DETERMINANTS OF HALAL FOOD CONSUMPTION BEHAVIOUR AMONG GENERATION Z AT UITM PERMATANG PAUH

KHAIRUDDIN, K.[1] – MURAT, N. I. N.[1] – FUDZALI, F. A.[1*] – MUBIN, S. I. I. M.[1] – YAZID, N. D. M.[2]

[1] *Faculty of Hotel and Tourism Management, Universiti Teknologi MARA (UiTM) Penang Branch, Penang, Malaysia.*

[2] *Faculty of Technical and Vocational Education, Universiti Tun Hussein Onn Malaysia, Johor, Malaysia.*

**Corresponding author*
e-mail: fadzhiathul[at]uitm.edu.my

(Received 08th September 2026; revised 28th October 2026; accepted 02nd November 2026)

Abstract. Halal food consumption behaviour is not only a dietary requirement but also a religious obligation for Muslims, making informed and trustworthy food choices essential. In Malaysia, Generation Z (Gen Z) is increasingly exposed to different global food cultures and digital media, creating new challenges in navigating halal food consumption. Despite previous studies devoted to halal food consumption and intention to consume halal products, there has been limited attention to the roles of food neophobia, religiosity and social media influence in shaping halal food consumption behaviour among Gen Z. Therefore, this study aims to examine the influences of religiosity, food neophobia and social media influence on halal food consumption behaviour among Gen Z Muslim students in UiTM Permatang Pauh. This study is theoretically informed by the Theory of Planned Behaviour (TPB). The study employed a quantitative research methodology, and data were collected from 177 students at the Faculty of Hotel and Tourism Management, Universiti Teknologi MARA (UiTM) Permatang Pauh, through an online structured questionnaire. The data were analysed with descriptive statistics and multiple regression analysis. The findings indicate that social media influence and food neophobia significantly predicted halal food consumption behaviour, but religiosity was not a significant predictor. The findings highlight the roles of food neophobia, religiosity, and social media influence in understanding halal food consumption behaviour among Gen Z. Practically, the study provides valuable insights for halal authorities, policymakers, educational establishments, and food businesses to develop halal decision-making among young Muslim consumers.

Keywords: *Gen Z, halal food consumption behaviour, religiosity, food neophobia, social media influence, Theory of Planned Behaviour*

Introduction

Halal food has become one of the fastest-expanding industries in the world of food because of the growing Muslim population and consumers' increasing concern about food authenticity, quality, and safety (Syed Abdul Jalil et al., 2025). While 'halal' means food that is in accordance with Islamic laws, the meaning of halal foods has expanded to include broader aspects such as food genuineness and safety. The evolution of halal food consumption and religious obligations intersects with psychological, social, and environmental factors that shape consumers' behavioural decisions (Taib et al., 2022). Malaysia has long been recognized as one of the world's pioneers in developing halal ecosystems because of its halal certification system, supportive government policies, and an internationally recognized regulatory framework. These initiatives have strengthened consumer trust and integrated halal food into the country's food system (Syed Abdul Jalil et al., 2025). However, the rapid expansion of food products, the

emergence of international cuisines, and the growing influence of digital food platforms have radically changed the environment and influenced consumers' food purchasing behaviour. In this context, selecting halal foods has become more complicated than a simple religious ritual, as consumers must evaluate multiple sources of information before making purchasing decisions. This complexity has become especially relevant among Gen Z, whose food choices are increasingly shaped by both religious values and modern consumption lifestyles.

