304	Supported	0.011	Significant	-0.258	-0.035	Not	0.576	0.000	Weak	Accept
H4	SN → PI	-0.089	0.064	1.390	Supported	0.082	**Not**	-0.198	0.010	**Straddle**		0.000	Weak	**Reject**
H5	PBC → PI	0.727	0.062	11.716	Supported	0.000	Significant	0.624	0.828	Not		0.068	Weak	Accept
H6	ATT → PI	0.188	0.110	1.714	Supported	0.043	Significant	0.011	0.373	Not		0.382	Strong	Accept

Table 3 shows that all relationships are significant at 0.05 level of confidence except COO & SN. The predictors of CSC, RC and PBC are positively related (1-tailed) to ATT and explain 76.6% of variance in ATT. Meanwhile ATT is positively related (1-tailed) to PI with 88.3% variance in PI. Thus, H2, H3, H4 and H6 are supported because the results indicate a substantial model. H1 and H4 are rejected because 0 is straddled in between the confidence intervals bias results that deem these hypotheses as not significant.

Since the composite reliability and average variance extracted confirmed the convergent validity with the composite reliability > 0.7 and AVE > 0.5., the mediation effect was tested. The results of bootstrapping analysis show that all the indirect effects, b = 0.193, b = 0.083 and b = 0.323 and b = 0.069 are significant with T-values of 4.133, 2.499, 7.373 and 1.895 respectively.

The results of Confidence Interval Bias Corrected did not straddle a 0 in between [LL = 0.104, UL = 0.264], [LL = 0.252, UL = 0.413] and [LL = 0.253, UL = 0.397] and [LL = 0.01, UL = 0.126]. The results indicate a mediation effect and confirm that the mediation effects are significant statistically. Whilst the R2 change result of the mediation analysis is 0.571, whilst the R2 for the main effect model is 0.568. The change in R2 from 0.568 to 0.571 indicates that the R2 has changed about 3% (0.03 additional variance). These findings confirmed that Attitude mediates the relationship between country-of-origin, religiosity commitment, consumer self-congruence with purchase intention.

The next phase of analysis was run on the moderator role of trust in the framework. The result indicated that the indirect relationship of ATT*CT → PI was significant with β = 0.043 and p-value of 0.015. This means that the interaction between Attitude and Purchase Intention will be stronger when Customer Trust is higher. The score for Boot CI of (LL = 0.005 and UL = 0.073) did not straddle an O in between indicates effect of moderation. As a

conclusion, H10 is supported because the moderation effect is significant. The interaction plot depicted by Figure 1, showed that the high Customer Trust has a steeper gradient as compared to the low Customer Trust. This result indicates that the positive relationship is stronger when the Customer Trust is high. Thus, confirmed that customer trust moderates the relationship between attitude and purchase intention.
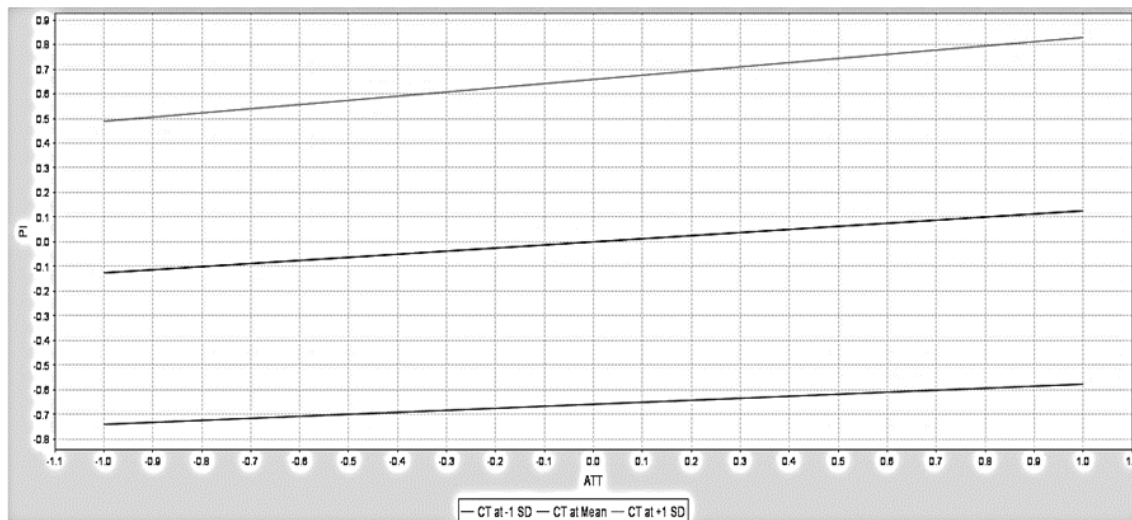

Figure 1 Moderation Plot

The conclusion to these findings confirmed the followings:

i. Country-of-origin has no significant relationship with purchase intention

ii. Religiosity commitment has a significant and positive relationship with purchase intention

iii. Consumer self-congruence has a significant and positive relationship with purchase intention

iv. Subjective norms have no significant relationship with purchase intention

v. Perceived behavioural control has a significant and positive relationship with purchase intention.

vi. Attitude has a significant and positive relationship with purchase intention.

vii. Attitude moderates the relationship between country-of-origin, religiosity commitment, consumer self-congruence with purchase intention.

viii. Customer trust moderates the relationship between attitude and purchase intention.

