Role of Extrinsic and Intrinsic Religiosity on Muslim Consumer Purchase Intention Toward Religiously Sanctioned Food
Evidence from Non-Muslim State

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Differences in religious beliefs can impact the choices people make, the products they select, and the satisfaction they derive from life. Food plays a crucial role in this as it often catalyzes interaction among diverse social and religious groups. For instance, in Islam, dietary laws are clear regarding what is considered Halal (permissible) and Haram (forbidden). Consequently, the surge in demand for halal products has mirrored the expansion of the halal food industry. However, the level of religiosity among Muslims can vary based on their upbringing and exposure to social norms and values. Previous literature has mostly examined religiosity as a determinant of an individual's religious commitment to Halal-certified food products, with very few studies exploring the role of the dimensions of religiosity in influencing consumer purchase intentions for such products. Therefore, this study aims to provide a clear understanding of how various dimensions of religiosity influence the intention of Muslim consumers, especially those living in non-Muslim countries, to purchase halal-certified food products. To achieve this, the study employed an online survey methodology, collecting 291 usable responses from Muslims in China. The research framework used the Theory of Reasoned Action and utilized Smart PLS 4.1.0.2 version and SPSS Statistics Version 27 for data analysis. The findings revealed several significant relationships. The study demonstrated that the intrinsic religiosity of a Muslim consumer has a substantial effect whereas extrinsic religiosity has an insignificant impact on the attitude of a consumer. Moreover, consumer attitude significantly influences the intention of Muslim consumers to purchase religiously sanctioned food. The Country of origin has moderated the relationship between consumer attitude and intention to buy religiously sanctioned food for Muslim consumers living in non-Muslim states. The insights provided by this study are expected to be valuable for policymakers, including government bodies and certification organizations, as well as foreign investors and global marketers, as they seek to develop or revise their strategies for targeting Muslim consumers in non-Muslim states when it comes to halal-certified food products.

1. Introduction

Consumer behaviour is a multifaceted phenomenon affected by several factors, including cultural, personal, social, psychological, and economic aspects. Among these factors, religion emerges as a powerful and influential perspective that significantly shapes the attitudes, perceptions, lifestyles, decision-making processes, and consumption patterns of individuals (Iranmanesh, Mirzaei, Parvin Hosseini, & Zailani, 2020; Usman, Chairy, & Projo, 2022). Religion plays a crucial role in guiding individuals and groups in their purchasing decisions and consumption choices. The two major Abrahamic religions, Islam and Judaism, provide clear dietary laws for their adherents, as outlined in their religious texts with certain notions such as Halal or Kosher (Monterrosa et al., 2020). For instance, Judaism prohibits the eating of pork, shellfish, and most insects, and only permits the consumption of meat that has been ritually slaughtered and certified kosher. Likewise, within Islam, the consumption of pork and alcohol is prohibited, and the principles of halal and haram, as outlined in the Quran and Sunnah guide Muslims in their preferences and behaviours related to food consumption (Fathoni et al., 2022; Owais et al., 2024)

There are many verses in the Quran about Halal in different chapters such as:

"And eat the lawful and good food (thayib) from that which has been granted to you and fear Allah and believe in Him" (Holy Quran 5: 88)

The Hadees or sunnah (saying Holy Prophet Peace be upon Him) is another valid source that addressed the concept of halal and Haram.

"The Halal is that which Allah has made lawful in His Book and the Haram is that which He has forbidden, and that concerning which He is silent, He has permitted as a favor to you" (Ibn Majah, No 3367)

Extensive research studies on the influence of religion on Muslim consumers revealed that religiosity is an important factor in analyzing the preferences and behavior of Muslim consumers (Ali et al., 2018; Salam, Muhamad, & Leong, 2019; Usman et al., 2022). Several researchers have proclaimed that religiosity is a stronger, more reliable, and more informative construct to predict the different aspects of consumers' behavior and have a greater variety of measuring methods (Agarwala et al., 2019; Kamalul Ariffin, Ismail, & Mohammad Shah, 2016; Minton, 2023; Mokhlis, 2009). Furthermore, religion affects all types of decisions, from buying to consuming products, in the case of observant or Shariah-compliant Muslims.

The definition of Muslim consumer and Muslim consumer behavior is not as simple as it seems, and it is not necessary that an individual practices his religious obligations in the same way as his religion requires. For example, Muslims by birth may not follow all the guidelines of the Al-Quran and Sunnah in their true spirit due to various external and internal factors. Sometimes, Muslim consumers act like culture-compliant Muslims rather than shariah-compliant Muslims because their main concern is how society thinks about them and how they portray themselves in society (Alserhan, 2017). Sometimes, consumer purchasing intentions and decisions may not be affected by religious rules, beliefs, and regulations (Yunos, Mahmood, & Abd Mansor, 2014). On the contrary, the practicing/Shariah-compliant Muslim always intends to follow the Quran's and Sunnah's guidance in every aspect of his life and fully

obeys religious norms and values (Billah, Rahman, & Hossain, 2020; Loussaief, Ying-Chao Lin, Phuc Dang, Bouslama, & Cheng, 2024).