Gen Z consumers were recognized as the key group from which the halal market could evolve, probably because of their digital lifestyle, frequent online presence, and quick adoption of modern consumption trends (Wong et al., 2024). Halal compliance was among their food preferences and emerged as a key driver; at the same time, lifestyle preferences such as convenience, trendiness, affordability, and peer acceptance contributed to the complexity of their consumption behaviour (Wong et al., 2024; Taib et al., 2022). These contrasting motivations suggest that halal food consumption behaviour among Gen Z involves factors beyond religious considerations, including psychological and social media influences. Instead, their behaviour reflects the interaction among personal beliefs, psychological factors (food neophobia), and social media influences, highlighting the need for a more comprehensive behavioural framework. The Theory of Planned Behaviour (TPB) remains one of the most popular theoretical frameworks used to explain halal food consumption behaviour. The TPB postulates that behavioural intention is mostly determined by three factors, namely attitude, subjective norm, and perceived behavioural control, which, in turn, affect behaviour. However, halal food consumption behaviour may also be influenced by additional psychological, social, and religious factors such as food neophobia, social media influence, and religiosity. In a previous study, TPB was shown to explain halal purchase intentions across different consumer groups (Taib et al., 2022). Nonetheless, recent findings show that TPB's ability to predict consumer behaviour is constrained by dynamic food environments marked by excessive information, food choices, and fast-changing consumption trends. These trends reveal that additional psychological and environmental determinants should be incorporated to explain actual halal food consumption behaviour, particularly among digitally connected young consumers.

One important psychological factor researchers have increasingly explored in food behaviour is food neophobia. Food neophobia is an individual's reluctance to consume new foods, especially when there is uncertainty about authenticity, preparation methods, or ingredients (Amir et al., 2023). Although Gen Z individuals are often perceived as exploring diverse foods around the world, uncertainties about ingredients, cooking processes, and halal status may lead to hesitation due to insufficient knowledge (Amir et al., 2023). Uncertainty may influence individuals' willingness to try new food items, despite a positive attitude toward consuming halal food. Beyond psychological factors, the digital ecosystem has revolutionized how information is acquired and trust is established for food products. Social media has become a major platform for acquiring food information through peer advice, influencer endorsements, reviews, and user-generated content, which strongly influences consumers' perceptions and purchase behaviour (Hasim et al., 2025; Molenaar et al., 2021). Gen Z's informal reference groups often form through digital communication, shaping behavioural expectations and consumption norms. Although prior work recognizes the effect of social media on food purchase behaviours, incorporating social media into behavioural theories like TPB remains rare in the context of halal food products among Malaysian university students.

However, the literature still has many gaps regarding halal food consumption behaviour. To start, current studies tend to focus mostly on halal food purchase intention rather than actual consumption behaviour, leaving little understanding of how behavioural intentions translate into practice. Second, many TPB-based studies focus more on cognitive determinants than psychological elements, including food neophobia and social media effects, which are increasingly influential today. Third, there is limited research on how religiosity, food neophobia, and social media influence collectively relate to halal food consumption behaviour among Gen Z, especially students in Malaysia (Taib et al., 2022). Therefore, the study uses the Theory of Planned Behaviour as its theoretical underpinning, and adds religiosity, food neophobia, and social media influence as factors affecting halal food consumption behaviour among Gen Z students at the Faculty of Hotel and Tourism Management. The results may also provide useful insights for policymakers, halal certification bodies, educators, and food industry practitioners in developing appropriate strategies to improve halal food consumption awareness among Gen Z consumers.

Problem statement

Despite the internationally recognised Malaysian halal certification system and strong halal governance, the increasingly complex food environment creates new challenges for Gen Z consumers in making decisions about halal food consumption. With the exponential rise of digital food platforms, social media marketing, and international food trends, young consumers are exposed to a wider range of food choices that offer varying degrees of clarity about halal status. Consequently, making halal food choices is not only about religious obligations but can be driven by convenience, peer advice, online reviews, and trending food content (Febriandika et al., 2023). Previous research (Juliana et al., 2025) has primarily understood halal food consumption behaviour through cognitive variables such as attitude, subjective norm, perceived behavioural control, religiosity, and awareness of halal food. However, these cognitive and religious factors do not seem to represent the influence of social and psychological factors on halal food consumption behaviour in the current technology-driven food environment. In particular, the role of food neophobia and social media influence remains relatively underexplored in the context of halal food consumption behaviour.