Thus, the final framework of the Halal Consumption Congruence Model is depicted in Figure 3.
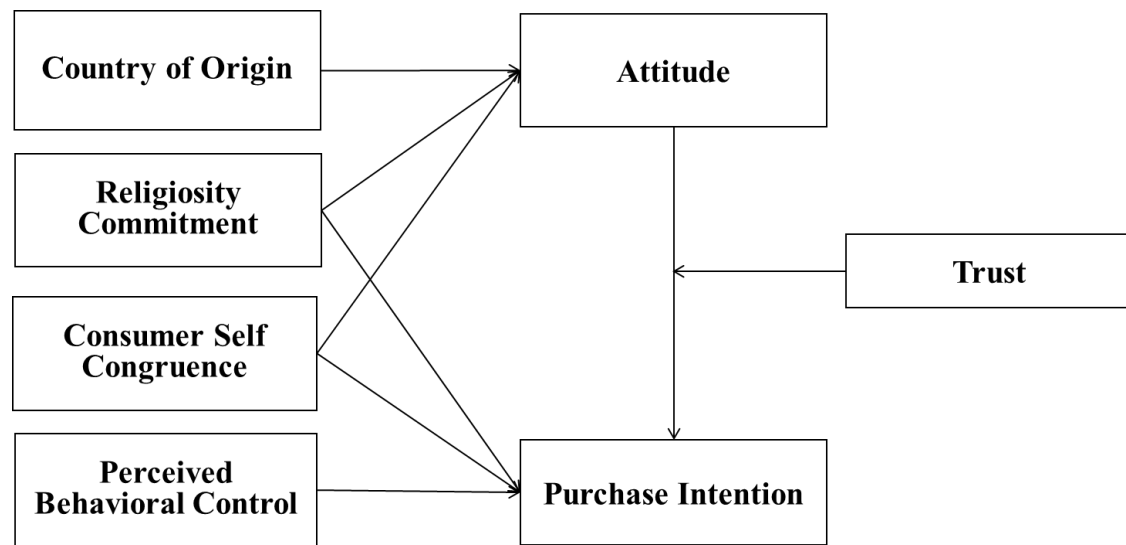
Figure 3 Final Framework of HaCC (Halal Consumption Congruence)

5.   CONCLUSION

The results of this study surprisingly concluded that COO is not significant and has no direct relationship with Purchase Intention, in the context of Muslim consumer purchase behaviour toward Malaysian halal food products. This outcome is similar with a few previous studies (such as Kausuhe, Worang & Gunawan, 2021) that postulated COO as an unimportant factor in affecting consumers' attitudes and behaviour.

Religiosity commitment outcomes show that it has direct and significant relationship with PI. This confirmed the importance of this construct in halal food research and parallel with few recent research (Santosa and Rizaldi, 2022). This finding also confirmed the relationship of Consumer Self-Congruence with Purchase Intention and supports previous research (Aini and Ferdinand, 2022; Said and Hassan, 2014). The results of this study revealed that Attitude has a direct and significant relationship with PI which is consistent with previous studies (such as Le and Nguyen, 2022; Vongurai, 2022).

Meanwhile, PBC is proven to have a direct and significant relationship with PI and this finding is consistent with previous research (Ardianto et al., 2024). Thus, the Muslims' purchase intention of Malaysia halal food product would depend on their ability and resources. However, the outcome of this study revealed that SN has no direct and significant relationship with PI. Meaning

that Muslim consumers may purchase Malaysia halal food without the influence of others – family, friends, opinion leader etcetera. This finding is concurrent with Siahaan and Thiodore (2021).

Meanwhile, the results confirmed that ATT mediates the relationship between COO and PI. Although the direct effects of COO and purchase intention is not significant, however when it is mediated through attitude the indirect effect is significant. Therefore, the mediation is full mediation. These findings parallel with the study by Thomas et al. (2020). ATT is postulated as the mediator of the relationship between RC and PI, which is consistent with some other studies (Yassin et al., 2024). ATT also mediates the relationship between CSC and PI and this outcome is supported with the study by Vanany et al. (2019). Lastly, the results of the study confirmed that CT moderates the relationship between ATT and PI. This is consistent with the study by Sadiq et al. (2022) and Macready et al., (2020).

The main limitation for this study is in measuring the religiosity component because it could get tricky and difficult. Admitting non-conformance to the Islamic rites and requirements especially the "wajib" (must do) rites are something to be ashamed of. This may result in non-committal response. The other obvious limitation is the participants are the Muslims from six main countries within Middle Eastern region, citizens from other countries or region may produce different outcomes. Thus, the findings may not be generalized just yet.

Future research should explore the consumer actual purchase of Malaysia halal food products, and their religiosity intelligence and knowledge. Malaysia offers a wide selection of halal food because of its ethnic diversity. The country is favoured for its Islamic nature and its halal food credibility and authenticity are acknowledged by the Muslim world. The greater awareness among the Muslims to consume halal food is advantages to Malaysia. But halal food producers must cater to the need and demand of the new Muslims who favours western-flavour products and services that confirm to the Islamic values. These young, highly educated, techno-savvy and affluent Muslims would purchase product – may it be things or food – that conform to their Islamic contemporary lifestyle. These insights should be applicable in the formulation of strategic marketing and promotion on Malaysia halal food products by Malaysia halal food producers.

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