The world's Muslim population as of 2024 is projected to be 1.9 billion, which consists of 24.1% of the total world population (worldpopulationreview, 2024). Out of these, approximately 300 million of these Muslims reside in non-Muslim majority countries, where they face challenges in adhering to Islamic norms and practices, particularly concerning Halal food consumption. The Halal industry, comprising Halal food manufacturers, plays a vital role in the lives of Muslims, not only as a religious obligation but also as an aspect of their identity within ethnic and religious communities (Turaeva & Brose, 2020).

Furthermore, Halal products, which are religiously sanctioned food, are increasingly being known as a sign of safety and quality across various sectors, including finance, tourism, entertainment, banking, clothing, medicine, cosmetics, food, education, etc. (Abd Aziz, Aziz, Abd Aziz, Omar, & Hassan, 2015; Bashir, 2019a). According to Tribune Express 2017, Singapore, the United Kingdom, Luxembourg, Hong Kong, South Africa, Nigeria, and France have entered Islamic banking and finance (The express, 2017).

Similarly, several multinational food companies such as Nestle, Unilever, American Food Group, Midamar Corporation, etc. are involved in the halal food business worldwide. It is worth noting that the Halal concept is not limited to Muslim-majority states but is also gaining popularity in non-Muslim countries. Non-Muslim consumers are increasingly interested in Halal products due to their purity, freshness, and hygiene (Bashir, 2020) and consider it as a brand that promises to guarantee quality and purity such as Organic or Bio in the U.S. or Europe (Turaeva & Brose, 2020).

Therefore, knowing and understanding the anatomy of Muslim consumer behavior is a big challenge for marketers and business professionals in the current hyper-competitive market concerning halal food products. Bukhari (2018) asserted that the contribution of researchers and academicians towards further academic literature on Muslim consumer behavior will be considered a significant work in the research world. Prior studies have primarily focused on Muslims' purchase intentions and have utilized religion as the most prominent and discernible factor in Muslim consumer buying behavior towards halal food without fully grasping the rationale behind incorporating different dimensions of religiosity (Salam et al., 2019; Secinaro & Calandra, 2020). Minton (2023) stated that the multidimensional scale of religiosity offers greater predictive power and validity to understand complex consumer behavioural phenomena.

Hence, this research study aims to fill the research gap in the present literature by exploring the role of extrinsic and intrinsic religiosity in Muslim consumers living in non-Muslim states toward halal-certified products.

Therefore, the following objectives have been drawn from the above literature:

1.1 Research objectives

o *To examine the relationship between extrinsic religiosity and Consumer attitudes towards Halal-certified food products in the non-Muslim state.*

o *To examine the relationship between Intrinsic religiosity and Consumer attitudes towards Halal-certified food products in non-Muslim state.*

o *To analyse the relationship between Consumer Attitude and Consumer purchase intention towards Halal-certified food products in the non-Muslim state.*

o *To determine the moderating role of country of origin between consumer attitude and consumer purchase intention toward Halal-certified food products in non-Muslim state.*

By addressing the above objectives, the study aims to contribute a significant and valuable understanding of the dynamics of Muslim consumer behavior. The research presents a significant business opportunity for marketers and brand managers to revamp their strategies and more effectively target Muslims residing in non-Muslim states in the context of religiously sanctioned food.

2. Literature Review

2.1 Theory Underpinning - Theory of Reasoned Action

Although the theory of reasoned action is used in diverse research areas, it is predominantly found in predicting consumers' behavior. The Theory of Reasoned Action (TRA) posits that an individual's attitude has a positive influence on the intent to buy (Ajzen, 1991). The Theory of Reasoned Action (TRA) has been extensively used to describe consumer behavioural intentions toward various products, including halal products (Garg & Joshi, 2018).

This theory consists of two major aspects: personal element and perception of the social pressure to behave. The personal element is the person's own positive or negative evaluation of his behaviour and it is called an attitude toward behaviour. The second is the individual's perception of the social pressures to behave (Lada, Tanakinjal, & Amin, 2009). In TRA theory, behavioural belief means one own inner belief to take certain actions and will influence attitude towards actual behaviour. This research study employed the Theory of reasoned action to determine which variable can influence consumer attitudes toward buying halal-certified food products. The study utilizes ER and IR of a consumer as one own behavioural belief to take certain actions that will influence attitude towards purchase intention. Purchase intention is the thoughts, interests, or desires of a consumer that will lead to actual purchase behaviour and it also helps to predict purchase behaviour in the future (Handriana et al., 2021).

In this study, the intention to buy religiously sanctioned food is the purchase intention of the individual toward product buying. The intensity of one's attitude directly influences the strength of their intention, thereby reflecting in their purchasing behaviour, and conversely, the stronger the intention, the more pronounced the impact on purchase decisions.

2.2 Hypotheses Development

2.3 Extrinsic & Intrinsic Religiosity

Several researchers proclaimed that religiosity is a stronger, more reliable, and more informative construct to predict the different aspects of consumers' behavior and have greater variety in measuring methods (Agarwala et al., 2019; Kamalul Ariffin et al., 2016; McDaniel & Burnett, 1990; Minton, 2023; Mokhlis, 2009; Wilkes et al., 1986). Numerous studies have consistently demonstrated a positive impact of religiosity on intent to buy halal-certified food (W. Khan, Akhtar, Ansari, & Dhamija, 2020; Usman et al., 2022). Moreover, the level of religiosity has been found to influence attitudes towards halal products (Ahmadova & Aliyev, 2021). (Iranmanesh et al., 2020; Loussaief et al., 2024) found that religiosity impacts various mediators like awareness, trust, subjective norm, and perceived behavioural control, influencing attitude and purchase intention towards halal-certified food. In the realm of religiosity in consumer behavior, the concept of IR and ER is the first remarkable work done in 1967 by Allport and Ross.