Food neophobia, an individual's reluctance to consume unfamiliar foods, may influence consumers' willingness to accept food products because of uncertainty about ingredients, preparation methods, or halal status (Damsbo-Svendsen et al., 2017). Psychological factors, such as food neophobia and social media influence, remain insufficiently considered in affecting halal food consumption behaviour. Nevertheless, the combination of religiosity, food neophobia, and social media influence in influencing halal food consumption behaviour among Gen Z remains insufficiently explored, especially among university students in Malaysia. Therefore, this study examines the influence of religiosity, food neophobia, and social media influence on halal food consumption behaviour among Gen Z degree students at the Faculty of Hotel and Tourism Management, UiTM Permatang Pauh.

Literature review

Halal food consumption behaviour

Halal food consumption among the younger generation, especially digital-savvy Gen Z, has emerged as an important area of research and a topic in academic circles. Internal belief systems and external lifestyles are largely shaped by social trends and online information-seeking behaviour (Hasim et al., 2025; Molenaar et al., 2021). In Malaysia, Gen Z consumers cited a variety of reasons for their food consumption, including religious compliance, which coexisted with modern dining habits and greater exposure to food trend culture (Wong et al., 2024; Taib et al., 2022). A few studies conducted in Malaysia have suggested that consumer intention and behaviour were determined by perception, awareness, and value considerations. For example, the factors influencing purchase intention among Gen Z consumers indicated reasoning patterns similar to the performers in that young consumers assessed decisions in accordance with their preferences and lifestyle needs (Wong et al., 2024). An analogous conceptual framework on halal food intention among Gen Z in Malaysia underscored that intention was determined by both behavioural and social influences, thereby supporting the applicability of examining halal behaviour through an established behavioural theory (Taib et al., 2022).

Theory of Planned Behaviour (TPB)

The theory of planned behaviour has been extensively used to explain the decision-making process by linking intention to perform a behaviour with actual behaviour. According to the theory, intention is determined by the individual's positive or negative evaluation of the behaviour, perceived social pressure or support, and the individual's perception of control over the behaviour, and intention is regarded as the closest predictor of actual behavioural performance (Taib et al., 2022). Through the use of TPB, the process of individual appraisal of halal food consumption forming attitudes, social influence directing subjective norms, and perceived ability determining behavioural control, which are thought to be the driving factors of intention and consequently behaviour, was made clear for the case study of Gen Z. Religiosity and food neophobia are considered additional factors to explain psychological factors. In contrast, social media influence is a social factor that may help explain halal food consumption behaviour beyond the core TPB constructs. Food neophobia and religiosity were identified as major psychological determinants of consumer decision-making (Amir et al., 2023), and social media influence was recognized as a primary factor in shaping consumer behaviour (Hasim et al., 2025). Theoretical discourse on Gen Z in Malaysia has further indicated that the TPB framework in this context could be broadened by introducing factors that reflect contemporary consumption, such as religious values and lifestyle influences (Taib et al., 2022).

Religiosity

Religiosity refers to an individual’s commitment to religious beliefs and practices, and it often guides consumption decisions that align with Islamic obligations. In halal consumption settings, religiosity was expected to influence how Gen Z consumers evaluated halal food, formed intentions, and maintained consistent halal-related behaviour. Consumers with religious perceptions tend to consume halal foods, and religiosity influences the behavioural intention to buy halal food (Suleman et al., 2021). Because halal consumption is closely associated with Islamic values, individuals with

stronger religious commitment are expected to show stronger motivation and consistency in halal food consumption behaviour (Taib et al., 2022).

