UNIVERSITI TEKNOLOGI MARA

THE MODERATING EFFECT OF SELF–CONGRUENCE ON THE RELATIONSHIP BETWEEN RELIGIOSITY AND MUSLIM GEN Z CONSUMER REPURCHASE INTENTION TOWARDS HALAL FOOD PRODUCTS IN KLANG VALLEY AREA

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PhD

July 2026

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Thesis submitted in fulfilment
of the requirements for the degree of
Doctor of Philosophy
(Business Management)

Faculty of Business and Management

July 2026

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ABSTRACT

The rapid expansion of the global halal market has positioned Malaysia as a leading hub, yet understanding the long – term repurchase behavior of the Muslim Generation Z (Gen Z) remains a critical challenge for the industry. This research investigates the moderating role of self – congruence on the relationship between religiosity and Muslim Gen Z consumers repurchase intention towards halal food products in the Klang Valley area. While previous studies have focused extensively on initial purchase intentions, a significant gap exists in explaining the psychological mechanisms that drive sustained brand loyalty in a saturated market. This study employed quantitative approach, collecting data from 314 respondents by using self – administered questionnaires, which were analyzed using Smart Pls 3.0. Contrary to widespread assumption that personal religious obligation is the sole catalyst for halal consumption, the empirical findings demonstrate that religiosity does not exert a statistically significant direct influence on repurchase intention among Muslim Gen Z consumers in Klang Valley area. Instead, the subjective norm was identified as the only religiosity construct with a direct positive impact, highlighting the dominant role of social influence and communal validation in Malaysia collectivist society. A major novelty of this study is the identification of self – congruence as a critical moderator that strengthens the impact of religiosity, knowledge and social responsiveness on repurchase behavior but only when the brand identity aligns with the consumers self – values. This suggests among Muslim Gen Z, identity – consistent branding acts as the moderating force through which abstract religious values are translated into habitual marketplace behavior. Theoretically, this study extends the Self – Congruence Theory, the Theory of Islamic Consumer Behavior (TiCB) and the Theory of Planned Behavior (TPB) by integrating identity – driven framework into the religious consumption context. Practically, the findings provide a strategic roadmap for brands to move beyond halal certification towards authentic value alignment, offering actionable insights for marketers and policymakers in the Malaysia halal industry.

ACKNOWLEDGEMENT

In the name of Allah, the Most Gracious, Most Merciful

Alhamdulillah, all praises and thank to Allah, this research could have completed successfully. I thank Allah for all the opportunities, trials and strength while completed this thesis. The journey not easy but with help from Allah able me to through the journey. My humble gratitude to the Holy Prophet Muhammad (Peace be upon him) whom I refer to and who guided me from darkness of light.

First and foremost, my sincerely appreciation to my main supervisor, Associate Professor Dr. Jati Kasuma Ali and my co – supervisor, Dr. Ismalaili Ismail and Dr. Syahrul Hezrin Mahmud for the guidance, love, support, encouragement and helpful throughout this PHD journey. Thank you so much for believing in me that I can finish this PHD journey. My special thanks also go to Dr. Nur Farhana Noordin, Dr. Tan Wei yet, Ms. Sitti Hasinah who helped me through this journey with comments, idea and recommendations to improve my thesis writing.

My deepest gratitude goes to my beloved family. Special thanks to my wife, Anis Sofea Ishak for your understanding and support during this journey. To my son, Muhammad Firas Mohamad Firdaus and Muhammad Anas Mohamad Firdaus, thank you for understanding all precious time that I stole from you. All of you are my push factor to finish this journey. To my parents, in laws and siblings, thank you for all advice and support all this time.

Finally, special thanks for all respondents that willingly participated in the survey and shared their honest insight. I would also like to thank all the staff and faculty member of Universiti Teknologi MARA for their cooperation and assistance and finally thank you to my fellow post-graduate friends for their support and encouragement.

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CHAPTER 1
INTRODUCTION

1.1 Preamble

This chapter provides an overview of this study, namely the introduction, background of the research, problem statement, as well as conceptual, contextual, and theoretical gaps. It also outlines the research questions and research objectives, the significance and scope of this study, the definitions of terms and terminologies, the limitations of this research, and the structure of this thesis. Finally, the chapter concludes with a chapter summary.

1.2 Introduction

Religion plays a significant role in influencing individuals' behaviours, beliefs, and consumption patterns. Religiosity, defined as the degree of adherence to religious beliefs and practices, has been found to have a profound impact on various aspects of individuals, including their attitudes and behaviours, towards specific products or services (Newaz, 2014). The consumption of halal food, which is closely related to Muslim culture, serves as a prime example of how religiosity can shape consumer behaviour (Gunawan & Gaffar, 2021).

Religious beliefs are crucial in shaping consumer behaviour, particularly among Muslim consumers. Religiosity not only serves as a guiding principle for individuals' beliefs and practices but also influences their decision-making processes, preferences, and intentions as consumers. The findings on consumer patronage show that the halal certificate is considered an important factor by Muslim consumers before they enter food premises (Hanim et al., 2023). This is because halal is not merely a preference but also an obligation in their religion. Trust in consumer behaviour determines whether individuals buy halal products (Notodisurjo et al., 2019).

A past study by Tuhin et al. (2022) regarding the role of religiosity factors in strengthening Muslim consumer buying behaviour has shown a significant relationship between religiosity and the intention to buy halal products. This suggests that religiosity influence the buying behaviour or intention of consumers in buying products or

services. In line with this, the purpose of this study is to explore the moderating role of self-congruence on the relationship between religiosity and Muslim Gen Z consumer repurchase intention towards halal food products in the Klang Valley area. Klang Valley, which encompasses the urban centres of Kuala Lumpur and Selangor in Malaysia, is known for its diverse population with a significant Muslim population. This makes it an ideal location to study the impact of religiosity on consumer behaviour towards halal food products.

Lastly, this thesis aims to investigate the extent to which self-congruence moderates the relationship between religiosity and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley. Self-congruence is proposed as a moderating variable to examine how the self-concept can strengthen the relationship between religiosity and the buying behaviour of Muslim Gen Z in repurchasing halal food products.

1.3 Background of Study

Religious beliefs and practices significantly influence the behaviours and consumption patterns of individuals, particularly in the context of halal food products. In 2010, the global Muslim population was reported at 1.8 billion (Wan et al., 2014) and is expected to grow to 2.2 billion or 26.4% of the world population by 2050 (Febriandika et al., 2023a). In Malaysia, Muslims constitute 60% of the total population (Wan et al., 2014). These numbers indicate that the demand for halal food products is increasing throughout the world, including Malaysia. Moreover, Isa & Ismail (2015) found that there are many Muslim consumers who consume and opt for halal food due to religious compliance. It then translates into their search for halal food products as part of their lifestyle and way of life (Jannah & Al-Banna, 2021).

The halal concept describes something that is allowed and permitted in Islam, including food. As stated in the Qur'an: *"O mankind, eat what is halal and good from what is on earth, and do not follow the steps of the devil; for the devil is a real enemy to you"* (Al-Baqarah: 168). The concept of halal and haram is also explained a hadith: *"What is halal is clear and what is haram is clear, and between the two there are things that are Musyta-Bihat (Syubhat, vague; it is not clear if it's halal or haram), most people did not know the law. Whoever is aware of Syubhat, indeed he has saved his religion*

and his pride…" (HR. Muslim). Hence, it is imperative for Muslim consumers to adhere to the halal concept when searching for food.

According to Subri & Othman (2022), the Research Centre of the Prime Minister's Office Islamic Affairs Division started providing halal certification letters for products that matched the halal standards in 1974, which marked the beginning of Malaysia's halal business. In 2000, Malaysia achieved a significant milestone when, following the publication of Malaysia's halal standards, it became the first nation to establish a documented and systematic halal assurance system. Hence, all businesses or companies that sell halal food products or services must meet the criteria set in the policy.

Abdullah et al. (2022) further added that based on the Global Islamic Economy (GIE) Indicator, Malaysia has been a leader among 83 Muslim-majority nations for several years. The GIE indicator is recognised as the best standard for the top national ecosystems and assists the growth of the Islamic economy (see Table 1.1).

Table 1.1
Growth of Islamic Economics

Rank	2020/2021	2021/2022	2022/2023	2023/2024	2024/2025
1	Malaysia	Malaysia	Malaysia	Malaysia	Malaysia
2	S. Arabia	S. Arabia	S. Arabia	UAE	S. Arabia
3	UAE	UAE	Indonesia	Indonesia	Indonesia

Note: Extracted from SGIE Report 2020-2025

As shown in Table 1.2, Malaysia has consistently ranked in the top three in the halal food industries over the past six years. It can serve as a model for Islamic economic growth, particularly in the halal food industry. The collaboration between the Department of Islamic Development Malaysia (JAKIM), Halal Development Corporation Berhad (HDC), and Malaysia External Trade Development Corporation (MATRADE) also ensures that Malaysia's halal economy continue to grow steadily and with a strong pace. One of the focuses is halal food industry. This is because Malaysia's position as a Muslim-majority country prompts the high demand for halal food. Therefore, it is important to ensure that all restaurants selling halal food must meet the

standard implemented by the Government. It also shows that the Malaysian government is working hard to develop a halal sector and broaden high-value-added activities in the halal industry to ensure that Malaysia becomes the primary global halal hub.

Table 1.2
Rank of Halal Food Industries

Rank	2020/2021	2021/2022	2022/2023	2023/2024	2024/2025
1	Malaysia	Malaysia	Malaysia	Malaysia	Malaysia
2	Singapore	S. Arabia	S. Arabia	S. Arabia	Singapore
3	UAE	Indonesia	Indonesia	UAE	Indonesia

Note: Extracted from SGIE Report 2020-2025

Abdullah et al. (2022) believe that religiosity is one of the main factors for Muslim consumers to buy halal food products. This is supported by Junaidi (2021) who stated that religiosity plays an important role in maintaining consumers' awareness and attitudes towards products. Religiosity has also been described as the commitment related to faith or religious belief, which is exemplified by the activities and behaviour of individuals (Paradasa & Puspita, 2022). Therefore, it is likely for religiosity to influence Muslim consumers' decision in buying food products, particularly due to their religious needs to consume halal food products. The study by Tuhin et al. (2022) stressed that religiosity has a positive relationship with consumers' halal buying behaviour. This suggests that Muslim consumer's buying behaviour of food products is indeed influenced by religiosity.

Determinants such as beliefs and values are also related to the purchase or use of goods, thus influencing consumers' motivation to make a repeat purchase (Winoto & Desy Purnama, n.d.). This is because consumers' beliefs towards the product influence them to repurchase it. Jalil et al. (2021) stated that repurchase intention is a person's attitude on how they act or make a purchase in the future. This means that every individual has a behaviour that act to make repeat purchases of products or services. It suggests that like beliefs and values, religiosity can lead consumers to repurchase.

Repurchase intention refers to a consumer's desire to re-buy a product or service from a particular retailer or supplier if their previous encounter with it was positive (Ilyas et al., 2020). It is an indication that the customer has decided to make further purchases from a particular company and is loyal to the brand (Chan et al., 2022). The inclination to repurchase is related to customer satisfaction as this type of customer has a stronger inclination to repurchase and recommend a product to fellow customers (Adekunle & Ejechi, 2018).

Moreover, the behaviour of Generation Z Muslim consumers can be influenced by many factors, which represent the breadth and depth of their multifaceted culture, religion, and values. It has been determined that halal certification, religious knowledge, and commitment influence how frequently Muslims buy halal items (Shahid et al., 2022). Ketut (2018) also found that Islamic marketing, halal awareness, and trust have a favourable impact on consumers' desire to make another purchase.

Self-congruence is defined as the self-concept of a consumer as a perception of an individual's subjective opinion (Lo & Tseng, 2021). It describes the perception of consumers towards products or services. Cortes et al. (2017) define self-congruence as a symbolic consumption whereby individuals express their values and identity based on products or brands. Two popular self-congruences have been used in previous research: ideal and actual self-congruence. Ideal self-congruence refers to who a person wants to be (Zogaj et al., 2021a). In the context of consumerism, ideal self-congruence describes a scenario whereby Muslim consumers opt to buy halal food products if they wish to become good Muslims as it is expected to enhance their self-concept (Joshi & Garg, 2022a). The idea is congruent with their actual self. Thus, Muslim consumers often wish to buy more halal products because it shows their self-image as Muslims.

Therefore, this research aims to investigate the moderating role of self-congruence on the relationship between religiosity and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley. To date, previous research by Hussain et al. (2024) only focuses on the effect of religiosity on the repurchase intention of products or services; however, the extent to which self-congruence (i.e., the alignment between individuals' self-identity and their perceived image of halal consumers) influences the impact of religiosity on repurchase intention remains relatively unexplored. Therefore, research on the moderating role of self-congruence on the relationship between religiosity and repurchase intention of halal food products is a topic that requires further exploration.

In Malaysia, the youth population is significantly high with 14.8 million people. It accounts for 43.3% of the total population, of which 34.1 million people have a median age of 30.5 years old (Department of Statistics Malaysia, 2024). Compared to Baby Boomers (11%) and Generation X (15%), Generation Y (25%) and Generation Z (34%) are among the biggest generational user groups in Malaysia. Generation Z mainly consists of Malay ethnicity, followed by Chinese and Indian. They also consist of 53.8% males and 46.2% females (Department of Statistics Malaysia, 2024).

A reduction in the birth rate has led to reduced family size with an average household of four members (Hirschman, 2019). As a result, those who belong to Gen Z live in smaller families as they have the least number of siblings ever recorded in Malaysian history. The majority of them (78%) live in urban cities. The numbers reflect a high level of literacy rate (97%) for both genders belonging to Gen Z in Malaysia (UNESCO, 2016).

This study focuses on Muslim Gen Z consumers in Klang Valley because they are among the main customers who are technology savvy and possess greater knowledge and understanding about social media implications on food trends. Gen Z refers to those born between 1995 to 2012 (Wiedmer, 2015).