Allport and Ross (1967) defined ER as a person's motivation towards his religion as a means of personal or social benefit such as going to worship places to make friends and social connections. In contrast, IR is defined as the motivation of a person towards his religious belief as more valuable than any external outcome. Mukhtar and Butt (2012) explored that intrapersonal (internal) religiosity positively influences the intention of Pakistani Muslim consumers towards halal products whereas interpersonal (external) religiosity fails to influence the purchase intention. Similarly, Asnawi, Sukoco, and Fanani (2018) stated that consuming halal products among international Muslims is a part of their IR whereas ER plays less in making the final decision to consume halal products at international chain restaurants. Khan et al. (2020) found that ER and IR, as well as halal literacy, significantly influence attitudes, perceived behavioral control, and subjective norms. Furthermore, he stated that these factors indirectly affect purchase intentions through their impact on attitudes, subjective norms, and perceived behavioral control among Indian Muslims.

Salman and Siddiqui (2011) stated that religion is considered a private affair of an individual, and a consumer's decision to halal/nonhalal food is solely based on intrinsic value rather than extrinsic value. Iftikhar et al. (2017) explored that intrinsically religious customers are more inclined to purchase eco-friendly products than less religious customers in Pakistan. (Arli, 2017; Chowdhury et al., 2022) explained that consumers may show high levels of IR and ER at the same time.

In contrast, Sood and Nasu (1995) explained that the level of ER or IR creates differences in the buying and consumption patterns of an individual. Additionally, Aisyah (2016) stated that IR significantly influences the purchase intention of halal products. In contrast, Arli, Cherrier, and Tjiptono (2016) found that IR has an insignificant effect on the purchase intention of luxury brands compared to extrinsic religiosity.

This variation in the level of ER and IR in an individual is a significant aspect to study for researchers in the context of consumer behavior, especially in purchasing religious brands such as halal products. The mixed and contradictory findings lead to the formation of the following hypothesis:

H1: Extrinsic religiosity has a significant impact on the Consumer attitude towards Halal-certified food products
H2: Intrinsic religiosity has a significant impact on the Consumer attitude towards Halal-certified food products

2.4 Consumer Attitude

Consumer attitudes towards halal food have been a subject of significant research interest in recent years. According to Ajzen (1991), attitude is about the liking or disliking of a person about an object. Peter and Olson (2010) also defined attitude as "an overall evaluation by a person for something".

Extensive research in the domain of consumer behavior affirms that attitude is the best predictor of consumer purchase intention especially in the food category (Alam & Sayuti, 2011; Hussain et al., 2016; Iranmanesh et al., 2020; Khan & Azam, 2016). Garg and Joshi (2018) revealed a strong relationship between consumer attitude and purchase intention towards halal food products. Bashir (2019b) indicated that consumer attitude toward halal food positively impacts on intention to purchase. This indicates that favourable attitudes towards halal food can lead to a higher likelihood of consumers intending to purchase such products.

Moreover, Marmaya et al., (2019), emphasized that a highly positive attitude among consumers can result in greater intentions to purchase halal food products. Furthermore, Soon and Wallace (2017) demonstrated that both Muslim and non-Muslim consumers' attitudes significantly predict their purchasing intentions regarding halal foods. Ali et al. (2018) researched to predict the intention of Chinese Muslims towards halal meat by expanding the theory of planned behavior and identified that positive personal attitude, motivation to comply, personal conviction, perceived control, and availability of halal meat are the main predicting variables towards eating halal meat. Kamarulzaman et al., (2020) noted that attitude and perceived behavioural control can influence the behavioural intentions of young consumers to choose halal food stores.

From the existing literature, the following hypothesis has been drawn:

H3: Consumer Attitude has a significant impact on the Consumer purchase intention towards Halal-certified food products

2.5 Country of Origin

The notion of "Country of Origin" (COO) is the product's key element in the decision-making process of an individual due to globalization and the frequent movement of products from one country to another. The Country of origin is defined as "where the product is manufactured, made or produced". The COO is the main indicator of consumer purchase intention toward any product as Hong and Kamaruddin (2020) stated that the COO is a bigger influencing factor of consumer choice or decision process than price, packaging, and style.

The COO develops the perception of the product about a specific country's skills and expertise in the consumer's mind. The country's image and reputation aid the consumer to decide on the product's perceived quality quickly and help to reduce perceived risk linked with the product (Muhamad et al., 2017).

The country of origin has a significant role in the consumer decision process of halal products. Research by (Muhamad et al., 2017) emphasizes the significance of the COO in

evaluating the credibility of a halal logo and its impact on consumers' decisions when purchasing packaged food. The study highlights how the COO of a halal logo serves as a vital indicator for consumers in assessing the authenticity and trustworthiness of the product. Furthermore, Kempa (2019) pointed out the influence of attitude, perceived behavioural control, and subjective norms on the purchase intention of skincare products through the moderated role of the country of origin.