Food neophobia

Food neophobia refers to a consumer's aversion to trying unfamiliar foods when there is uncertainty about their authenticity, ingredients, or preparation method (Amir et al., 2023). This dimension was relevant for Gen Z consumers due to increasing exposure to new types of cuisine and global food trends. However, they may avoid unknown foods if halal assurance is ambiguous or difficult to verify. Evidence also suggested that consumers vary in their food-related mindset, with neophobic people exhibiting an aversion to trying new foods and neophiliac people being more willing to try new foods (Amir et al., 2023). Food neophobia is a stable trait that measures individuals' propensity to avoid novel or unfamiliar foods and influences food choice motives and dietary behaviour, adapted from the Journal of Food Choice Motives Research. In contexts involving a link to halal, food neophobia was likely to influence halal consumption behaviour by affecting the willingness to try food items whose halal information was ambiguous (Amir et al., 2023). A previous study in 2015 examined food neophobia among students in higher education institutions in the Klang Valley area of Malaysia. It was found that Malay students had higher food neophobia levels as compared to Indian and Chinese students. Moreover, food neophobia was also more common among rural and semi-rural students than among their urban counterparts (Muhammad et al., 2016). From the results obtained, it could be concluded that young adults with limited openness to novel experiences were more likely to suffer from food neophobia.

Social media influence

Social media influence reflects the role of digital social interaction and social media context on consumer behaviour, including influencer endorsement, peer recommendations, and online reviews, and food content, which influence consumer attitudes and intentions. Young adults' engagement with social media food content and advertising has been shown to influence perceptions and judgments, leading to food decisions and behavioural intentions (Molenaar et al., 2021). Moreover, digital marketing approaches were identified as playing an imperative role in shaping consumer intention and behaviour in halal markets. Research in the Malaysian context indicated that digital marketing approaches, as well as persuasive communications on digital media, played an imperative role in shaping consumers' purchase intentions by building trust (Hasim et al., 2025). As such, digital-social influence played an imperative role in explaining halal food behavioural outcomes among Gen Z consumers, who heavily depend on digital media for food information, interaction, and recommendations (Hasim et al., 2025).

Materials and Methods

This research used a quantitative research design to explore the relationship between religiosity, food neophobia, and social media influence on halal food consumption behaviour among Gen Z at UiTM Permatang Pauh. This quantitative design was suitable because it enabled the measurement of variables from respondents to

statistically test the hypothesis when studying human behaviours in the food industry (Atkins and Michie, 2015). The research used a structured survey method to study respondents' behaviours empirically. The study population included undergraduates from Universiti Teknologi Mara (UiTM) Permatang Pauh. The research focuses on undergraduate students pursuing a degree rather than a diploma because they are at a more advanced level and have greater cognitive maturity than diploma students. Degree students have greater cognitive maturity to make independent purchasing decisions regarding foodstuffs and have better awareness and understanding of the concept of halal. Therefore, selecting undergraduate students pursuing a degree is a more accurate and reliable way to measure halal food consumption behaviour among Gen Z students. This population was selected because it helped achieve the research objective of assessing Gen Z students' halal food consumption behaviour in higher education institutions. The required sample size was determined using G*Power based on a multiple linear regression model. A total of 177 participants were selected through purposive sampling, based on criteria such as belonging to Gen Z and being enrolled in the Faculty of Hotel and Tourism Management degree program at UiTM Permatang Pauh.