The consuming habits of Gen Z are quite notable and they often set the nation's standard for the newest products. Today's Gen Z and Millennials have diverse offline and online buying preferences, which expands the number of platforms available to them. Gen Z Muslims now live in a period where information flows freely, digital technologies are developing at a breakneck pace, and their perspectives are considerably different from those of earlier generations (Meola, 2021).

To have a detailed view of the traits of Muslim Gen Z consumers, it is important to take into account the significance of social responsibility, external encouragements, and environmental consciousness, which could have an effect on their consumption tendencies (Kara & Min, 2023). The tendency of higher avenues of communication and lower product awareness often comes with Gen Z compared to other generations (Istijanto & Handoko, 2021). Moreover, influencer marketing and brand avoidance are of phenomenal significance in the formation of opinions among Gen Z consumers (Pradhan et al., 2022).

Klang Valley is chosen for this study as the area comprises Kuala Lumpur and its surrounding areas. It serves as an ideal setting for this study due to its diverse population, which includes a substantial Muslim community. According to Fadzil

Abdul Rashid & Ab Ghani (2009), Klang Valley is located in the middle of Peninsular Malaysia's west coast and is dominated by major urban metropolitan centres, such as Kuala Lumpur, Petaling Jaya, Shah Alam, Subang Jaya, Klang, and Ampang Jaya. A large network of urban infrastructure connects these cities. Therefore, the region offers a rich tapestry of halal food options, ranging from street vendors to upscale restaurants, making it an intriguing context to examine the dynamics of consumer behaviour and the complexities surrounding halal food choices.

Although there might be a difference among them, this research aims to bridge the literature gap through the lens of the moderating role of self-congruence related to religiosity and repurchase intention while discussing halal food products. It hopes to enrich the existing literature by clarifying the mental processes underlying Muslim Gen Z consumers' repurchase intentions towards halal food products.

This study uses a quantitative survey as the primary data to capture a holistic perspective about religiosity, self-congruence, and repurchase intention. The data is collected by distributing a structured questionnaire to the targeted sample of Muslim Gen Z consumers living in the surrounding areas of Klang Valley. This offer meaningful results that can be adjusted for local circumstances.

In summary, this thesis seeks to offer actionable guidelines that importance to marketers, policymakers, and other stakeholders in the halal food sector. It offers stakeholders insights on how the self-congruence of Muslim Gen Z moderates the relationship between their religiosity and repurchase intention of halal food products. This knowledge enables marketers to formulate effective marketing strategies, product positioning, and branding efforts directed towards meeting religious and identity-related needs.

This research also adds to the pool of information about self-congruence as a moderating variable in Muslim consumers' repurchase decisions of halal food. It provides theoretical and practical contributions in understanding Muslim consumers while offering tailored services that are designed to cater for their needs.

Therefore, this study focuses on the moderating role of self-congruence towards the relationship between religiosity and exploration of Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley. It helps to understand how religiosity factors like religious belief, subjective norms, social responsiveness, and knowledge influence consumers' repurchase intention and is moderated by self-congruence.

1.4 Problem Statement

Malaysia takes an important part in the movement towards halal food products because it has a majority of Muslims and represents many races. The rise of Muslim population in the nation prompts more people to acquire halal services and products. The Pew Research Centre reported that the number of Muslims in Malaysia is projected to increase from 18 million (63.7%) in 2010 to 32.7 million (72.4%) in 2050 (Malay Mail, 2015). In 2024, the latest projection shows that there are approximately 22.1 million (63.7%) Muslims in Malaysia. With this population change, it is obvious that manufacturers should focus more on understanding how Muslim Gen Z consumers buy halal food products.

Among all consumers in Malaysia, Gen Z accounts for 29% of the population (Septianto et al., 2021). Klang Valley is the richest and most populous region in Malaysia and it is home to many Muslims. The study by Aziz et al. (2016) stated that over 5.4 million Muslims live in the Klang Valley and most of them adhere to Islamic law when they make buying decisions. This means that young Muslims like Gen Z living in cities, where many beliefs and backgrounds merge, make a special group for examining the reasons behind their choice to consume halal food products.

Across all aspects of life, halal food products are the most important to Muslims in Malaysia as it matches with their faith. According to The Star (2023), choosing halal meat is not only a way of living but also a clear sign of faith to Muslims. Suhaidi (2023) points out that the importance of halal food products in Malaysia shows how the society embraces and commits to Islamic traditions. Yunus et al. (2017) added that distributing stores in Malaysia follow halal certification for food to ensure Muslim consumers understand that products are sharia compliant.

The halal economy is essential in Malaysia and the government plays a major role in its development. According to Bernama (2021), the share of the halal industry in Malaysia's GDP is more than 8.1%. The government has created initiatives like founding 14 halal industrial parks with the Halal Development Corporation and making support options, such as halal consultancy, training areas, and knowledge platforms (World Bank Commission Report, 2021). It indicates the national focus on making Malaysia the leading centre for the halal business. Nevertheless, these policies would succeed if Gen Z Muslims, who are set to be the new generation of regular halal buyers, stay faithful to halal consumption.

After that, the latest changes in society and politics confirm that being in line with one's values is important for eating halal food. Due to the on-going Palestine-Israel conflict, Malaysian Muslims have changed how they make buying decisions. Buheji et al. (2023) reported that people are avoiding products related to Israel as a sign of solidarity. In Malaysia, Berjaya Food's Starbucks saw a 15% fall in sales and it is projected to drop by 30% annually by 2024 (The Star, 2023). While Starbucks carries halal certification, the reason for some consumers to boycott it signals that Gen Z cares more about morals and religion than usual product preferences. Thus, if the personal beliefs are consistent with religious and ethical rules, people are likely to shop again from the same company; if not, they not intend to repurchase.

Several studies pointed out a concerning trend that many Gen Z Muslims do not know the halal principles well (Nabhani, I, 2025). This is supported by the detailed studies of Khalek et al. (2015) and Krishnan et al. (2017), which showed that most Muslim Gen Z consumers in Malaysia do not possess adequate knowledge regarding halal concepts. It indicates that they could accidentally consume non-halal goods. Kamarulzaman et al. (n.d.) added that since Gen Z encounters numerous global products, it becomes difficult for them to choose options that are halal. Online social media and the views of popular personalities have greatly contributed to this issue. According to Septianto et al. (2021), Gen Z looks up to their peers and online stars more than family values.

The ways Malaysian influencers like Sharifah Rose, Joey Leong, and Naddy Rahman have grown tremendously popular on social networks often highlight how fashion influences people more than religion (Muslim Insider, 2024). Krishnan et al. (2017) noted that some Gen Z customers do not check for halal labels or Jabatan Kemajuan Islam Malaysia (JAKIM) certification properly since they care more about society's latest trends than religion. The fact that people sometimes act differently depending on their religious beliefs points to the need to study the link between religion and how someone feels about themselves.

It is well known that religiosity affects how people make purchasing decisions. Numerous experts believe that the level of religiosity influences Muslim consumers' intentions to purchase (Salleh & Afthanorhan, 2018; Usman et al., 2022). Religion covers beliefs, knowledge, practices, and social customs, which may affect someone's decision to buy halal products. A lot of research explores how religious beliefs shape a person's behaviour at the moment of purchase (Wirakurnia et al., 2021; Novitasari et

al., 2021). There is insufficient research on how religiosity plays a role in people's choice to repurchase halal food, an area that may put light on true and lasting spiritual attitudes.

Since Gen Z is different from previous generations, it has become essential to rethink how people relate to faith and consumption. As opposed to those before them, Gen Z is much more exposed to trends from around the world, internet-based services, and influencer campaigns. Moreover, they seem more concerned about ethical, social, and environmental matters (Tuan et al., 2023). Because of these traits, how they shop can change in many ways, and it means that only their religion alone is not enough to describe their intent to purchase or repurchase again.

Although important progress has been achieved by institutions and infrastructure, there is still a lack of in-depth articles about Muslim Gen Z consumers' intentions to buy halal food products. Past studies have mainly looked at whether consumers intend to purchase halal food, but they do not report on whether such consumers keep choosing or repurchasing them. When deciding to buy again, people are mostly guided by what is important to them, such as emotions, social factors, and religious beliefs, so the importance of repurchasing is most relevant.

Whereas, various studies have been conducted regarding the effects of religiosity on halal consumer behaviour, there seems to be inconsistency with effects of religiosity in different generational contexts. Traditionally, research has shown that religiosity plays a crucial role in influencing halal consumption decisions of Muslim consumers due to their high level of religious commitment and compliance with Islamic beliefs (Usman et al., 2022; Juliana et al., 2022). However, current research findings suggest that newer generations are affected by other determinants such as compatibility with their lifestyle, peer pressure, online interactions, and identity factors other than religious obligations in their decisions to purchase halal products (Pradhan et al., 2022; Tuan et al., 2023). This implies that religiosity might not be enough to explain the effect of halal repurchase behaviours in Muslim Gen Z consumers. Therefore, it is important to investigate the effect of identity factors such as self-congruence on halal repurchase intentions.

There are many studies on whether people buy halal products again, but most were done in different countries or with non-Muslim groups. Farhan & Rabbani (2020) looked at Muslim students in Indonesia and studied religious belief as the only aspect of religiosity alongside brand image and product quality. It was found that the image

and quality of a brand and product play a stronger role in influencing customers to buy again than religion. The authors proposed for further examination of religiosity from different perspectives in the future. Similarly, the work by Damit et al. (2019) addressed the preferences of non-Muslim consumers and did not look into the special features related to Malaysia's cultural and religious practices.

Self-congruence, which describes how much a person's identity is reflected in a product, may act as a bridge between two ideas. It describes how much being Muslim and following halal guidelines match each person's image. Even though self-congruence has an influence on brand loyalty and choice, its effect on the relationship between religiosity and repurchasing from a brand by Muslim Gen Z consumers has received little attention.

Past studies on self-congruence have examined general consumer interests, influencer marketing, or selected product sectors. For example, Li et al. (2022) and Abbasi et al. (2023) examined the links between self-congruence and preference of products and effectiveness of influencers, not in connection with religiosity or wanting to buy halal food products again. The study by Shamsuddin & Yusof (2020) did not account for the role of self-congruence when analysing how religious people are willing to buy a product. Therefore, past research like Li et al. (2022), Zogaj (2020), and Bagaskara & Marsasi (2023) have urged for additional studies to understand how self-congruence moderates certain variables among members of Gen Z and other ethnicities.

Furthermore, local Malaysian scholars have observed that Muslim Gen Z consumers in Klang Valley usually purchase foreign foods without checking their halal certificates (Amir et al., 2023). Even though they can quickly access information using technology, most Gen Z members living in urban centres are not well aware of halal issues (Kamarulzaman, 2020). Marmaya et al. (2019) and Purnasari et al. (2023) advised that there should be more investigations into what they are aware of, how satisfied they are, and what inspires their religious devotion. This highlights the importance to conduct such research that is specific to Klang Valley.

Based on the information discussed, this study aims to explore how self-congruence moderates the relationship between religiosity and Muslim Gen Z consumers' intention to repurchase halal food products. The study helps the literature by looking at repeated buying after considering only initial purchase intention. Plus, this approach takes into account various sides of religion, such as religious belief, subjective norm, knowledge, and social responsiveness. It further proposes that self-

congruence acts as a moderator to explain the interaction between a person's identity and their religious values while buying. It also examines Muslim Gen Z consumers in the Klang Valley and explores a group that is both important and often less studied.

In summary, this research gives an important and well-timed boost to studies related to halal marketing and consumer behaviour. It helps fulfil halal industry ambitions in the country, improves the knowledge about Muslim Gen Z's behaviour, and manages to attract young customers by respecting their beliefs and personal traits. It also promotes further development to the field of halal marketing and improves the national policy-building, allowing the national work on halal products to offer helpful information for future Muslim buyers.

1.5 Conceptual Gap

To date, there is a narrow understanding about how self-congruence moderates the link between religiosity and halal food repurchase intention among Muslim Gen Z consumers. While there are studies that examine the effects of religiosity on consumer behaviour (Usman et al., 2022), extensive literature review highlights the lack of analysis on what impacts the moderating levels of self-congruence in such case.

The paper by Haque (2015) highlights how the worldviews of Malaysian Muslims and non-Muslim influence the conceptualisation of halal market and purchase behaviour. It denotes the need to further examine the determinants of purchase decisions on halal products, specifically focusing on consumers like Muslim Gen Z and their repurchase intention.

Meanwhile, the study by Amalia et al. (2020) outlines the importance of attitude, subjective norms, perceived behavioural control, and religiosity as the determinants of purchase intention, specifically among millennial Muslims whose eating lifestyle is habitual towards halal food in the Islamic communities. This study can be expanded by adding other religiosity factors, such as knowledge and social responsiveness, or change the focus of study to consumer repurchase intention to gain more understanding of Muslim consumer behaviour.

Many previous studies have focused on Muslim consumer purchase intention but not repurchase intention. For example, the study by Amalia et al. (2020) focused on Muslim millennials' purchase intention by using the factor of religiosity, while the study by Ali et al. (2018) involved Chinese Muslims' purchase intention of halal meat. It can

be seen that limited studies have explored Muslim consumers repurchase intention, specifically focusing on Gen Z. Such gap addressed in this study.

On the other hand, existing studies on Muslim consumers repurchase intention did not focus on religiosity. The study by Bashir (2019) only focused on three factors (halal logo, halal certificate, and attitude) to understand consumer intention in buying halal products. Rahmawaty & Rakhmawati (2022) investigated Islamic branding and halal awareness as the factors influencing the repurchase intention of Muslim consumers, while Utomo (2021) focused on the quality of halal food products and consumer satisfaction. This shows that not many studies have explored any factors of religiosity to see the Muslim Gen Z consumers' repurchase intention towards halal food products.