The findings showed that attitude and perceived behavioural control have a greater influence on the purchase intention whereas the country of origin does not strengthen the influence between attitude, perceived behavioural control, and subjective norms on the purchase intention of Korean skincare products. Parvin Hosseini, Mirzaei, and Iranmanesh (2020) explored the determinants of paying for Halal-certified food and the findings of the result showed that religious commitment, food quality concerned, halal logo, and animal slaughter influence whereas country of origin, storage and transportation, and price consciousness do not influence Muslim consumers toward a willingness to pay for halal certified food.

The mix and contradictory findings lead to the formation of the following hypothesis:

H4: Country of origin moderates the relationship between consumer attitude and consumer purchase intention toward Halal-certified food products

3. Materials and Methods

A Quantitative research method is employed in a non-contrived setting. The data is collected from the online survey method through the questionnaire. The five-point Likert scale chosen in the study was 1 for "Strongly disagree" to 5 for "strongly agree". The Likert scale is selected for its common usage in significant consumer behavior studies (Chufama, 2019).

The non-probability sampling technique is used when randomization in selecting the sample from the population of interest is not possible because of the large population (Etikan, Musa, & Alkassim, 2016). In this research study, a random selection of respondents is not appropriate because a certain characteristic is required to respond i.e. respondent must be Muslim by religion. The sample characteristics used in this study are Muslims and the researcher wants to collect specific information based on certain characteristics from the sample.

Hence, non-probability purposive sampling is employed to collect the data from Muslim living in non-Muslim state through pre-requisite question based on specific characteristic to determine the respondent's eligibility to fill out the form. By considering the ratio of 10:1 (Hair 2017), 260 Muslim respondents were targeted but for result consistency, the researcher reached out to 300 Muslim respondents living in China. The online structured questionnaire was developed and provided to the respondents through Sojump. The "Sojump" is a professional online survey company that permits researchers to conduct online behavioral research in China (Del Ponte et al., 2024) with more than 260 million active users.

The questionnaire comprises two Parts. First, the demographic part which covers the demographic profile of the respondents such as gender, Marital status, profession, education, and frequency of store visits, and pre-requisite question to determine the eligibility of the respondents to fill the form. The pre-requisite question is "What is your religious affiliation?"

Respondents who replied "No" to the pre-requisite question could not proceed further with the online form. 291 properly filled forms were selected for further analysis as per the pre-requisite question.

The other part consists of items of five constructs used in the proposed model namely ER, IR, Consumer attitude, country of origin, and Intention to buy religiously sanctioned food towards Halal-certified food products. The items of ER and IR were adopted from Ji and Ibrahim (2007), Consumer attitude was adopted from Jannat and Islam (2019), Intention to buy Aziz and Chok (2013), and Country of origin from (Nasution & Rossanty, 2018). The Questionnaire is attached in Appendix A. A pretest has been conducted through focus group discussion based on the guidelines given by (Stewart, Shamdasani, & Rook, 1990).

Three academicians from the field of Islamic and halal studies were requested to assess the face and content validity of the variables. For testing the research model, the researcher employed IBM SPSS Statistics version 27 to evaluate the preliminary dataset and then utilized Smart PLS 4.1.0.2 version for measurement and structural model to validate and evaluate the proposed research model through PLS-SEM.

3.1 Proposed Research Model

Figure No 1: Research Model

274
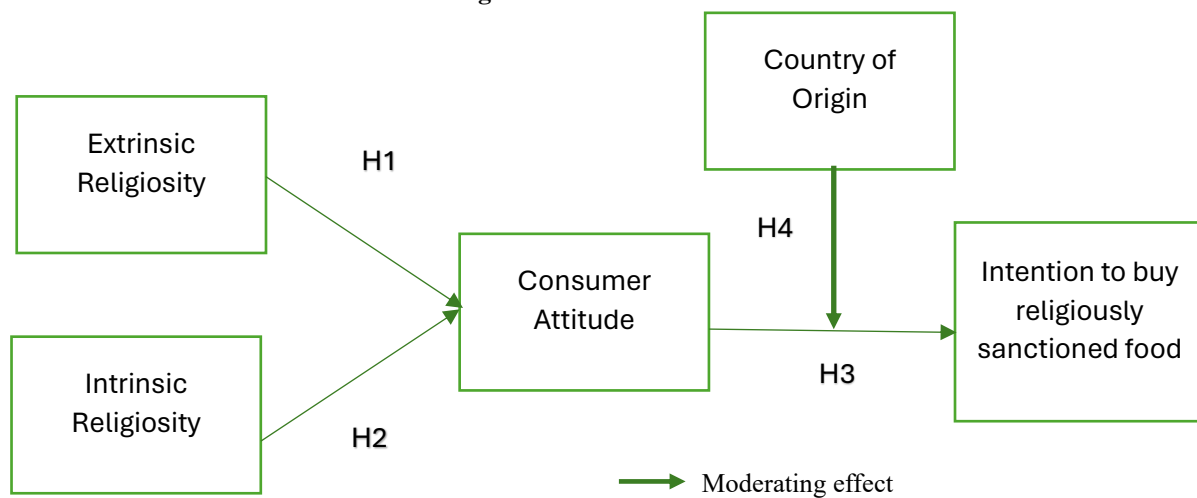
3.2 Hypotheses

H1: Extrinsic religiosity has a significant impact on the Consumer attitude towards Halal-certified food products