The questionnaire consisted of four sections measuring the three independent variables and one dependent variable. Each construct comprised four items, resulting in a total of 16 measurement items, excluding demographic questions. The constructs examined were religiosity, food neophobia, social media influence, and halal food consumption behaviour. The study adapted a structured questionnaire as the data collection tool, divided into sections that include both demographic details and the study variables. The demographic section was tailored to record respondents' background profiles in terms of gender, age, and place of residence. These questions are rated on a five-point Likert scale ranging from strongly disagree to agree strongly. The data were gathered using a structured online questionnaire distributed to undergraduate degree students from the Faculty of Hotel and Tourism Management, UiTM Permatang Pauh. Data collection was conducted over two months, from November to December 2025. The questionnaire was distributed electronically through WhatsApp and Telegram, selected as the main communication platforms to facilitate access to the target Gen Z respondents. Before answering the questionnaire, respondents were provided with an explanation of the study's purpose and informed that participation was voluntary. Informed consent was acquired from all respondents before they proceeded with the questionnaire. Respondents were informed that their participation was anonymous and that the information provided would be kept confidential and used only for academic and research purposes. Only respondents who met the predetermined inclusion criteria, namely Gen Z undergraduate degree students enrolled at the Faculty of Hotel and Tourism Management, UiTM Permatang Pauh, were invited to participate.

The data were analyzed using SPSS version 27. For descriptive analysis, the respondents' demographic profiles and the mean level of each construct were determined. Reliability analysis using Cronbach's alpha was conducted to assess the consistency of the measures. Multiple linear regression analysis was performed to examine the influence of food neophobia, religiosity, and social media influence on halal food consumption behaviour. This analysis was appropriate because the study aimed to examine the individual and combined predictive effects of the three independent variables on a single dependent variable: halal food consumption behaviour.

Results and Discussion

The reliability analysis of the measurement constructs was assessed using Cronbach's alpha based on the final sample of 177 respondents. From *Table 1*, the Cronbach's alpha value for religiosity was 0.807, indicating good internal consistency. Social media influence had an alpha value of 0.683, whereas food neophobia and halal food consumption behaviour recorded values of 0.516 and 0.533, respectively. Although these values are below the commonly cited 0.70, lower reliability coefficients may be observed in scales with a small number of items. Interpret the reliability results with caution, particularly for food neophobia and halal food consumption behaviour. *Table 2* presents the demographic profile of the 177 respondents. The sample was predominantly female (61.6%), with the largest proportion aged 21-23 years (42.4%). Most respondents resided in on-campus accommodation during the study semester (65.0%), indicating that most participants lived within the university environment. Multiple regression analyses were conducted to examine whether religiosity, food neophobia, and social media influence significantly predicted halal food consumption behaviour among Gen Z students. As shown in *Table 3*, the regression model was statistically significant ($F = 10.835$, $p <$), indicating that the independent variables significantly predicted halal food consumption behaviour. The model produced an R2 value of 0.442, indicating that religiosity, food neophobia, and social media influence explained 44.2% of the variance in halal food consumption behaviour. As shown in *Table 3*, social media influence was the strongest significant predictor of halal food consumption behaviour ($\beta = 02.50$, $t = 2.977$, $p = 0.003$), followed by food neophobia ($\beta = 0.188$, $t = 2.222$, $p = 0.028$). In contrast, religiosity did not significantly predict halal food consumption behaviour ($\beta = 0.104$, $t = 1.218$, $p = 0.225$). Therefore, the findings indicate that social media influence and food neophobia were significant predictors, whereas religiosity was not statistically significant in the regression model.

Table 1. *Cronbach's alpha value of final data (N = 177).*

Variables	Cronbach's Alpha	No. of Items	No. of Samples
Religiosity	0.807	4	177
Social Media Influence	0.683	4	177
Food Neophobia	0.516	4	177
Halal Food Consumption Behaviour	0.533	4	177

Table 2. *Respondents' profile (N = 177).*

Category	Frequencies	Percentage (%)
Gender		
Male	68	38.4
Female	109	61.6
Age		
18–20 years old	54	30.5
21–23 years old	75	42.4
24 years old and above	48	27.1
Place of Residence (During Study)		
On-campus college	115	65.0
Off-campus rented house	14	7.9
Home with family	48	27.1

Table 3. *Multiple linear regression results.*

Category	Beta (β)	t	Sig. (p)
Religiosity	0.104	1.218	0.225
Social Media Influence	0.250	2.977	0.003
Food Neophobia	0.188	2.222	0.028

Note: $p < 0.05$, R-squared = 0.442, F = 10.835.