A number of studies have also looked on self-congruence, which is the concept of people believe and concern that self-congruence fits with their self-image and self-concept (Wu et al., 2021). This research aims to understand how self-congruence can moderate the relationship between religiosity factors and Muslim Gen Z consumers' repurchase intention.

Wu et al. (2021) investigated the identity-repurchase intention model (IRI) based on the consumer information lens and Self-Congruence Theory towards social enterprise perspectives. They found no relationship between halal food and religiosity. Therefore, further research is necessary to better understand about self-congruence and the relationship between religiosity and Muslim Gen Z consumers' repurchase intention.

The study by Akbar (2019) is also unrelated to halal food products, religiosity, and consumer repurchase intention but rather to understand how self-congruence can moderate emotional brand and consumers' purchase intent. Additionally, Ha & Im (2012) found that self-congruence can moderate consumer behaviour; however, they overlooked factors like halal food products, religiosity, and consumer repurchase intention and focused on perceived store service and value for money.

It can be seen that these self-congruence studies have overlooked factors like religiosity and Muslim Gen Z consumers' repurchase intention of halal food products. There are also more studies focusing on consumer purchase intention than consumer repurchase intention. Hence, this research aims to cover the gap in comprehension that exists between self-congruency with religion and repurchase intention in relation to halal products consumption. It also seeks to understand the factors that can influence

Muslim Gen Z consumers' repurchase intention towards halal food products and gather more understanding on how the factors can be moderated by self-congruence. Finally, more research needs to be done to better comprehend Muslim consumers repeat purchases of halal food products and factors that can influence and moderate the relationship.

1.6 Contextual Gap

Previous studies on consume repurchase intention do not focus on a specific geographical area or demographic segment. This highlights a potential contextual gap.

Although extensive research has been done on what products are consumed by Muslims in Malaysia (e.g., Rezai et al., 2012; Khalek et al., 2015; Lim et al., 2022), the majority is focused on different geographical areas and not Klang Valley. This is important because consumer behaviour may differ across regions and therefore, understanding consumer behaviour in Klang Valley can lead to new findings.

The study by Faradina & Muslichah (2022) investigated Muslims' intention in buying halal Korean food in Indonesia. It emphasised religiosity as a factor but was conducted in Indonesia not in Malaysia. Therefore, this study focuses in Klang Valley, Malaysia.

Other studies have also been conducted in Malaysia. For instance, the study by Azlan et al. (2022) shows that Malaysian consumers' intention in buying halal products is influenced by perception, knowledge, attitude, and behaviour; however, there was no mention of a specific area in Malaysia. Said & Hassan (2014) also investigated halal food products in understanding Muslim consumers' behaviour but did not focus on a specific area in Malaysia. Therefore, this study helps to fill the gap to understand Muslim Gen Z consumers' repurchase intention in specific area in Malaysia, which is Klang Valley.

Furthermore, in term of respondents, many studies in Malaysia focused on non-Muslims' consumer behaviour in buying halal food products. For example, Latiff et al. (2013) investigated the behaviour of non-Muslim consumers in buying based on food labelling. Chong et al. (2022) also focused on non-Muslim consumers' purchase intention of halal food products. Lim et al. (2022) and Haque et al. (2015) also looked at non-Muslim consumers in Malaysia to understand their perception and intention

towards halal food products. This shows many current studies in Malaysia focus on non-Muslim consumers towards halal food products.

Although the study by Rahim et al. (2021a) focused on the consumers of halal food products, the target respondents mainly comprised of millennials and not Gen Z. Similarly, Zuraini et al. (2019) investigated the consumers of halal food products; however, the respondents varied across generations (Gen X, Gen Y, and Gen Z). Thus, the findings cannot be generalised to a specific group of consumers. While the studies by Herindar (2022a) and Md Taib et al. (n.d.) analysed the consumption of halal food products by Gen Z consumers, the focus was directed towards purchase intention rather than repurchase intention.

Therefore, this study intends to fill such contextual gaps by exploring the behaviour of Muslim Gen Z consumers within the particular setting of Klang Valley. This is because Muslim Gen Z form a large majority of consumers who buy halal food products due to religious obligation. This study also focuses on Klang Valley because it is a major urban centre with a significant number of Muslim populations, making it an important area for studying halal food consumption.

1.7 Theoretical Gap

A theoretical gap exists regarding the role of self-congruence as a moderator in the relationship between religiosity and repurchase intention among Muslim Gen Z consumers in Klang Valley. Previous studies have also identified other aspects that influence consumer behaviour towards halal products (Aziz et al., 2021). Therefore, a new theory can be introduced to fill in the gap.

While many consumer behaviour studies have adopted the Theory of Planned Behaviour (TPB), several suggestions have been made to extend the theory into the Islamic perspective to better understand about the Muslim consumer behaviour. For example, Memon et al. (2020) stated that extending TPB is crucial in getting insights regarding the relationship between religiosity and the repurchase intention of Muslim Gen Z consumers. Studies by Riptiono (2019) and Salleh & Suki (2019) extended TPB to understand the influence of religiosity towards consumer intention in buying products and services. Therefore, the Theory of Planned Behaviour is used in this study to understand the Muslim Gen Z consumers repurchase intention.

The Theory of Planned Behaviour has been widely utilised to explain consumer behaviour, including Muslim consumers intention. There have been a number of extensions to the theory, which attempt to understand Muslim consumers' ability and willingness to pay for certified halal food (Iranmanesh et al., 2019; Damit et al., 2019; Saifudin et al., 2020). For example, the study by Iranmanesh et al. (2019) expanded on TPB by integrating self-identity and religious commitment to understand Muslim consumers' willingness to pay for certified halal food. Damit et al. (2019) used TPB to describe non-Muslim consumers' attitudes towards halal products and their intention to repurchase them. Bonne et al. (2007) studied the determinants of halal meat consumption in a Muslim migration population from the perspective of TPB as the theoretical framework. The results of these studies point to the relevance and applicability of TPB in studying Muslim consumer intention.

This means that the Theory of Planned Behaviour has been used previously to study consumer intention; however, it has not been fully utilised in understanding consumer repurchase intention. Therefore, this study adopts TPB to understand about Muslim Gen Z consumer repurchase intention towards halal food products.

Furthermore, the Theory of Islamic Consumer Behaviour (TiCB) were introduced to understand about Muslim Gen Z consumers' religiosity, followed by the Self-Congruence Theory to explore self-congruence as a moderator. Currently, TiCB is widely used in several studies to investigate the factors influencing Muslim consumers' behaviour in the context of Islamic principles. It ranges across various aspects, including consumer mortgage preference (Amin et al., 2014), Islamic home financing (Amin, 2020), Islamic banking (Ayyub et al., 2020), and online shopping from the Islamic perspective (Putri et al., 2022). These studies prove that Islamic values should be incorporated into consumer behaviour analysis, taking into account variables of religiosity, Islamic beliefs, and ethical issues that determine the consumers' choice (Souiden & Jabeur, 2015). However, many of these studies have used TiCB to understand about factors affecting Muslim consumers' behaviour while neglecting the focus on religiosity perspective. Therefore, TiCB were implemented in this study to explore the influence of Muslim Gen Z consumers' religiosity towards their repurchase intention of halal food products.

The Theory of Islamic Consumer Behaviour consists of numerous determinants, including religiosity, consumer habit, and certification. The intention to buy certified halal food is based on Muslim religiosity (Usman et al., 2022). Muslim buying

behaviour and its effect on consumer behaviour is an important dimension of religiosity (Usman et al., 2022). Based on study by Juliana et al. (2022), religiosity plays a significant part as to whether or not their intentions are to purchase halal products and how they consume these items. According to Huda et al. (2018), knowledge, attitude, subjective norms, behavioural control, and religious commitment play a great role in forming intention to consume halal products. Even though some studies already implemented the theory, they do not focus on clear whether religiosity influence Muslim Gen Z consumers repurchase intention towards halal food products.

This research introduces the new theory to gain further understanding of the topic, together with the inclusion of the Self-Congruence Theory. Similarly, the importance of self–congruence as a moderating variable has not been used before in predicting the relationship between religiosity and Muslim Gen Z consumers repurchase intention. This theory addressed in this study to extend the theoretical understanding of consumer behaviour within the framework of religiosity and self-congruence, thus contributing to the enrichment of theoretical perspectives in consumer behaviour research.

Self-Congruence Theory has been widely studied with consumer behaviour, and there is an increasing amount of literature that shows its applicability in the study of Muslim consumers behaviour. This theory says that consumer behaviour is determined by the congruence established by psychological comparison between product-user image and self, which consists of actual, ideal, and social internal images (Mandal, 2020). Such a comparison creates great self-congruence when the product and user image conform to consumer's own idealised perception of himself or herself, so that it can elicit more positive affective, attitudinal, and behavioural responses towards the brand (Malär et al., 2011; Yu et al., 2020).

From the point of view of Muslim consumer behaviour, the study by Jamal et al. (2019) found that while Muslims build towards establishing their religious self, they help to create brand connections in which charity begins at home. This means the self-congruence of Muslim consumer develops based on their religious belief, which begins at home. Building on the Self-Congruence Theory, some research has already viewed consumers' ethically minded behaviour as being determined by whether it commensurates with their own personalities. For brand managers, this means paying attention to the relationship between consumers and brands (Rasool et al., 2020).

Moreover, Self-Congruence Theory is generally used in the literature to warrant or provide reasons for how self-image congruence leads consumer behaviour (Cowart et al., 2008). Self-congruence variation has also been found to be influenced by factors like self-esteem, public self-consciousness, and product involvement (Tan et al., 2019). It takes into account the strength of consumers' social networks and their need for uniqueness or status consumption. Astakhova et al. (2017) stated that congruent self-image theory posits that consumers must feel comfortable with the image projected by a particular brand. Individual behaviour thus reflect each individual's perceived similarities or dissimilarities of environmental conditions to his or her own sense of identity.

Therefore, the Self-Congruence Theory can be implemented in this research to better understand Muslim consumers' repurchase intention. This is because past studies used Self-Congruence Theory to understand consumer behaviour, but not how self-congruence can be a moderator of religiosity to understand Muslim consumers' repurchase intention towards halal food products.

In summary, all theories discussed in this section form the underlying theoretical support to address the gaps in past research. The implementation of these theories, coupled with the introduction of the new theory, can offer further insight into how Muslim consumers' repurchase intention towards halal food products is influenced by religiosity factors and moderated by self-congruence.

1.8 Research Questions

The general research problem of this thesis is subdivided into ten research questions. This is because the studies of religiosity are more focused on consumer purchase intention than repurchase intention.

The research questions of this study are as follows:

RQ1: Do Muslim consumers' religiosity factors have a significant relationship with Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley?

RQ2: Does religious belief have a significant relationship with Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley?

RQ3: Does subjective norm have a significant relationship with Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley?

RQ4: Does knowledge have a significant relationship with Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley?

RQ5: Does social responsiveness have a significant relationship with Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley?

RQ6: Does self-congruence moderate the relationship between Muslim consumers' religiosity factors and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley?

RQ7: Does self-congruence moderate the relationship between religious belief and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley?

RQ8: Does self-congruence moderate the relationship between subjective norm and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley?

RQ9: Does self-congruence moderate the relationship between knowledge and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley?

RQ10: Does self-congruence moderate the relationship between social responsiveness and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley?

1.9 Research Objectives

The general objective of this study is to understand how religiosity can influence Muslim Gen Z consumers' repurchase intention in Klang Valley. It also explores the moderating role played by self-congruence on the relationship between religiosity and Muslim Gen Z consumers' repurchase intention towards halal food products in Klang Valley. The research framework and hypotheses are tested to better understand the purpose and objectives of this study, namely:

RO1: To determine the relationship between Muslim consumers' religiosity and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley.

RO2: To analyse the relationship between religious belief and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley.

RO3: To study the relationship between subjective norm and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley.

RO4: To study the relationship between knowledge and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley.

RO5: To analyse the relationship between social responsiveness and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley.

RO6: To determine the moderating effect of self-congruence on the relationship between Muslim consumers' religiosity and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley.

RO7: To determine the moderating effect of self-congruence on the relationship between religious belief and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley.

RO8: To determine the moderating effect of self-congruence on the relationship between subjective norm and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley.

RO9: To determine the moderating effect of self-congruence on the relationship between knowledge and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley.

RO10: To determine the moderating effect of self-congruence on the relationship between social responsiveness and Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley.

1.10 Significance of Study

This study investigates the moderating role of self-congruence on the relationship between religiosity factors that can influence Muslim Gen Z consumers' repurchase intention in Klang Valley. This is because Muslims form the majority of Malaysian population and it would be beneficial to understand how religiosity factors can influence their repurchase intention towards halal food products. Nevertheless,

limited studies to date have been conducted on the repurchase intention of Muslim consumers and the use of self-congruence as moderator, with many existing consumer purchase intention studies have focused on other factors. The findings of this study provide a better understanding of Muslim Gen Z consumers' repurchase intention towards halal food products in Klang Valley.

Understanding the specific religiosity factors and the moderating role of self-congruence can help many parties, particularly businesses, to devise strategies to stimulate various activities that can foster a better understanding of Muslim Gen Z consumers' repurchase intention towards their products. The significance of this study encompasses five main aspects: academic contributions, practical implications, policy recommendations, cultural understanding, and market competitiveness.

1.10.1 Academic Contribution

The contribution of this study lies in examining the intervening role of self-congruency in the influence of religiosity on Muslim consumers' likelihood of halal food repurchase. This study fills the contextual, conceptual, and theoretical gaps in the literature in understanding the Muslim Gen Z consumers repurchase intention within the unique context of Klang Valley. The Consumer Behaviour Theory extended with new knowledge concerning the relationship between religiosity, self-congruence, and repurchase intention. This is because previous studies only focus on consumer purchase intention and do not use self-congruence as a moderator. Therefore, this study offers further insights into the moderating role of self-congruence on the relationship between religiosity and Muslim Gen Z consumer repurchase intention, specifically focusing on Klang Valley.