H2: Intrinsic religiosity has a significant impact on the Consumer attitude towards Halal-certified food products

H3: Consumer Attitude has a significant impact on the Consumer purchase intention towards Halal-certified food products

H4: Country of origin moderates the relationship between consumer attitude and consumer purchase intention toward Halal-certified food products

4. Results and Discussions

The demographic profile of the sample is mentioned in Table 1. The dataset showed gender distribution as 46% male and 54% female respondents. 18.9% of respondents are single, 53.3% are married and 27.8% are divorced. The majority of the respondents are professionals with 30.6%, 29.9% are non-professionals and 39.5% are students with diplomas accounting for 31.6%. A noteworthy portion of the sample reported a visit to the store once a week with 56.7% and 23.7% very rare to visit the store.

Table No 1: Demographic Characteristics

Items	Frequency (N=291)	(%)
Gender		
Male	134	46
Female	157	54
Marital Status		
Single	55	18.9
Married	155	53.3
Divorcee	81	27.8
Profession		
Professional	89	30.6
Non-Professional	87	29.9
Student	115	39.5
Education		
Undergraduate	43	14.8
Graduation	74	25.4
Ph. D	17	5.8
Diploma	92	31.6
Professional Certificate	65	22.3
Frequency of Store Visits		
Very rare	69	23.7
Once in a month	57	19.6
Once in a week	165	56.7

4.1 Measurement Model

Table No 2: Reliability & Validity Analysis

Constructs	Items	Loading	Cronbach's Alpha (CA)	Composite Reliability	AVE
Extrinsic Religiosity	ExReli_1	0.777	0.827	0.854	0.577
(ER)	ExReli_2	0.803			
	ExReli_3	0.767			
	ExReli_4	0.636			
	ExReli_5	0.803			
Intrinsic Religiosity	InReli_1	0.797	0.871	0.872	0.660
(IR)	InReli_2	0.821			
	InReli_3	0.808			
	InReli_4	0.823			
	InReli_5	0.814			
Consumer Attitude	CoAt_1	0.810	0.873	0.874	0.663
(CA)	CoAt_2	0.811			
	CoAt_3	0.832			
	CoAt_4	0.815			
	CoAt_5	0.802			
Country of Origin	CoOri_1	0.772	0.851	0.898	0.621
(COO)	CoOri_2	0.798			
	CoOri_3	0.764			
	CoOri_4	0.755			
	CoOri_5	0.849			
Intention to buy	IntTB_1	0.808	0.899	0.899	0.664
(ITB)	IntTB_2	0.813			
	IntTB_3	0.824			
	IntTB_4	0.799			
	IntTB_5	0.816			
	IntTB_6	0.829			

To assess the validity and reliability of the measurement model, Confirmatory Factor Analysis (CFA) was performed, focusing on the indicator loadings. The loadings exceeded the threshold of 0.708, indicating that the constructs explained more than 50 percent of the indicators' variance and demonstrated acceptable item reliability (Hair et al., 2019).

The outcomes of the factor loadings meet the threshold value and are presented in Table 2. The measurement model encompasses assessments of internal consistency reliability, convergent validity, and discriminant validity. Internal consistency reliability was evaluated

using Cronbach's alpha and composite reliability, whereas convergent validity was assessed through the Average Variance Extracted (AVE). Notably, all values for internal consistency reliability surpassed the threshold of 0.70 (Hair et al., 2017) which shows good internal consistency reliability. In addition, the AVE values for all items exceed 0.50 showing that constructs explain more than 50% variance in all items.

The discriminant validity was tested through Heterotrait- Monootrait (HTMT). Henseler, Ringle, and Sarstedt (2015) stated that the HTMT values should be < 0.85, indicating no potential discriminant issue in the variables of the proposed model given in Table 3.

Table No 3: Discriminant Validity - Heterotrait- Monootrait (HTMT)

Constructs	1	2	3	4	5
1. CA					
2. COO	0.191				
3. ER	0.103	0.153			
4. IR	0.652	0.120	0.098		
5. ITB	0.711	0.139	0.139	0.582	