Religiosity

The findings showed that religiosity did not significantly influence halal food consumption behaviour among Gen Z students in the Faculty of Hotel and Tourism Management, UiTM Permatang Pauh; therefore, H1 was not supported. Although religiosity may provide sources of motivation for halal food consumption behaviour, religion may not have any effect due to situational and contextual determinants of food choices, such as social media impact, food familiarity, availability, and product information. In addition, this result suggests that a combination of religious considerations and contemporary consumption influences shape Gen Z consumers' food decision-making. Halal certification for foreign food is significant today, not only for religious reasons but also for food hygiene (Amir et al., 2023). Previous studies have also shown that halal food is better and safer than other foods. Hence, consumers need to know whether foreign food is halal, particularly when the halal certification is approved by the Department of Islamic Development Malaysia (JAKIM).

Food neophobia

The result of the regression analysis showed that food neophobia toward halal food consumption behaviour was significant for Gen Z consumers. Reluctance to consume unfamiliar and exotic foods has been measured repeatedly to understand consumer behaviour toward novel products (Pliner and Hobden, 1992). In the realm of Gen Z consumers, this fear of neophobia has been associated with the uncertainty of halal certification in foreign cuisine. The presence of food neophobia can have a significant impact on the consumption of halal food, particularly when it comes to the recognition of halal logos (Amir et al., 2023). Yet research has clearly shown that greater familiarity with healthy and halal options reduces fear, and that frequent exposure is imperative for habit formation among younger individuals (Cooke, 2018). This indicated that for Gen Z consumers who were uncertain about halal certification, the concept of "throwing away" the idea of consuming new foods got prioritized.

Social media influence

The results on the role of social media influence in halal food consumption behaviour are significant and support the researcher’s hypothesis. Further, this empirical study found a very strong relationship between social media influence and Gen Z students' food preferences. In the contemporary digital environment, influencer marketing has become a key driver of trust and, more specifically, of how a message's value and credibility influence consumers' purchase intentions (Lou and Yuan, 2019). For Gen Z Muslims, social influence has transformed halal product authentication, especially in lifestyle categories such as cosmetics and food (Rokhmah et al., 2025). Measuring these factors helps relay halal information to consumer groups and organizations because digital media bridges the gap between formal and contemporary validation (Rejeb et al., 2021).

Conclusion

This study examined the influence of religiosity, food neophobia, and social media influence on halal food consumption behaviour among Gen Z undergraduate students at the Faculty of Hotel and Tourism Management, UiTM Permatang Pauh. The findings

indicate that food neophobia and social media influence were significant predictors of halal food consumption behaviour, whereas religiosity did not demonstrate a statistically significant relationship. These findings suggest that halal food consumption among Gen Z may be shaped not only by religious considerations but also by psychological responses towards unfamiliar foods and the increasingly important role of digital information and social interaction. The findings provide practical implications for several stakeholders. Policymakers and halal authorities need to strengthen programs to raise awareness of digital halal and ensure information about halal certification is easily available. Educational institutions need to integrate digital halal food literacy and critical analysis of food information available on the internet in their respective programs. Food industries need to provide clear information on halal certification, food composition, and food production processes. For future research, the current study involved only undergraduate students from the Faculty of Hotel and Tourism Management, UiTM Permatang Pauh, using purposive sampling; thus, the results' generalizability may be limited. Future studies should use samples from different institutions and locations to explore other core TPB factors, such as attitude, subjective norm, and perceived behavioural control.

Acknowledgement

The authors acknowledge the support of Universiti Teknologi MARA (UiTM) for providing facilities for this research. The authors also thank the reviewers and editors for their useful insights in improving this paper, and the respondents who took part in the survey. This research is self-funded.

Conflict of interest

The authors confirm that there is no conflict of interest involved with any parties in this research study.