1.10.2 Practical Implications

This study also useful for halal food marketers within the Klang Valley. By identifying the exact factors that affect Muslim Gen Z consumers' intention to repurchase, marketing efforts become more focused on the spiritual and cultural aspects of Muslim Gen Z consumers. It may be possible to develop targeted marketing campaigns, product positioning, and communication strategies that would resonate with Muslim Gen Z buyers' belief as it relates to the intention for halal food repurchase.

Marketers can use the information to understand more about Muslim Gen Z consumer behaviour, allowing them to devise strategies that can attract such group to repurchase products or services from their business. It also informs marketers on how self-congruence can strengthen the relationship between religiosity and Muslim Gen Z consumers repurchase intention of halal food products in Klang Valley.

1.10.3 Policy Recommendations

This research also educates policymakers and other stakeholders on important cultural and religious issues governing Muslim Gen Z's repurchase intention of halal food products in Klang Valley. Such knowledge help to enable the development of policies and legislations to support the provision of more affordable, available, and easily accessible halal food products. The halal food industry can only grow if policymakers understand what the Muslim Gen Z consumers want. The growth will lead to economic development and ensure there is social cohesion. Therefore, this study can assist policymakers to brainstorm and implement policies and legislation regarding halal food products, particularly concerning Muslim Gen Z consumers in Klang Valley.

1.10.4 Cultural Understanding

The study is expected to improve cultural harmony and understanding by examining the determinants of repurchasing halal food products amongst Muslim Gen Z consumers in Klang Valley. It fosters communication and inclusion amongst various groups by simply acknowledging and appreciating the religious and cultural-based preferences underlying consumer behaviour. This can increase mutual cultural understanding to build a society that is united and peaceful. The study offers a better understanding of the cultural differences in Malaysia as well as insights into the types of halal products that Muslim Gen Z consumers in Klang Valley are likely to repurchase and the influence of self-congruence towards their repurchase behaviour.

1.10.5 Market Competitiveness

In Muslim-majority countries like Malaysia, there is a significant number of Muslims that hosts eateries and restaurants, especially in the Klang Valley. The purpose

of conducting this study is to discover ways to improve the repurchase intention of halal food to promote healthy competition in the market. Muslim friendly businesses, which understand Muslim Gen Z consumers' unique needs and tastes, can achieve competitive advantages and boost their share within the halal food market in the Klang Valley. Understanding the moderating role of self-congruence on the relationship between religiosity and Muslim Gen Z consumers repurchase intention towards halal food products and also be an advantage in promoting their halal food products to Muslim Gen Z consumers. Therefore, they can devise strategies that can attract more consumers to use or consume their products.

This study contributes to many aspects like policy recommendation, cultural understanding, practical implications, market competitiveness, and academic contributions. It provides a better understanding to the moderating role of self-congruence on the relationship between Muslim Gen Z consumers' repurchase intention towards halal food products in Klang Valley and religiosity factors.

1.11 Scope of The Research

The research scope is discussed in terms of research setting and unit of analysis.

1.11.1 Research Setting

This study focuses on the moderating role of self-congruence on religiosity towards Muslim Gen Z consumers' repurchase intention of halal food products in Klang Valley. Muslim Gen Z consumers are chosen as Malaysia is a Muslim-majority country and that Gen Z consumers can be easily influenced by any factors before they buy something. Klang Valley is selected as it is one of the biggest areas with many groups of consumers, including Muslim Gen Z. Additionally, self-congruence is selected as a moderator to determine its influence on the relationship between religiosity factors and the Muslim Gen Z consumers' repurchase intention of halal food products.

1.11.2 Unit of Analysis

The respondents of this study are Muslim Gen Z consumers in Klang Valley who buy halal food products. Hence, they are the unit of analysis of this study.

The Klang Valley is chosen because the area consists of many major urban cities, such as Kuala Lumpur, Petaling Jaya, and Kelana Jaya. It also offers the most representative population of interest because it is one of the most advanced regions in terms of social and economic development. Klang Valley is a densely populated area with a diverse population in terms of income, ethnicity, and education. Therefore, it is easy to understand Muslim Gen Z consumers' repurchase intention towards halal food products.

Halal food products are chosen in this research, particularly focusing on halal-certified food products. This is because some food products in Klang Valley are halal; however, they may not have certification from JAKIM due to the difficulty of applying and obtaining approval. Muslims abstain from eating haram items, including pork, alcohol, and any meat that is not slaughtered according to Islamic law. Nevertheless, keeping in mind the halal notion, many Muslims find it extremely difficult to confirm the halal status of every food item they wish to purchase.

In addition, the present study aims to understand the religiosity factors that influence Muslim consumer repurchase intention and how self-congruence can moderate the relationship. The findings shall offer a better understanding of consumer behaviour.

1.12 Definition of Terms

It is important to define the terminologies used in the research to remove any ambiguities, misunderstandings, and confusion. Operational definitions facilitate the description of terms, features, and how they are noted and tested (Cooper & Schindel, 2008). The operational definitions of key terms used in this research are presented as follows:

1.12.1 Self – Congruence

Actual and ideal self-congruence are the two main dimensions of self-congruence, which can be defined as the perceived match between a consumer's self-image and that of another. The basis for actual self-congruence, or the actual self, is a person's self-image or how they see themselves in the "here and now". On the other

hand, the ideal self, or the foundation for ideal self-congruence, is the person that one aspires to be (Zogaj et al., 2021).

1.12.2 Religiosity

Past scholars had proposed several definitions of religiosity. Mcdaniel & Burnett (1990) defined it as one believing in God and doing what one thinks those principles say set by God. Religiosity was also defined as a measure of "the extent of how one goes about life in relation with his/her beliefs about religion and uses them".

1.12.2.1 Religious Belief

Religiosity is related to several aspects, including religious belief. According to Chakraborty et al. (2017), religious belief is the expression of one's beliefs, practices on the existence of deities, and the normative behaviours people follow. It involves taking personal or collective oaths in a particular religion that involves rituals, prayers, and worship. Religious beliefs differ across various cultural practices and traditions.

1.12.2.2 Subjective Norm

Another aspect related to religiosity is subjective norm. A person who follows norms is a member of their society, which consists of rules and decision-making guidelines, ultimately leading them to determine right or wrong decisions (Webster, 1975). Subjective norms are perceptions of the society's pressures towards performing and non-performing a specific behaviour.

1.12.2.3 Social Responsiveness

Social responsiveness refers to how people respond to changes in or outside the society (Arlow & Gannon, 1982). According to Rock-Singer (2022), Muslim social responsiveness is how people are committed towards society in terms of social justice, welfare, and equality. This means that Muslim Gen Z consumers' social responsiveness towards the Muslim society also influence their decision to buy halal food products.

1.12.2.4 Knowledge

The last aspect related to religiosity is knowledge. According to Pangging et al. (2019), knowledge is a set of facts, abilities, and proficiency gained from education, training, or research. It can be explicit or implicit and help with innovation, problem-solving, and decision-making across a range of industries. (Muhamad et al., 2016) define Muslim consumer knowledge as an awareness that consumers have about products or services related to the Islamic principles and laws.

1.12.3 Repurchase Intention

Herjanto & Amin (2020) define repurchase intention as consumers continue to buy products or services from the same company. It is influenced by the consumers' satisfaction with the products or services from their previous buying experience, prompting them to trust and become loyal to the company.

1.12.4 Muslim Gen Z Consumer

Muslim Gen Z consumers can be identified as individuals born between 1995 to 2012 (Wiedmer, 2015) whose religion is Islam. Gen Z is an important consumer segment for businesses and marketing. Therefore, it is vital to understand their behaviour as Gen Z consumers are particularly high on environmental consciousness and demonstrate a pro-environmental attitude (Isnawati, N et al., 2025) thus considering eco-friendly and healthy attributes when making purchase decisions. Muslim Gen Z consumers are prone to be affected by digital marketing campaigns and differ from visitors' point of view, thus adding a modern perspective to the generational literature.

1.13 Limitations of Study

The first limitation of this study pertains to geographical limitations. This study is limited to the Klang Valley area and the findings may not be generalised to other regions in Malaysia due to differences in cultural and religious characteristics, consumer behaviours, and market dynamics. This must be taken into consideration during the interpretation and application of the results.

This study also relies on self-reported data. It mainly involved gathering information through a self-reported questionnaire. This method may increase response bias based on the precise remembrance and subjective assessment that the participants make regarding their behaviours and beliefs. This study strive to reduce the bias in the self-reported data, thereby enhancing the credibility of information obtained in the research. However, it is important to point out that any self-reported data has some intrinsic limitations.

Another limitation stems from cultural and religious diversity. While the study aims to explore the drivers behind Muslim Gen Z consumers' willingness to repurchase halal food products in Klang Valley, significant differences might exist among Muslims. Cultural backgrounds can also differ across people's perceptions of a product or service that they purchase and their religious beliefs. It also includes personal beliefs and practices that might inform consumer behaviour. Although this is a case where the most heterogeneous group of respondents is to be considered, the study is unable to reflect on all possible nuances that exist within the Muslim community residing in the Klang Valley.

Therefore, the researcher must acknowledge the study's limitations to facilitate an insightful interpretation of its generalisability and application in related fields. These limitations must also be taken into consideration when interpreting the findings to guide future research beyond the Klang Valley context.

1.14 Structure of The Thesis

The thesis is divided into five chapters. Chapter 1 offers an introduction to the research, the background of the study, the statement of problem and research gaps, and the research questions and objectives. The significance, contribution, and scope of study are also discussed to identify the research boundaries and importance. This is followed by the definitions of key terms and the limitations of this research.

Chapter 2 contains a literature review of past studies related to this topic. It offers an overview and background of studies on consumer behaviour in the global, Asia, and local. The focus then shifts to consumer behaviour and consumer repurchase intention. The chapter also discusses the underpinning theories and its support towards the research framework.

Chapter 3 explains the research methodology. It begins with a clarification of the philosophical position, research design, and research paradigm. This is followed by a justification of employing a quantitative research design and an explanation of the population, sample, instrument, and the data collection and analysis processes. It also describes the scales used to evaluate the validity and reliability of the research instrument, and the use of structural equation modelling (SEM) for hypothesis testing.

Chapter 4 reports the findings of this study. It begins with the data analysis, which comprises the data screening and cleaning process. The reliability and validity test results are also presented, followed by details regarding the respondents' profiles obtained from the questionnaire. This chapter also discusses the application of SEM to explain the hypothesis testing results.

Finally, Chapter 5 concludes the research by summarising the findings in line with the research questions and research objectives. It also discusses the theoretical and managerial implications of the findings to industry practitioners and other stakeholders. The chapter also explains the research limitations and offers suggestions for future research. The chapter ends with a summary and conclusion of the findings.

1.15 Chapter Summary

This introductory chapter presents the background of the study, problem statement, and the research questions and research objectives guiding the investigation. It further justifies the theoretical background and the importance of understanding the consumer repurchase intention of halal food products in Klang Valley, which can be influenced by religiosity and moderated by self-congruence. The chapter also outlines the thesis structure and definitions of key terms.

CHAPTER 2
LITERATURE REVIEW

2.1 Preamble

This chapter contains a comprehensive review of published work and past literature regarding the topic under investigation. According to Sekaran (2003), a literature review asserts a researcher's specific interest by acquiring previous knowledge and empirical evidence through various publications and secondary sources. The aim is to have an accurate and homogeneous literature review related to the research topic.

2.2 Self – Congruence

According to Zogaj et al. (2021), self-congruence means what and who customers want to be. Lo & Tseng (2021) defined self-congruence as the self-concept of consumers' perception and individual subjective opinions towards products or services. There are two types of self-congruence commonly used in previous research: ideal and actual self-congruence. Ideal self-congruence means who the person wants to be (Zogaj et al., 2021) and the influencing factors. Therefore, Muslim consumers wishing to become good Muslims must buy halal food products. According to Joshi & Garg (2022), consumers who consider themselves as religious prefer to buy halal products as it is expected to enhance their self-concept. The idea is congruent with their actual self. This means Muslim consumers would like to buy more halal products because it shows their self-image as Muslims.

Li et al. (2022) stated that self-congruence is related to self-concept theories. Self-congruence can be defined as a person's self-concept reflected in their preferences, brand choices, or product perceptions. It influences consumer behaviour when they want to buy products or services. This means consumers would refer to their self-congruence when buying products or services like cosmetic products.

In terms of branding domain, Bagaskara & Marsasi (2023) define self-congruence as consumers' perception of brand image. Self-congruity is one of the keys that companies can do to attract consumers in buying their products or services, hence

satisfying their wants and desires and ensuring their loyalty. The image that customers expect, such as offers, price cuts, and consumer amenities, emphasises their emotions. Companies can fulfil consumers' self-congruence by offering a greater variety of products. For example, they can offer discounts to make consumers interested in buying their products or services and become loyal to their company.

The concept of self-congruence also exists in Asian countries and carries cultural and social influences on the consumers' self-identity (Wu et al., 2020). Asian consumers' self-congruence is influenced by cultural and social factors. This is because Asian countries pay prominent attention and care on their culture and it is imperative for them to take care of their self-image within society. In terms of social, consumers tend to be influenced in buying products or services by those related to them.

Wang et al. (2015) added that self-congruence in Asian countries is determined or influenced by collectivism, filial piety, and social harmony factors. These are cultural characteristics that formulate an individual's self-perception and determine how they behave or choose a particular item or product, such as fashion brands. However, Japutra et al. (2021) argue that self-congruence plays a great role in Asian consumer behaviour but in different terms. Their study explains that many Asian consumers have a strong sense of being part of a society that values conformity and harmony in their social groups. Socialisation tends to make people develop a sense of conformity where they align their perceptions about themselves with expected social behaviours and norms. This makes them feel as part of society. Hence, when they want to buy products or services, they would choose to buy those that can express their identity and maintain the social harmony in their cultural context. It suggests that social factors also influence consumers' self-congruence.