Figure No 2: Graphical Representation of the Measurement Model
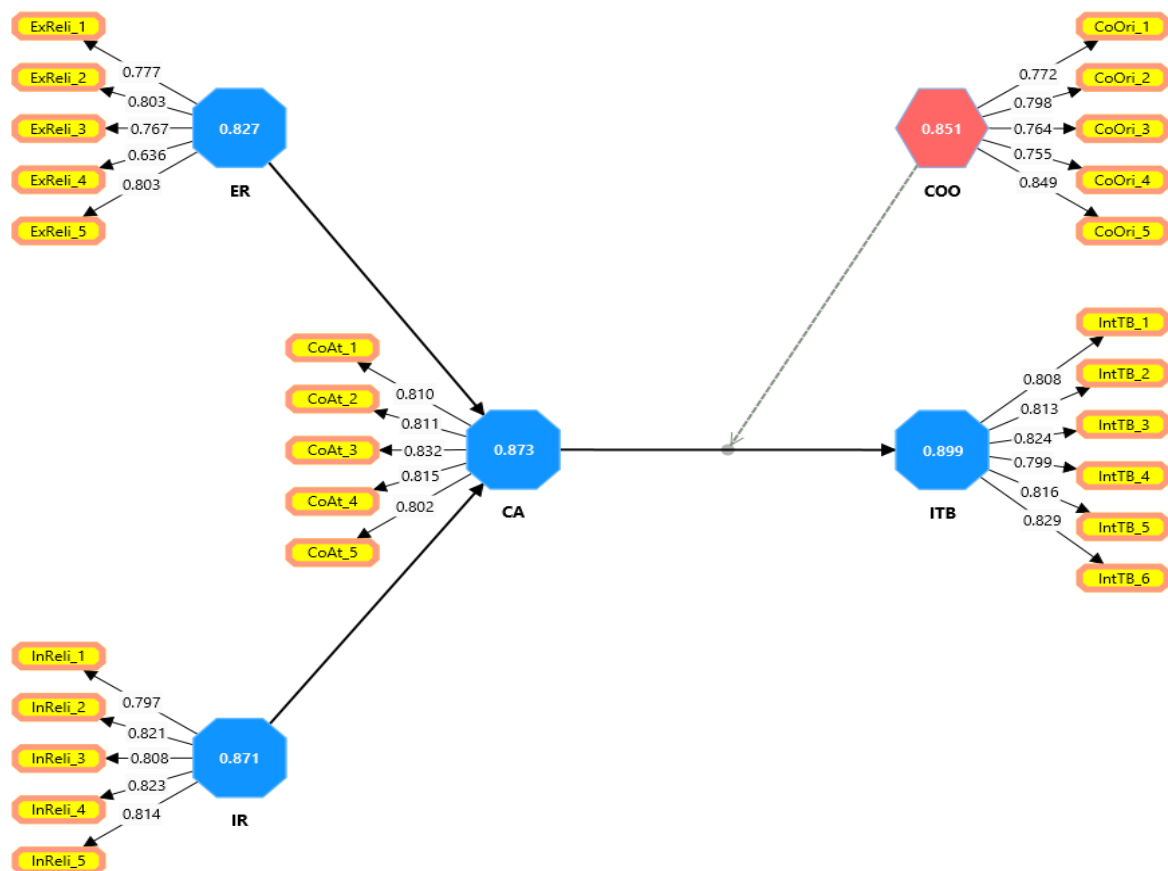
4.2 Common Method Bias

This study utilized a cross-sectional method to acquire the data, but there is still the possibility of common method variance. To address this issue, Harman's single-factor approach was employed. The variance extracted using this approach amounted to 7.663%, which is less than 50%, indicating that there is no common method bias present in this study (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003)

4.3 Mean, Standard Deviation & Correlation

The paired correlation coefficients were scrutinized to assess the strength and direction of association between variables in the proposed research model. Table No. 4 shows mean, standard deviation, and a significant correlation among latent variables in the study.

Table No 4: Descriptive Statistics and Correlations

Constructs	Mean	Std. Deviation	1	2	3	4	5
1. ER	3.796	0.759	1				
2. IR	3.605	0.871	-0.073	1			
3. CA	3.606	0.885	-0.084	.568**	1		
4. ITB	3.614	0.898	-.118*	.515**	.630**	1	
5. COO	3.777	0.784	-.129*	-0.103	.165**	-.121*	1

Note: * $p < 0.05$, ** $p < 0.01$ (2-tailed)

4.4 Structural Model

To confirm hypothesis testing, the bootstrap technique was used by using Smart PLS version 4.1.0.2. This study tested both direct and moderated effect hypotheses. Table No.5 provides a statistical analysis of various hypotheses concerning direct relationships between different variables. H2 and H3 showed a significant direct relation between IR and CA, CA and ITB respectively. Both hypotheses exhibit P values of 0.000, confirming their significance. In contrast, hypothesis H1 indicates statistically insignificant relationships between ER and CA. R-squared values (R^2) of 0.25, 0.50, and 0.75 associated with endogenous constructs can be interpreted as weak, moderate, or substantial relationships respectively (Joe F Hair, Ringle, & Sarstedt, 2011). Table No. 5 presents the R^2 values, which show the amount of variance explained by the predictor constructs for the endogenous variables in the structural model. The R^2 values for CA and ITB indicate weak (32.6%) and moderate (51.6%) levels of explained variance respectively.

Moreover, Hypothesis H4 reveals a statistically significant interaction effect between COO and CA on ITB, with a substantial beta value of 0.714 and a p-value of 0.000, indicating a significant interaction effect in Table No.6. In addition, this study also investigates the conditional effects at +1 std dev, -1 std dev and mean for Hypothesis 4. The conditional effects suggest that respondents with a higher preference for the COO of the product from a Muslim country have a greater intention to buy religiously sanctioned food products. The higher beta value at +1 std dev suggests that the COO strengthens this relationship.