REFERENCES

[1] Amir, N.A., Jaafar, M.H., Shahruddin, S. (2023): Halal food perspectives: A cross-sectional survey of neophobic and neophilic mindsets. – Environment-Behaviour Proceedings Journal 8(SI14): 177-183.
[2] Atkins, L., Michie, S. (2015): Designing interventions to change eating behaviours. – Proceedings of the Nutrition Society 74(2): 164-170.
[3] Cooke, L.J. (2018): The importance of exposure for healthy eating in childhood: A review. – Journal of Human Nutrition and Dietetics 31(2): 167-178.
[4] Damsbo-Svendsen, M., Frøst, M.B., Olsen, A. (2017): A review of instruments developed to measure food neophobia. – Appetite 113: 358-367.
[5] Febriandika, N.R., Wijaya, V., Hakim, L. (2023): Gen-Z Muslims' purchase intention of halal food: Evidence from Indonesia. – Innovative Marketing 19(1): 13-25.
[6] Hasim, M.A., Harun, A., Ibrahim, F., Hassan, S., Ishak, M.F. (2025): Digital marketing strategies and consumer behaviour: Insights into online purchase intention for halal cosmetics in Malaysia. – PaperAsia 41(1b): 93-105.
[7] Juliana, J., Limayurid, A.S., Adirestuty, F., Ridlwan, A.A., Rusmita, S.A., Ismail, S. (2025): Intention to buy halal food through the ShopeeFood application on Generation Z Muslims. – Journal of Islamic Accounting and Business Research 16(8): 1349-1369.

[8] Lou, C., Yuan, S. (2019): Influencer marketing: How message value and credibility affect consumer trust and purchase intention. – Journal of Interactive Advertising 19(1): 58-73.
[9] Molenaar, A., Saw, W.Y., Brennan, L., Reid, M., Lim, M.S.C., McCaffrey, T.A. (2021): Effects of advertising: A qualitative analysis of young adults' engagement with social media about food. – Nutrients 13(6): 14p.
[10] Muhammad, R., Ibrahim, M.A., Ahmad, R., Hanan, F. (2016): Psychological factors on food neophobia among the young culinarians in Malaysia: Novel food preferences. – Procedia - Social and Behavioral Sciences 222: 358-366.
[11] Pliner, P., Hobden, K. (1992): Development of a scale to measure the trait of food neophobia in humans. – Appetite 19(2): 105-120.
[12] Rejeb, A., Rejeb, K., Keogh, J.G., Treiblmaier, H. (2021): Leveraging the Internet of Things and blockchain technology in halal food supply chains: A literature review. – Sustainability 13(8): 27p.
[13] Rokhmah, F.N., Oktari, M., Widiastuti, T. (2025): Social media influencers on halal cosmetic purchase intention among Gen Z Muslims. – Asian Journal of Islamic Management 7(1): 113-132.
[14] Suleman, S., Sibghatullah, A., Azam, M. (2021): Religiosity, halal food consumption, and physical well-being: An extension of the TPB. – Cogent Business and Management 8(1): 17p.
[15] Syed Abdul Jalil, S.Z., Hashim, H., Abdul Wahab, Y.A. (2025): Assessing MSMEs' readiness towards halal certification: A case of Selangor, Malaysia. – Quantum Journal of Social Sciences and Humanities 6(4): 333-345.
[16] Taib, N.M., Daud, S., Abu Yazid, Z. (2022): A conceptual framework of consumers' intention to purchase halal food among Gen Z in Malaysia. – Journal of Islamic Philanthropy and Social Finance 4(2): 84-91.
[17] Wong, C.H., Madhavedi, S., Yi, T.C., Hossain, S.F.A., Prompanyo, M. (2024): Determinants of purchase intention in plant-based seafood products among Generation Z in Malaysia. – Journal of Ecohumanism 3(4): 3144-3158.