Furthermore, a previous study by Harsha Tissera & Amila Jayarathne (n.d.) reported the influence of self-congruence towards products. It stated that self-congruence influences the behaviour of consumers in Sri Lanka to buy smartphones. Young consumers in Sri Lanka are influenced by their self-congruence when buying smartphones. This is related to ideal self-congruence, whereby consumers in Sri Lanka choose a smartphone brand based on how they want to see themselves.

The concept of self-congruence in Malaysia is a blend of religious, cultural, and social influences. Aini & Ferdinand (2021) stated that in Malaysia, self-congruence affects consumers' behaviour and brand choices. Malaysian consumers are particularly affected by whether a certain brand goes as far as mirroring their self-images and

characters. However, the alignment of self-concept and brand image significantly influences consumers' attitudes towards products, purchase choice, brand loyalty, and relationship with the brand.

Moreover, Li et al. (2022) highlight that factors like culture, religion, and social norms are influence Malaysian consumers' self-concept, which would shape their behaviour with brands. Chan Yin-Fah et al. (2013) argued that Malaysian consumers place a high value on image and status that influence their self-congruence preferences. For example, consumers who always buy luxury items choose luxury brands when buying products or subscribing to services that meet their self-congruence preferences. Therefore, Malaysian consumers who perceive a high level of self-image with their self-congruence are more likely to build a strong relationship with one brand.

Furthermore, self-congruence in Malaysia is not only shaped by social values but also by religious identity. Abdullah et al. (2022) stated that consumers' religiosity also affects their self-congruence. It means religious factors like beliefs and practices affect how they want to buy products or services. This is because consumers who identify strongly with Islam more inclined towards buying products or services that align with Islamic values and principles.

Collectively, all the literature points to the fact that self-congruence is a complex construct that depends on several sociocultural and psychological aspects. In western societies, self-congruence would be captured towards individualised aspiration and expression. The opposite, however, is occurring in Asian and Muslim dominated societies, which exhibit a convergence of cultural adherence, religious duty, and social demand. Although the theme of self-congruence shows increased interest, there is little research on the areas where the self-congruence is analysed as a moderator in the context of religiosity and repurchase intention. This study seeks to fill that gap by focusing on how self-congruence strengthens or undermines the impact of religiosity on halal repurchase intention among Muslim consumers of Gen Z in Klang Valley.

2.3 Consumer Behaviour

The practice of consumer behaviour tries to find out why people choose some products and not others, and how they consume the products they buy to meet their wants (Neckel & Boeing, 2017). Consumer behaviour focuses on the multiple influences that affect consumers during the buying process. Knowledge of consumer

behaviour assists marketers in identifying unfulfilled opportunities, hence helps in the development of effective marketing strategies. Happy consumers lead to increased profitability, and these marketing techniques play a vital role in business success. Consumer behaviour deals with the reasons behind, perceptions, and choices made by individuals, groups, or firms towards commodities.

Consumer behaviour also involves analysing how external forces influence such behaviour, such as culture, social class, reference groups, and marketing communication. According to Luong et al. (2017), consumer behaviour examines the effect of psychological variables like perceptions, learning, motivation, and personality on consumers' decisions. This is supported by Syed et al. (2021) who stated that the behaviour of consumers is not only based on individual factors but also on personal, psychological, cultural, and social factors. It means consumers' attitude, perception, belief, and motivation also determine their purchase behaviour.

Moreover, Adiguzel Asst & Yazici (2019) argued that consumer behaviour pertains not only to buying but also to what happens after a consumer buys the products or services. It entails how clients utilise and assess the products or services they buy and their decision to make additional purchases or repeat transactions with the firm. This perspective is relevant to this study, which focuses on consumer repurchase behaviour of halal food products among Muslim Gen Z consumers.

The objective of consumer behaviour research is to examine how consumers make their buying decisions and what they do with the item once it is obtained. It investigates how different factors may affect clients from an individualistic perspective and social consideration. According to Thi Thanh Hoa et al. (n.d.), consumers today have access to more data and options via phones or computers. It is easy for them to get information regarding the goods or services that they want to buy. There has been a change in consumer behaviour as people strive to be active participants when making choices. Nowadays, consumers no longer become a passive recipient of market information but an actively engaged person seeking information, comparing alternatives, and discussing on the internet and social networks before they buy the products or services (Mehmeti-Bajrami et al., 2022). The change in customer behaviour has forced all firms to change the way they market themselves to suit today's environment.

The psychological underpinnings of consumer behaviour, particularly beliefs, attitudes, and motivation, remain critical. Personal factors can be attributed to individual

preferences, needs, and desires that are driven by an individual's personality, lifestyle, and economic status (Podbregar et al., 2021). It is based on individual preferences when they buy products or services. For example, different people with different lifestyles tend to buy different products. Moreover, Taş & Çelik (2021) stated that other social determinants like family and social influences also affect consumers' behaviour. Those around consumers, such as their friends and relatives, often affect their purchase decisions because they want to meet with cultural standards or to look acceptable as a group member. Therefore, the convergence of these internal and external forces underscores the importance of studying behaviour through many perspectives.

Furthermore, psychological factors also influence individual buying behaviour. According to Thi Thanh Hoa et al. (n.d.), psychological factors are important for understanding consumer behaviour as they define why people buy certain goods and how they feel while consuming. The psychology of consumer decision-making holds tremendous significance in understanding people's actions individually or collectively, and this includes motivational factors influencing such decisions. For example, consumer belief can influence their buying behaviour towards products and services.

Similarly, within the scope of the Asia market, consumer behaviour can generally be influenced by various factors, such as culture, perception, and belief. This is because Asia countries have different types of cultures, religions, and social practices, hence making consumer patterns complex. According to Iranmanesh et al. (2022), cultural factors play a role in influencing the buying behaviour of consumers in Malaysia. For example, consumers in countries like Malaysia and Indonesia are influenced by their cultural background when buying halal food. However, Abdullah et al. (2021) extended the observation by arguing that Muslims in Asian countries are prone towards buying halal food. This means religion is an influencing factor when consumers in Asian countries want to buy products or services. From a religious perspective, it is important for them to buy products or use services that are suitable for them.

Another factor that will influence the buying behaviour of consumers in Asian countries is social. Bu et al. (2021) argue that factors like demographics, motivation, perceived risk, trust, and attitude influence their behaviour in buying products or services. This means consumers in Asian countries will also be influenced by social factors when they buy products or services. For example, demographic factors like age influence their buying behaviour of products or services.

Moreover, economic and technological factors influence consumer behaviour in Asian countries. From an economic perspective, the economic situation in these countries influence the buying behaviour of consumers (Maskuroh et al., 2022). This means consumer buying behaviour patterns are also influenced by the economic situation of the countries. For example, economic development and income level influence consumers' buying behaviour. This is because if the economic development of the country is slow, consumers not easily spend their money to buy products or services.

Nowadays, the advancement of technology is happening around the world, including Asian countries. Li & Nuangjamnong (2022) stated that the rise of e-commerce and online shopping platforms influences the consumer buying behaviour regardless of age groups. However, consumer behaviour in Asian countries may differ as different countries have varied consumer values, cultural features, stages of economic development, and socially based patterns and preferences. Therefore, further studies are vital to highlight these factors and how they affect customer behaviour in Asia (Pratap Singh, 2021).

Building on this, we move to understand the consumer behaviour in Malaysia. This research focus on consumer behaviour in Malaysia. The consumer behaviour of Malaysia can be influenced by similar factors to those of the world and Asian countries. These factors include economic status, values, temperament, culture, and educational levels (Teck Weng & Cyril de Run, 2013). Malaysian consumers buy products or services based on these factors. For example, Malaysian consumers come from varied cultural backgrounds, which influences their buying behaviour.

Abd Aziz et al. (2021) highlight that the level of Malaysian consumers' knowledge also contributes significantly towards consumer behaviour. The knowledge of consumers regarding the products or services influence how they buy them as they often do some research before they buy the products or services. For example, when consumers want to buy a laptop, they prefer to search for information and make a comparison before buying. According to Syed et al. (2021), when making purchases, consumers often pay attention to things like brand image, quality perceptions, and trust. This is because some consumers are concerned about the brand before they buy products or services.

Moreover, factors like family, acquaintances, and societal standards can influence consumer behaviour (Cagampan et al., 2022). Consumer behaviour in

Malaysia is also affected by consumers' social environment and their own families. This is because Malaysians would ask opinions from their family and think about society before they buy any products or services. Additionally, Muslim consumers also need to consider many things before they buy products or services.

It can therefore be argued that the behaviour of Malaysian consumers is not only influenced by cultural, personal, social, and psychological factors but also by economic conditions and financial situations (Hong et al., 2021). Consumers with high incomes tend to seek quality or expensive goods, while others pay attention only to affordability or value for their money when buying products or services.

Nowadays, there is a growing trend in the behaviour of consumers in Malaysia to buy halal food products, involving both Muslim and non-Muslim consumers (Novitasari et al., 2021). According to Wirakurnia et al. (2021), the rising consciousness about halal certification, personal religion or beliefs, and government initiatives aim towards improving the reputation of the nation's halal food sector. As a result, Malaysian consumers have been demanding for more halal products and services.

The global consumer behaviour, including in Asian countries and Malaysia, is influenced by similar factors; however, the extent of their importance may vary depending on local and individual contexts. Hence, this thesis aims to understand how these factors affect Muslim Gen Z consumers' repurchase intention of halal food products. This is critical because unlike the older generation, Gen Z consumers are more digitally connected and socially conscious, making their behavioural pattern distinct and worthy of investigation.

2.4 Muslim Consumer Behaviour

The modernisation of oil rich Arab states and the increase of global Muslim populations, including in Indonesia and Malaysia, have raised the interest in research on Muslim consumer behaviour (Tuhin et al., 2022). There is a growing number of research focusing on Muslim consumer behaviour towards buying products or services due to the increase of Muslim population around the world (Zafar & Abu – Hussin, 2025).

According to Filimonau et al. (2023), personal norms and subjective norms are major factors influencing the purchasing behaviour of Muslim customers. They reflect the beliefs, values, and social pressures that influence an individual's behaviour. For

example, Muslim consumers have strong preferences to buy halal products, which are the products allowed in Islam. This is because Muslim consumers must ensure the products or services are halal before purchasing.

Furthermore, Muslim consumers also consider ethics when buying products or services. Subri & Othman (2022) argue that Muslim consumers are motivated to buy goods and services that uphold the qualities of integrity, environmental friendliness, and ethical production. This is because they believe sellers must do the right thing when selling products or services according to Islamic law.

Emotional and psychological factors also trigger Muslim consumer behaviour. Aziz Siregar et al. (2023) highlighted external factors, including emotional and memory motivations, are additional influences of Muslim consumer behaviour. These factors include the need for social recognition and sense of belonging in their society, resulting in unique experiences and recollections towards products or services. When Muslim consumers want to buy products or services, they think about the society's acceptance when they own or buy the products or services. This is because the society encourage them to buy halal products or services.

Building on this, in the context of Asian, Muslim consumer in Asian can be influence by many factors but the main influence is the religiosity. The influence of religiosity towards consumer behaviour is not only based on social factors but also on another factors (Bindeouè Nassè et al., 2020). In addition, Bindeouè Nassè et al. (2020) added example from previous research conducted in Malaysia, religiosity play important roles in influence consumer behaviour towards buying products or services. Furthermore, it also supported by Bukhari et al. (2020) that previous studies in Pakistan shows that factors like religiosity, product attributes, and price influence the consumer behaviour in buying products or services.

Abd Aziz et al. (2021) highlighted hat external factors like globalisation also influence consumer behaviour in Asian countries. Globalisation influence how consumers behave in buying products or services in Asian market. This is because globalisation introduces a wide range of products or services from other countries. For example, in term of halal-certified options, Muslim consumers in Asian countries tend to buy products or services from companies with halal certificate. This is evidenced in Malaysia some consumers think twice to eat at restaurants that serve halal food but without certification (Kusnadar et al., 2025).

Lastly, in Malaysia context, Muslim consumer in Malaysia influenced by various factors such as religiosity, cultural norms and social. Religiosity is main influence of consumer behaviour in Malaysia (Abdullah et al., 2021). This means the behaviour of consumers in Malaysia is always influenced by their religiosity. This is because Malaysia has a population of varied background who buy products or services based on their religiosity. For example, before Muslim consumers buy products or services, they need to make sure the products halal or not.

However, Mokhtar (2018) argued that cultural factors also influence the Muslim consumer behaviour in Malaysia. This is because Malaysia has multiple cultures that influence consumers in buying products or services. For example, cultural background influences the type of food that they prepare during festivals, such as Hari Raya, Chinese New Year, Deepavali and Christmas.

Rahim et al. (2021) stated that social factors, such as peer influence and community norms, influence Muslim consumer behaviour in Malaysia. When buying products or services, Muslim consumers in Malaysia always refer to the community norms or are influenced by their peers. This is because Malaysians think about community perception before they buy products. For example, the community have bad perception towards Muslim consumers who buy non-halal products.

Ultimately, religiosity, cultural and social factors are factors that influence Muslim consumer behaviour in Malaysia but the main influence is religiosity because Malaysia have majority of Muslim consumer. In addition, as overview of this part it shows in general, Asian and Malaysia, there are same factors influenced consumer behaviour towards buying products or services.

2.5 Gen Z Consumer Behaviour

Gen Z consumer can be seen have different behaviour compared to other generation. According to Su et al. (2019), Gen Z consumers with high environmental consciousness emphasize eco-friendly and healthy product attributes whereas those low on this attribute concentrate more on extrinsic traits, such as price and convenience. Furthermore, Thangavel et al. (2021) stressed the significance of understanding consumption traits for Gen Z members because they feature different consumer values and attitudes than previous generation.