Table No 5: Direct Effect

Hypothesis	Direct Effects	Std. Beta	Std. Error	T Values	P Value	R^2
H1	ER ➔ CA	-0.055	0.042	1.303	0.193	0.326
H2	IR ➔ CA	0.564	0.059	9.528	0.000	
H3	CA ➔ ITB	0.714	0.047	15.242	0.000	0.516

Figure No.3: Graphical Depiction of the Structural Model and R²
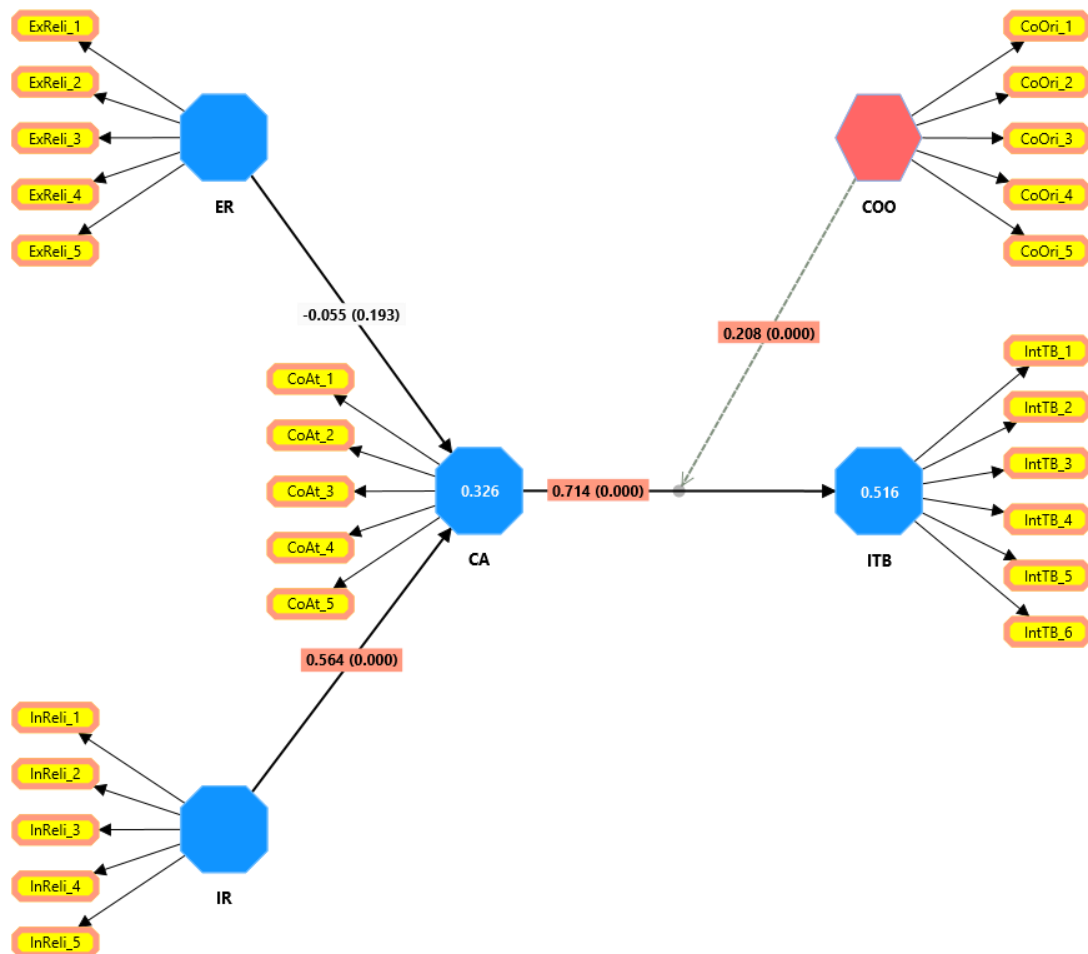
Table No 6: Interaction Effect Hypotheses

Hypothesis	Interaction Effects	Std. Beta	Std. Error	T Values	P Values
H4	COO x CA ➔ ITB	0.208	0.031	6.754	0.000
Level of the Moderator		Std. Beta	Std. Error	Lower Bound	Upper Bound
H4	+1 Std Dev	0.922	0.059	0.806	1.037
	Mean	0.714	0.042	0.631	0.797
	-1 Std Dev	0.506	0.049	0.408	0.603