In addition, Agrawal (2022) his research showed the difference in behaviour between Gen Y and Gen Z when it comes to online shopping, and it turns out that Gen Z customers are more entertainment driven, as well as focused on the learning process and exploration. Theocharis et al. (2025) added the generation is likely to be active in search of items on discount and exhibit intense deal hunting behaviour. Their interactions with peers often seem like collaborative but competitive relationships, as they compare products belonging to similar sectors of the industry and exchange information in the same digital environments. Such results indicate that the experiential and exploration motivation are like important in gen Z online buying behaviour (Syahida et al., 2025)

On top of that, Siregar et al. (2023) emphasised the impact of social media in transforming Gen Z's fashion consumption journey which means brand must take this into consideration by comprehending how to use it strategically towards targeting the demographic. Besides that, Nguyen et al. (2022) highlighted how influencer marketing affected Gen Zs' consumer purchasing intentions stating that companies should approach their Gen Z consumers through Influencers to attract and retain them.

In the global context, the study by Ameen (2023) highlights the school of generational theory to make a comparison between Gen Z consumer behaviour with other generations bringing about more insight into psychological nuances affecting their consumption habits through Gen Z's world view.

Additionally, Liu et al. (2022) stated Gen Z travel behaviour influenced by social media marketing activities are characterised in which means this generation of consumers shift away from material things and tourist products only with a focus on personal satisfaction and having positive impact instead just impulsive revels. Moreover, the study by Lee (2021) focuses on consumer innovativeness and Technostress's effect of FinTech usage behavioural innovation that underscores our comprehensive understanding technologization impacting asynchrony to Gen Z individuality conduct standard.

Furthermore, in the Asia context, Gen Z consumer behaviour is influenced by many factors, such as social media marketing, changes in technology, environmental awareness, and sustainability. Previous study by Chetioui & Bouzidi (2023), explored online impulsive purchasing among Gen Z consumers in Arab countries and Africa focusing on antecedents of such behaviour for the said demographic. This is even more relevant in the case of Asia where one can easily see that online shopping leads many

people to consider purchases, they would otherwise refrain from particularly when learning about it through advertisements promotion and issue before they buy products or services.

Raza et al. (2023) stated social media literacy of Gen Z is addressed the need for research studies on brand image interactions developed through digital and hedonic practices, user-generated social communication online influence between corporations and users' perception regarding corporate responsibility factor. This is because Gen Z are influenced by social media when they buy products or services.

However, Thangavel et al. (2019) argued that the necessity to understand Gen Z style of consumer decision making drawing attention to generation's consumption traits identification as being a key requirement suggesting that creation and advertising intended for younger population should be in line with their personalities by presenting them adequately so that they are able enjoy consuming goods or services without any contentious disagreement. Perhaps this argument holds greater weight in Asian market where the cultural and societal conditions have significant impact on the consumers' decision-making processes.

Yu (2022) highlights the core features of China Gen Z consumers as the desire for innovation efficiency, reliability, and entertainment. Gen Z consumers in China are prone to buy products or services that have innovation. Therefore, the fusion of traditional and modern values observed across Asia adds further complexity to Gen Z behavioural analysis.

In Malaysia, the factors driving the behaviour of Gen Z consumers are cultural diversity, social media use, and preferences of purchasing. Malaysian consumers exhibit ethnic taxonomy, which has an influence on their buying behaviour (Grine & Saeed, 2017). Hence, the buying behaviour of Gen Z in Malaysia is influenced by their ethnic.

Also, the role of family life and peer influence in delinquency among Malaysian youth has been investigated pointing to social determinants (Zakaria et al., 2022). In addition, the current study investigated impact of hedonic and utilitarian shopping value towards consumer behavioural intention among Malaysian youths whereby it shows importance of shopping values perception at time of market behaviour (Hudin et al., 2020). Thus, for Malaysian Gen Z they tend to buy products or services if influence from internal factor and external factor.

In terms of purchasing behaviour, halal product selections have been explored by Lada et al. (2009) with the theory of reasoned action contributing on factors affecting consumer's decisions regarding purchases. For Muslim Gen Z consumer, it influences by reason to buy the products or services.

Moreover, the effects of social mobility on socio economics have been studied, revealing the challenges for youth in Malaysia (Saidon et al., 2022). In addition, the effect of language policy and linguistic reality are as well considered in analysis as multilingualism behaviour is more analytic with other variables such as civic engagement which combines speech by considering Facebook in understanding Malaysian Gen Z consumer behaviour (Albury, 2020).

In summary, Gen Z consumer behaviour can be influenced by many factors when they buy products or services, including the internet. Their choices are made based not only on first-order social feedback, brand ethics, and self-representation, as opposed to the decisions of previous generations, but also require new methods to analyse consumer behaviour, both in a more contextualised way and at a higher level.

2.6 Muslim Gen Z Consumer Behaviour

This section explores the behavioural patterns of Muslim Gen Z consumers in relation to their product and service purchases, with a particular focus on factors such as religiosity, halal awareness, and the influence of social media.

Firstly, discuss about Muslim Gen Z consumer behaviour in the global context. According to the study by Irfany et al. (2023), they are affected by halal labels, eco-labels and environmental knowledge. All these things lead to their knowledge of halal-green products and have a hand in effecting attitude towards the products. This suggests that Muslim Gen Z consumers rely on halal and eco-labels, as well as their own environmental and religious knowledge, when making purchasing decisions

Istijanto & Handoko (2022) argue the required wisdom of determining what attracts Gen Z consumers to make purchasing decisions, which would be useful in understanding Muslim behaviours among this generation. From the study it shows that the Gen Z consumer would influence of buying products or services that make them easier to get that. In a similar vein, Garg & Joshi (2021), reveal what is in terms of the purchase intention "Halal" brands more so as to this class consummation within an Indian market that can be useful in understanding Muslim Gen Z consumer. The factor

like religiosity and subjective norm shows influence Muslim Gen Z consumer behaviour.

In the Asian context, the study by Potluri et al. (2022) in UAE shows that consumer with high ethnocentrism always buy products or services that from their own country. Consumers with strong ethnocentric tendencies are more inclined to support local products, often driven by national pride and cultural loyalty. Besides that, previous study by Polas et al. (2022) shows Muslim Gen Z consumers in Bangladesh revisit the restaurant influence by service quality, physical environment and price perception. This means Gen Z consumers revisit the restaurant if they are satisfied with the service.

Then, Lestari et al. (n.d.) stated from their study before shows that Muslim Gen Z consumer in Indonesia in buying Samyang. From the study shows that halal labelling and halal awareness influence the buying behaviour of Muslim Gen Z consumer in Indonesia when they buy Samyang. Hence, as a Muslim they need to concern about the matter before they buy the Samyang.

Similarly, in Malaysia context it is showing Muslim Gen Z consumer in Malaysia influence by their religiosity, knowledge social media influencer and attitude as the study by Rahim et al. (2022). Multiple internal and external factors, including religiosity, peer pressure, and digital influence, shape the food consumption behaviour of Muslim Gen Z consumers in Malaysia.

In addition, the study by Shakirah & Sapir (2021) the study focuses on college students which are Gen Z of awareness towards halal cosmetic products. It shows from the study, the Muslim Gen Z consumers concern about halal certification of the cosmetics products before they buy the products.

Furthermore, another study in Malaysia of Muslim Gen Z consumer by (Rahim et al., 2023) that focus on study the Muslim Millennial which include Gen Z on adoption of Islamic Fintech in Malaysia. It shows from the study Muslim Gen Z consumer easy to adopt the Islamic Fintech because they are the generation that more towards technology savvy. Therefore, to adopt to new Islamic Fintech not be a problem.

Apart from the analysis of previous study, it can show Muslim Gen Z consumer can be influence by many factors when they buy the products or services. Factors like religiosity, knowledge, halal certificate and add up by the social media influencer are the factors that can be influence behaviour of Muslim Gen Z consumer when they want to consume products or services.

In summary, the Muslim Gen Z consumer can be best characterised as a multi-dimensional consumer that needs to be discussed in terms of having a religious affiliation, a technology love, and an ethical consistency in product choice. They do not simply buy because of some religious conventions but because of their buying as a value-based, identity-oriented, socially supported realities. It is pivotal to recognise this distinctive profile, so that the creation of the halal marketing strategies is related to appealing to the new demographical audience within Malaysia and beyond.

2.7 Consumer Repurchase Intention

Repurchase intention is defined as a purchase made by consumers and they buy the same product again in the future (Hadi, 2021). This means consumers buy the same product after their first time buying.

According to Ebrahim et al. (2016), consumer experience and preferences have a positive impact with the repurchase intention. As a result, as a consumer, when they already experience with the products or services, if they satisfy, they repurchase the product again (Syaefulloh et al., 2025). In addition, when it comes to preferences, consumer based on their own preferences when they want to buy the products or services. For example, Muslim consumers repurchase halal food than non-halal food.

Furthermore, Hartono et al. (2021) highlighted that convenience also make the consumer to continue buying from same shops or restaurant. Therefore, if the products or services are easy to own or get by consumer it influences them in become loyal towards the products or services. This is because consumers happy if they can get the products or services easily, thus making them feel satisfied.

Consumer repurchase intention is also influenced by the availability of information of the product (Tian et al., 2022). In this context, if the information regarding the products or services is easy for consumer to get, it makes them more to buying the products or services of the company. This is because before buying products or services, consumer search the information regarding the product to make comparison between it. For example, if the products information is hard to find, consumer have bad impression towards the company products or services.

According to Pranata & Permana (2021), higher consumer repurchase intention is reflected by higher level of satisfaction of consumer when they buying the products or services. Consequently, the adopt of products from consumer is based on they love

or not love after they using the products. This is because if the consumers are satisfied with the products, they continue to buy the products or services and become loyal to the brand.

Zebua et al. (n.d.) added that consumer repurchase intention can be based on four dimensions: transactional, referential, preferential, and exploratory interest. Transactional means based on the consumer tend to buy the same products that they already buy before, referential means consumer recommend others to buy the products or services that they are consumed before. Preferential means on behaviour of consumer make the products or services the first choices than other products or services and exploratory is means before consumer buy the products or services that they interested in, they always seek information about the products first.

Moreover, from time-to-time consumer repurchase intention already expanded due to rise of online platform in the market. This is supported by Zhao et al. (2020) shows that social media affects a second purchase intention due to the building of trust and customer satisfaction. As a result, the movement of technology and the popularity of social media affect the repurchase intention of consumers when they buy products or services. This is because consumers sometimes buy products or services through the influence of social media.

Shi et al. (2022) stated that repurchase intention is driven by post-purchase services, such as customer support and warranties. With the correct handling, it can lead to a repurchase rather than a negative experience. This means the post-purchase services provided by a company lead consumers to repurchase the products. This is because consumers who earn positive experience continue to buy the same products or services.

Hussein & Fikry (2021) argued that consumer repurchase intention is essential for business sustainability and success in the Malaysian context and in Klang Valley. Repeat purchases are important as they play a role in building consumer trust and ensure business longevity for long-term profitability. It is one of the factors that company must consider to ensure consumers' loyalty. Therefore, consumers in Malaysia consider various contexts before repeating purchase in different industries. Mulyandi & Tjandra (2023) highlighted that product quality and brand image influence consumers' repurchase intention of halal cosmetics products in e-commerce in Malaysia and Klang Valley across different industries. Ebrahim et al. (2016) stated that consumer experience lead to repurchase intention towards the products.

Hence, the study treats the repurchase intention as the variable of interest and the one that treated as a dependent variable due to the facts that we are dealing with the repurchase intention within the context of consuming halal food products with Muslim Gen Z consumers within the Klang valley. Whereas the earlier literature has discussed repurchase intention as a result of satisfaction and trust, in this study, the research question focuses on how repurchase intention is moderated by self-congruence like on how far the self-concept fits into the symbolism of halal consumption. The given integration offers a more subtle account of repeated purchase behaviours as both behavioural and identity-based motivators are recorded in a religious consumption environment.

2.8 Muslim Consumer Repurchase Intention

This section focuses on Muslim consumer repurchase intention. (Karimah & Darwanto, 2021) stated Muslim consumer repurchase intention is means they tend of Muslim consumer want to continue buy same products or services after used it before. Hence, as Muslim they need to base on its religion when they buy products or services. The main factors would be halal products or services (Subri & Othman, 2022). This is because Muslim consumers need to ensure that the products or services are halal due to their religion that they must follow.

Several studies have identified several multidimensional factors that shape Muslim consumer repurchase behaviour. According to Wirakurnia et al. (2021), factors influencing consumer behaviour repurchase intention include halal awareness, product ingredients, religiosity, halal certification, brand image, attitude, subjective norm, and perceived behavioural.

Yoga (2019) examined how emotional connections can impact the intention of purchasing products again, specifically when it comes to halal items. Muslims have certain feelings and thoughts that affect their desire to buy again. On the other hand, the research by Sari et al. (2021) focused on the impact of religious images of Islam, quality of products, online reviews, brand image, and brand loyalty on consumers' intention to repurchase. The study highlights the role of various factors that contribute to the repetitive buying behaviour of Muslim consumers.

Septianto et al. (2021) explored the effects of religious beliefs and fame on charitable giving behaviour. This is significant because it provides crucial information

on how religious beliefs interact with recognition in charity advertising, especially in Asian countries. This suggests that Muslim consumers may intend to repurchase products or services because of charity.

The research by Shahid et al. (2022) revealed the role of religious education and practice in shaping Muslim customers' preferences for halal products, thereby increasing their likelihood of repurchasing. This is because if the consumers always practise Islam, they intent to continue buying halal products.

Furthermore, study by (Marmaya et al., 2019) did, a PLS-SEM approach was used to examine Gen Y's intention to purchase halal food in Malaysia. Their research pointed out the importance of ongoing and in-depth research on Theory of Planned Behaviour among Muslim consumers. These research work give ideas on how to use theoretical models to understand why people buy things.

Lastly, the research conducted by (Amalia et al., 2020) focus into how religious beliefs and how much a person is involved with a particular brand influence their decision to make another purchase. This was specifically done in relation to Muslim consumers. In the study of emphasised the importance of religiosity, attitude, subjective norms, and perceived behavioural control in shaping the purchasing intention of Muslim millennials. The authors also highlighted that the consumption of halal food among this group is a habitual behaviour.

As much as these studies are enriching, a number of limitations are clear. The majority of research has generalised the aspect of the consumption of halal food according to broad categories or has investigated the aspect of repurchase intention elsewhere beyond the realm of food sector such as in cosmetics or finance. It can be seen that a gap exists in the literature in relation to repurchase intention of Muslim consumers on consuming halal food products especially in Klang Valley located in Malaysia, which has a high population density of urban youth belonging to the Muslim community.

Consequently, this research fills that gap by examining the determinants that may affect repurchase intention of Muslim Gen Z consumer of halal food products in Klang Valley and also how self-congruence may moderate the effect of the determinants. This subtle style not only add to the current literature on halal marketing, but also add value to theory integration because of the fact that it addresses the religiosity-identity alignment and repeat purchase behaviour in a contemporary Islamic consumer scenario.

2.9 Gen Z Consumer Repurchase Intention

Next, this section examines on Gen Z consumer repurchase intention towards products or services. There have some of factors that influence the Gen Z consumer repurchase intention in consume products or services. A study by Nugroho et al. (2024) shows that Gen Z consumer repurchase intention is influence by the role of influencer and brand image of the products or services. Thus, Gen Z consumer repurchase products or services back by influence of the influencer and the effectiveness brand image of products or services.

The previous study by Bhutto et al. (2023) shows that the Gen Z consumer repurchase intention towards products or services are influence by the emphasised how Gen Z consumers repurchase intentions are influenced by technology and brand awareness, and how their brand awareness and tech savvy drive consumer happiness and repurchase intention. This highlights how important it is for Gen Z consumers to understand branding and technology to influence their repurchase behaviour. Furthermore, it shows Gen Z consumer repurchase intention also influence by the good experience when they use the brand (Joshi & Grag, 2020). Therefore, for business organisation they need to make sure to provide good experience for consumer when use their products or services because from that it can make them repeat purchase of their products or services.

Building on this, this section explores the factors influencing Gen Z consumers repurchase intention of products or services in Asia. The study by Nguyen et al. (2022) found that the intention of Gen Z consumers in Vietnam towards buying products or services is influenced by influencer marketing. This means Gen Z consumers in Vietnam are influenced to repurchase due to influencer marketing. Furthermore, the previous study by Dayani et al. (2022) in Indonesia explored the impact of trust, perceived value, brand image, and satisfaction on the repeat purchase of Gen Z consumers. They found that all the factors have positive relationship with consumer repurchase intention. This means Gen Z consumers' repurchase intention is influenced by trust, perceived value, brand image, and satisfaction. Fitriyatul Bilgies et al. (2023) further argue that digital advertising, celebrity endorsement, and online consumer evaluation can influence Gen Z consumers repurchase intention in Indonesia. This is because Gen Z consumer is technology savvy and tend to be influenced by online activity factors.

This section moves to explore Gen Z consumers repurchase intention in Malaysia. The study by Ahmad et al. (2023) explored the impact of customer perceived value, customer satisfaction, and the post purchase intention of Gen Z in Malaysia. They found that all the factors are interrelated and have an influence on the repurchase intention of Gen Z consumers towards products or services.

Ngah et al. (2021) investigated the factors influencing online behaviour intention of Gen Z consumers in Malaysia. They found that this group of consumers often rely on their trust and perceived of use when buying products or services in online platforms. Finally, the study by Ng et al. (2019) propose a framework on Gen Z consumers repurchase intention in buying products or services via technology. Prominent influence was demonstrated by factors like perceived usefulness, perceive value, and perceive enjoyment.

Cumulatively, these results suggest that Gen Z repurchase intention has become a feature that is influenced by a multifactorial network of digital interaction, perceived quality of experience, social influence, and brand relationship management. Although similar dynamics have been discussed in the context of consumer goods and services, limited research has been done on the performance of halal products and services repurchasing by Muslim Gen Z in Malaysia, especially in Klang Valley.

Thus, this research fulfils a significant contextual and generational deficit since it looks into the repurchase intention of Muslim Gen Z consumers towards the view of purchasing halal food products in Klang Valley, with religiosity and self-congruence as its core variables. This perspective not only locates the repurchase behaviour in an Islamic consumption framework but also incorporates identity-related and generation aspects that are normally ignored in the traditional ones.

2.10 Muslim Gen Z Consumer Repurchase Intention

To have a thorough understanding of the elements influencing Muslim Gen Z customers' purchasing behaviour, it is necessary to analyse their repurchase intention based on cultural and religious aspects, social media marketing, perceived value, trust, and brand involvement. Muslim Gen Z customers' purchase decisions are influenced by social media marketing, influencer endorsements, and their cultural and religious convictions (Shahid et al., 2022). Also, it is important to take into account the impact

of perceived value, trust, and brand image on repurchase intention (Valendia & Purwanegara, 2022).

Another significant issue is the influence that consumers' perceived value plays in their intention to repurchase, especially when it comes to community interactions and commercial ice rinks (Zang et al., 2022). This highlights the importance of perceived value in influencing repurchase intention, which can be used to comprehend Muslim Gen Z consumers repurchase intentions.

Furthermore, Safa'atin et al. (2023) observed that among the Y and Z generations, trust acted as a mediator in the correlations between perceived risk and electronic word-of-mouth conceptions and repurchase intention. It emphasises the impact of electronic word-of-mouth and trust on Gen Z consumers repurchase intentions, which is relevant when examining the repurchase intentions of Muslim Gen Z consumers. This means that even though the previous study used Gen Y as the respondents, it is also applicable in understanding Muslim Gen Z consumers repurchase intention in buying products or services.

Subsequently, this section examines past research on Muslim Gen Z consumers repurchase intention by focusing on Asia. Ayshari et al. (2022) studied the mediating effect of consumer engagement on the relationship between social media marketing and Muslim consumer repurchase intention of shopping products. They found that social media marketing influences consumers' intention to buy fashion products. Similar factor can be considered to understand Muslim Gen Z consumers repurchase intention towards products or services. This is because according to Jamaludin et al. (2025) they are prone to use smartphones and social media marketing, which can influence them in buying products or services.

Next, the study by Juliana et al. (2024) also focus on Muslim Gen Z that in Indonesia that to understand the intention of them to buy halal food through Shopee Food. From the study, it shows the Muslim Gen Z consumer attitudes, subjective standards, perceived behavioural control, perceived utility, perceived ease of use, religiosity, and intention to purchase halal food through Shopee Food are being studied. However, outcome shows only factors that have a positive and significant impact on purchase intention are perceived behavioural control and subjective norms. Thus, the two factors can be considered also to see Muslim Gen Z consumer repurchase intention.

Then, this section discusses on previous study related to Muslim Gen Z consumer repurchase intention that focus in Malaysia. The previous study by Md Taib

et al. (2022) that focus on the factor that can influence purchase intention of Muslim Gen Z consumer towards halal food products. Factors like subjective norms, attitude and perceived behavioural control are used to understand the intention. Therefore, for the study of repurchase intention of Muslim Gen Z consumer repurchase intention, the factors also can be considered to use in the study.

In addition, another previous study in Malaysia, also focus on purchase intention that to understand about factors influencing Muslim Gen Z consumers purchase intention environmentally halal cosmetics products. The study by Irfany et al. (2023) shows the halal label, environmental knowledge and religiosity influence the intention to buy of Muslim Gen Z consumer of environmentally halal cosmetics products. Therefore, it can be factors like religiosity and knowledge can be considered to use to see the repurchase intention of Muslim Gen Z consumer.

In summary, these studies point at the fact that there is a developing but currently incoherent literature on Muslim Gen Z consumer repurchase behaviour. Existing studies mainly focus on initial purchase intentions, neglecting what keeps consumer loyalty and brings repeat purchase, especially in the consumption of the halal food products. In addition, the theory of self-congruence has been minimally applied and it might also be used to clarify the impact of the self-alignment to halal food products on buying the food products repeatedly by the individuals on it.

Thus, the study fills these conceptual and contextual gaps by cross relaying the repurchase intention of Muslim Gen Z consumers of actively being frugal to buy halal food products in the region of Klang Valley involving the inclusion of religiosity and self-congruence as the constructs.

2.11 Religiosity

The concept of religiosity incorporates the intrinsic and the extrinsic features. Intrinsic religiosity centres on personal faith by an individual whereas extrinsic religiosity refers to social facets and practices of religion (Steger et al., 2010). Some people often view religiosity as personal faith while others perceive it as the social aspect of religion. Such concept involves the degree to which an individual believes in their respective founding figure, gods, or goddesses depending on the religious belief system, practices relevant teachings, and follows appropriate activities (Batubara et al., 2025). Some studies have demonstrated a link between religiosity and different aspects

of adolescent behaviour and health, such as substance abuse (Kub & Solari Twadell, 2013), early sexual initiation, and couple relationships (Calatrava et al., 2021).

The other important reason is that studies have established a link between religiosity, reduced boredom levels, greater meaning and positive psychological health respectively whereby (Tilburg et al., 2019) argue that in his study respectively where also show that religiosity is connected with altruistic nature of persons and their value system. Thus, religiosity can influence the behaviour of human when they want to do or buy something.

However, according to Pfund et al. (2022), it is essential to understand that religiosity forms a complex and dynamic concept whose development during adolescence has implications for purpose in life. In addition, Janssen & Scheepers (2018) added from the cultures are diverse, and so are the genders these contribute to the interdependency of the relationship between religiosity and various behaviours and attitudes there are.

Other research findings show that religiosity affects reactance of consumers and self-control, with religious prime being controlled by the level of personal religiosity (Minton, 2018). This provides an indication that religiosity can enhance their resistance towards persuasion as well as exercising of self-control in a marketplace.

This section explains how religiosity influences consumer behaviour globally. Bindeouè Nassè et al. (2020) conducted research on the association between the consumer behaviour of alcoholic and non-alcoholic beverages with religiosity in Ghana. The study is to focus on understand the relationship of religiosity and consumer behaviour that focus on non-alcoholic beverages. From the study shows that religiosity more greatly influence when people buy the product. People with high religiosity buy non-alcoholic beverages. Similarly, Théophile et al. (2019) concluded that religiosity is closely linked with consumer behaviour in Burkina Faso. These studies demonstrate the strong effects of religiosity to consumer practices in diverse cultures. From the study, shows that religiosity have significant relationship when people buy products based on their practices in their culture.

The researchers also identified the role of internal and external religiosity as well as atheism towards ethical beliefs regarding the fact that a person's faith is the leading factor in shaping ethical values (Arli et al., 2021). This means, people with higher religiosity when they buy products they do in ethical ways. This is supported by Sevim et al. (2016) also discovered a close link between the behavioural dimension of

religiousness and consumer ethnocentrism within Turkish immigrants living in Germany. The mentioned investigations highlight the diverse impact of religiosity on ethical beliefs, and consumer ethnocentrism. The study found that religiosity such as ethical beliefs influence consumer ethnocentrism in buying products of services for Turkish immigrants that living in Germany.

Furthermore, the religiosity also not only influence consumer behaviour globally but also influences consumer behaviour in Asia countries. In Asia, religiosity is very vital as it shapes ethical beliefs, influences decisions and consumer loyalties, influences consumer ethnocentrism, self-control, and luxury consumption patterns. Numerous studies have been conducted to reveal the relationship between religiosity and consumer behaviours such as in ethics, decisions and loyalty towards brands among others through different types of marketing strategies (Siregar, J. L., & Sobari, N., 2025).

This can be seen from study by Arli & Pekerti (2016) it has been established that religiosity influences consumers ethical beliefs whereby religious consumers show differences in moral ideology as well as ethical beliefs in contrast to non-religious consumers. From the study, the focus is to understand the impact of religiosity towards consumer ethical beliefs in Indonesia and Australia. The findings show that, religious consumer have more ethical beliefs than non-religious consumer.

Secondly, religiosity correlates with consumer loyalty and complaint intentions implying that religious commitment leads to store loyalty and consumer complaint intentions (Swimberghe et al., 2009). Moreover, study by Rusliani et al. (2022) shows that religiosity influences decision making processes, for instance in choosing sharia-compliant banking services among Islamic customers in Indonesia. From the study shows that religiosity influence of consumer intention to use bank services in Indonesia.

In addition, it has been established that religiosity influences consumer behaviour related to purchase of luxuries. The cultural & religious factors have also influenced customer perception on luxury value dimensions (Teimourpour & Hanzaee, 2011). This study was conducted to understand the influence of religiosity towards consume luxury products in Iran. The findings show that cultural factors like religiosity influence consumer behaviour in buying luxury products.

Lastly, based on focusing of consumer behaviour in Malaysia. From that, religiosity also influence consumer behaviour in Malaysia. Consumer behaviour in Malaysia appears to have a significant relationship with religiosity. It has been reported

in studies that religiosity influences consumer decision making, brand preference, as well as ethical beliefs (Sadiq and Ahmad, 2022; Alam et al., 2011; Ramly et al., 2008). An example is a study by Alam et al. (2011). It pointed out a significant relationship of consumer's religiosity with purchase choices in Malaysia (Sadiq & Ahmad, 2022). In addition, studies have shown that religiosity has a positive influence on ethical beliefs among young customers in Malaysia (Ramly et al., 2008).

Nonetheless, we should remember that the impact of religiosity upon consumers' behaviour may differ within distinct ethnic subcultures in Malaysia (Moschis & Ong, 2011). The study reported differences in the impact of religiosity on well-being among predominant ethnic subgroups of Malaysia, including Malays, Chinese, and Indian. This means that the impact of religiosity in buying products or services varies across different ethnics of subgroups in Malaysia.