Graph No 1: Conditional Moderating Effect

COO x CA ➜ ITB
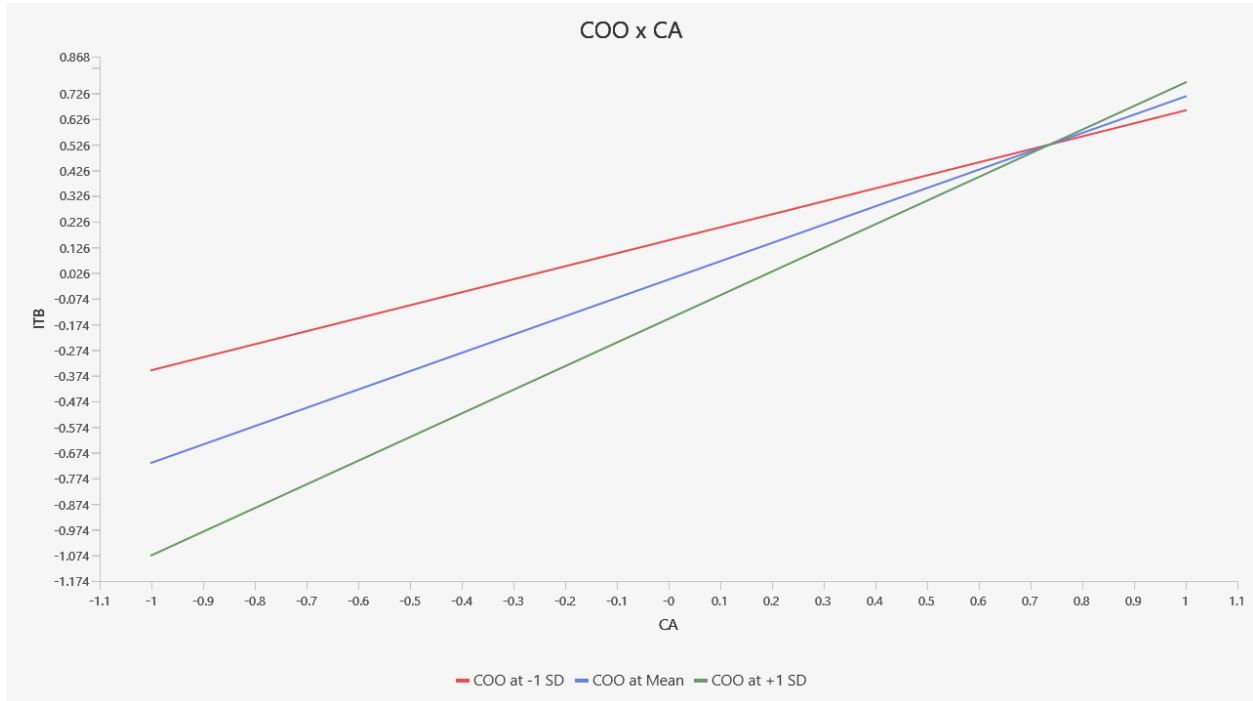
This study validates Hypotheses H2 and H3 which align with the prior research conducted by (Asnawi et al., 2018; Kamarulzaman et al., 2020; Marmaya et al., 2019; Mukhtar & Butt, 2012). This showed that intrinsically religious Muslim consumer always wants to buy a halal-certified product even face problems in searching for halal-certified products in non-Muslim states. Secondly, Muslim consumers' favourable attitude leads to the intention to buy halal-certified food products from the market. In contrast, this study rejected Hypothesis H1, which indicated that ER, which reflects the people's motivation towards their religion as a means of personal or social benefit, does not impact consumer attitudes toward halal-certified products. This shows that Muslims especially those living in non-Muslim states are more Shariah-compliant and follow the Islamic teaching with more true spirit when buying halal food products.

To strengthen the contribution of this study, the moderating role of country of origin has been tested. The finding supported Hypothesis H4 which contradicts the study of (Kempa, 2019; Parvin Hosseini et al., 2020). This study showed that the country of origin or manufacturer name is the major source for the consumers to develop their purchasing intention. In the case of Muslims, the role of COO strengthens the relationship between attitude and purchase intention.

5. Conclusion

The findings of the study highlighted the dimensions of religiosity (extrinsic and intrinsic) in the intention to buy religiously sanctioned food among Muslims. The global Halal market especially Halal food and beverage is the fastest-growing market reaching US $1.38 trillion by 2024 (Muslichah, Abdullah, & Razak, 2019). The importance of the Halal market forces academicians and marketers to analyze the complex behaviour of Muslim consumers. Previous research studies showed that religion has a greater influence on Muslim consumers but failed to determine the role of the dimension of religiosity toward consumer attitude and consumer purchase intention in buying halal-certified food products, especially by living in a non-Muslim state (Minton, 2023; Salam et al., 2019).

This study contributed to the body of academic literature on halal foods by adding the role of the dimensions of religiosity (extrinsic and intrinsic) in explaining the consumer attitude and Country of origin as moderating variables between CA and ITB in buying religiously sanctioned food among Muslims living in a non-Muslim state.

The research suggested that Muslims who are living in non-Muslim states are high in IR and have a high preference for the country of origin for buying halal-certified products from Muslim countries. Moreover, Muslims living in non-Muslim states are more intrinsically religious to find halal-certified products even though they face issues in finding such products. Sardana, Cavusgil, and Gupta (2021) explored that intrinsically religious individuals appreciate products or services that align with their beliefs because it supports their way of life. They might also be influenced by religious leaders to buy such products.

On the other hand, extrinsically religious people value products or services that help them express their identity or fit in with their chosen group. Muslim consumers with strong religious beliefs will prefer and buy only those foods that are in favor of their religious teachings and guidelines and in the context of Islam, haram food is strictly prohibited, and only those products allowed to be consumed that are permissible by God in Quran (Suleman, Sibghatullah, & Azam, 2021).

In addition, Muslim consumers show favorable attitude toward buying halal-certified products. Muslim consumers become more satisfied with buying halal food products if the country of origin of a product or manufacturer country name belongs to a Muslim country, especially by living in non-Muslim states. The current situation of Muslims in Palestine and serious violations of human rights drag Muslims to boycott non-Muslim manufacturer products. The existing behavior of Muslims around the world also validates the findings of the study.

This research study meets some limitations within the domain of halal food. The study is limited to the halal food sector. Further study can incorporate other sectors such as cosmetics, pharmaceuticals, etc. to explore the intention of Muslim consumers toward buying halal products. Moreover, comparing Muslim and non-Muslim states in analyzing the role of different dimensions of religiosity among Muslims can provide a more comprehensive view of this topic.

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