Swimberghe et al. (2009) noted that religiosity matters in influencing customer loyalty and intentions to complain. It influences not only the initial purchasing act but also later customer behaviour like repurchasing and feedback. Septianto et al. (2021) added that the impact of religiosity on consumers' behaviour is noticeable in other countries that are characterised by the same culture and religion environment. Such findings could be applicable in Malaysia and other Asian states.

This section also briefly summaries the religiosity factors that influence consumer behaviour. The first factor is religious belief. Research indicates that Muslim consumers behaviour differs tremendously due to religious considerations in several sectors of product distribution. Past studies have reported that religion in Islamic collectivist cultures is closely tied to consumers' behaviour or even their intentions to boycott (Al-Hyari et al., 2012). Secondly, Bakar et al. (2013) noted that Muslim consumers' purchase intentions are impacted by Islamic religious symbols on products' packaging. This is because based on their religious belief, people need to consume products that have "halal" logo.

In addition, different factors, including those relating to religion, also determine the decision-making processes of Muslim consumers in other product categories. As such, religion is considered as an element that influences Muslim consumers' lifestyle and purchasing intentions. Likewise, intrinsic religious beliefs have resulted in religious shaping of consumers' behaviour in the beverage sector and showcased religious influence over a range of product types (Nassè, 2021). Besides that, Afendi & Indriani (2022) added religious belief have a positive relationship with purchasing behaviour of

female Muslim consumer particularly in Halal cosmetics products means that religious belief influence Muslim consumer behaviour in consumer any types of products but must be halal.

Another religiosity factor is social responsiveness. Examining the effect of social responsiveness on Muslim consumers' behaviour is essential to comprehend consumer decision-making within an Islamic buying behaviour. This means that the role of religion, mainly Islam, in shaping customer behaviour has frequently been discussed. Muslim societies consume within certain etiquette as set by Islamic values and teachings in the Quran and Sunnah (Haque et al., 2019). This explains that the Muslim consumer behaviour is influenced by what they learn within their society, such as Halal and Haram, which are very significant matters to Muslim consumers and they guide them when it comes to making their purchase decisions (Haque et al., 2019). The impact of identity constructs, such as "being a Muslim", has also been seen as an important determinant of Muslim consumer behaviour (Bonne, Chattal, & Raja, 2007).

In addition, it is evident that the perception of corporate social responsibility in Muslim Society lies deep in the hearts of majority of Muslims who think that corporations should act morally by performing positive social responsibilities (Chen et al., 2019). Therefore, it shows that religiosity factor of social responsiveness influence the Muslim consumer when they buy products or services.

In order from that, the next religiosity factor is subjective norms. This is because much research has been done in determining the influence of subjective norms on Muslim consumers' behaviour (Yasser, 2016; Yener 2022; Wijaya et al., 2021). Research reveals that several variables like attitude, subjective norms, perceived behavioural control and ethical concerns greatly influences the purchase behaviour of Muslim customers (Rahmawaty et al., 2025). As one illustration, the fact that religious background often influences people's dietary patterns among Muslims has been demonstrated (Nurhayati & Hendar, 2020). Moreover, Islamic values underpin their choice-making process. In addition, subjective norms, particularly in the context of the family and social network have been singled out as a determining factor of customer behaviour towards the products marketed by Muslim communities (Endah et al., 2017; Farah, 2021).

Lastly, the next religiosity factor is knowledge. The impact of knowledge on the Muslim's consumer behaviour is complex and complicated. A number of research

studies have brought to the immense effect that different kinds of knowledge exert on the conduct of Muslim consumers behaviour in the buying products or services.

According to Suki & Salleh (2018), the knowledge of halal principles is crucial for shaping consumer behaviour among Muslim consumers towards the intention to patronise retail shops. This means the knowledge of Muslim consumer about the products influence their buying behaviour. Mirkhah & Karami (2020) stated that the purchase behaviour of Muslim consumers starts with their understanding of religion, thus highlighting how religious knowledge is crucial in determining consumer behaviour.

The research by Nasse et al. (2021) also indicates the connection between the Muslim religious norms and consumer behaviour, making an emphatic point about the role played by religious knowledge about consumer behaviour. Taken together, these results suggest that knowledge in general, especially religious knowledge, strongly influences Muslim consumption behaviour. This means the religious knowledge of Muslim consumers influence their behaviour towards products or services.

The previous study shows that religiosity is one of the factors that influence consumer behaviour when they buy products or services. Religiosity factors like religious belief, subjective norms, social responsiveness, and knowledge influence consumer buying behaviour, including repurchase intention. It means consumer buy products based on their religiosity. This is because Muslim consumers cannot simply consume any products or services as non-Muslim consumers. Furthermore, religiosity also influences the purchase intention and repurchase intention of consumers in the global, Asian, and Malaysian markets.

While religiosity was considered an important predictor of halal consumer behaviour in the past, there is increasing evidence that the effect of religiosity may be changing for the Muslim Gen Z generations. Previous studies showed that consumers who were more religious had greater halal purchase intention and consumption behaviour as they were committed to practicing their religion and abiding by Islamic values (Salleh & Afthanorhan, 2018; Usman et al., 2022). However, new studies show that young Muslims belonging to Generation Z become more responsive to social, digital, peer, and lifestyle factors (Pradhan et al., 2022; Septianto et al., 2021). The above contradictory results suggest that religiosity alone cannot sufficiently predict the halal repurchase behaviour of modern Muslim Generation Z consumers. Therefore,

other identity variables like self-congruence must be included in the model of halal repurchase behaviour.

2.12 Halal Food Products

As discussed earlier, the halal food niche has been expanding fairly rapidly at the worldwide level and it is now said that it is worth more than 2 trillion USD (Sujibto & Fakhruddin, 2023). On the other hand, the term halal products cover food and several other industries like pharmaceutical, cosmetic and logistic (Othman & Isa, 2022). The significance of the halal integrity in the food supply chain is dedicated, casting light on the practicality of scientific foundations and laboratory analyses to evaluate the halal status of the products (Soon et al., 2017). The market for halal products is very large. Muslims make a significant part of the consumer base of around 1.7 billion persons, which means up to 2.3 trillion American dollars in market value.

Consumer perception is crucial and as the purchase behaviours associated with halal products are concerned. Researches have proven that there is a relationship between non-Muslim consumers' purchase motivation towards halal food products and the Judaism rule of conduct followed by them which impacts the development of halal markets globally (Haque et al., 2015). On the other hand, the perceived value of and the risk burden of halal products are the two factors that influence the purchase intentions of consumers which lead to the changes of their shopping patterns by choosing halal products (Miftahuddin et al., 2022).

The worldwide halal food market faces asks and forces which scare and inspire. Halal food chains could be the driving force behind the enhancement of efficiency in the food manufacturing industry and provide a chance for businesses to distribute products in the global market (Azmi et al., 2018). Particularly, states like Malaysia and Indonesia concentrate their activities on the development of halal industries that strengthen the export competitiveness (Masruroh, 2020). Furthermore, the ability of the industry to compete in the global competition is understood by analysing the competitiveness of Indonesian halal food exports in the global market (Nor et al., 2016).

Next, in Asia context, according to Muflih & Juliana (2020) quality and safety standards play a crucial role in the development of trust and satisfaction among the consumers thus becoming the characteristic features to any halal food product. This is consistent with those by (Abhari et al., 2022) that highlight how halal food in Asia

boosts tourist satisfaction and lay emphasis on maintaining a good reputation of the products.

Anggara et al. (2023) studied the effect of store characteristics on customers' feedback and brand dedication as halal food focusing on customers' preferences and practices. Zailani et al. (2019) followed up their research to show how the strategy of a halal orientation has effects upon the financial performance of halal food companies. These are the practical implications that the managers of these companies can take into account to raise the performance of their firms.

However, Nuzlufah et al. (2019) agree that attitudes are a key determinant of consumers' actions in relation to the definition of halal products with reference to the importance of understanding and addressing the perceptions of the consumers. Rashid et al. (2018) contemplate on what traceability systems add to the provision of a secure food supply chain for halal by highlighting the significance of transparency and responsibility.

Building in that, from Malaysia context, study by (Marmaya et al., 2019) aimed the factors that define the position of Gen Y consumers towards halal food in Malaysia and recognising the influencers upon their choice of products.

Zailani (2017) looked at the issues and a chance for logistics of halal supply chain services in Malaysia, which affect the maintenance of integrity in supply chains. Efforts were made to uncover the complexities involved. This is of much importance rate that rather to make sure the products attain halal status they are supposed to be transported in such a way. Furthermore, even more interesting, is the fact that the research conducted by Ahmad et al. (2015) shows support of the halal business by government of Malaysia, so it is possible to state that there are many legislative concepts governing processing and using of halal food in this country.

Accordingly, Shahidan and Amid (2023) came up with the challenges facing the halal meat sector in Malaysia and stress the relevance of the analytical procedures for constant halal meat consumption to be acceptable. Therefore, the issue of ensuring the two objectives of solving these problems and maintaining the uniqueness of halal in some way be the attention of the business world of halal.

On the other hand, study by Muhammad et al. (2020) analyse halal certification and administration body's challenge, which majorly focused in the process of halal certification. Which proves that it is a shield of the category of very strict certification

regulation regarding the actual position of halal products and to the competence of customers in having confidence in the entire public.

In brief, a wide range of subjects are covered in study on halal food products in global, Asia and Malaysia, such as consumer behaviour, logistics, branding, certification, industrial difficulties, and legal requirements. All of this research adds up to a thorough knowledge of halal food sector and the steps done to guarantee the integrity and calibre of halal goods.

2.13 Past Studies Related to Self -Congruence

This part of the literature discusses past studies related to the self-congruence of consumers when they buy products or services. This is because some consumers depend on their self-congruence when they buy products or services and whether the purchase decision represents themselves or not.

Seong Lim & Asiah Omar (2019) studied the effect of self and social facets on students' social intention. The purpose of the study was to comprehend how personal factors like self-congruence and social norms influence the will of students to become involved in business activities with intentions to buy products or services. It focuses on how self-congruence influences the behaviour of students to buy products or services. The Partial Least Squares Structural Equation Modelling (PLS-SEM) method was used to understand how students' social intentions connect with their self and social sides. The data was collected using a questionnaire and the respondents were selected using convenient sampling technique. The underlying theories of this study are trifold: the Self-Congruence Theory, Theory of Planned Behaviour, and social entrepreneurship theory. These theories help in the formulation of the research framework and provide a comprehensive understanding on how self-congruence influences students' social intentions on social entrepreneurship activities. The findings show that self-congruence has a significant effect on students' intention to volunteer for social entrepreneurship activities. It shows that self-congruence influences human behaviour and their intention when doing something. Such findings are applicable in this study together with the Self-Congruence Theory and the Theory of Planned Behaviour.

The study by Chauhan et al. (2021) investigated self-congruence and the impulse buying effect on users' shopping behaviour over social networking sides. The purpose of this study was to analyse the relationship between self-congruence, impulse

buying, hedonic values, and consumer satisfaction that was mediated by hedonic values and impulse buying. The data was gathered using a questionnaire via a cross-sectional design. This study also used PLS-SEM to analyse the data. The Self-Congruence Theory and Impulse Buying Theory were adopted to provide a thorough knowledge of how self-congruence and impulsive buying affect consumer behaviour and pleasure in the setting of social networking sites and fashion apparel shopping. The findings showed that hedonic values, self-congruence, impulse purchasing, and customer satisfaction are all positively correlated. This implies that customers who feel self-congruent are more prone to make impulsive purchases, have greater levels of satisfaction thereafter, and get hedonic value from their purchases. It is also the study found that the links between self-congruence and customer satisfaction were partially mediated by hedonic values and impulse purchases. This means that the self-congruence influence consumers' behaviour when they buy products or services. The Self-Congruence Theory can also be adapted to the current study together with the data collecting and analysing methods.

Lastly, Suyoto & Tannady (2022) explored the impact of ideal self-congruence on customers' loyalty to luxury brands in Indonesia. The objective was to see the connections between ideal self-congruence, brand love, and brand loyalty among consumers. By taking into account the construct of ideal self-congruence and consumer passion for the brand, the study seeks to advance our understanding of how to improve customer loyalty. The accidental sampling technique was used by focusing on customers of luxury brands in Jakarta and Surabaya. The data collection process utilised a questionnaire, followed by data analysis using the Structural Equalling Modelling via Amos 24.0. The study also used the Self-Congruence Theory in adapting ideal self-congruence into the framework, followed by three other theories: the Brand Love Theory, Brand Loyalty Theory, and Self-Regulation Theory. The findings showed that significant connections exist between ideal self-congruence and brand love, between ideal self-congruence and brand loyalty, and between brand love and brand loyalty. Ideal self-congruence is a key factor in determining how much a customer loves a brand. Consumers are more likely to form a strong emotional bond with a brand if they believe that the personality of the brand and their ideal self-concept strongly overlap.

Overall, these studies support the focal place of self-congruence in consumer behaviour determination. In the case of social entrepreneurship, unplanned digital buying events, and high-involvement luxuries, alignment of consumer identity and

product meaning reliably forecasts intention, satisfaction, and loyalty. These findings apply to the proposed research regarding the intention of Muslim Gen Z consumers to repurchase halal food products because identity congruence not only implies religious self-concept but also lifestyle values as well.

Moreover, the decision to use PLS-SEM and the merging of self-congruence and TPB construct presents the methodological and theoretical course of direction of the present research. This research build on these frameworks by observing the role of self-congruence, the moderating factor, and whether self-congruence strengthens or weakens the connection between religiosity and repurchase intention of the Muslim Gen Z consumers towards halal food products in Klang Valley.

2.14 Past Studies Related to Self – Congruence a Case in Malaysia

This section discusses past literature related to self-congruence, with a particular focus on Malaysia. This is because the current study is conducted in Malaysia (i.e., Klang Valley). Therefore, it is important to understand how self-congruence influences consumer behaviour in Malaysia.

Said et al. (2019) investigated the antecedents of Halal Consumption Congruence (HaCC) and what factors affect Muslim customers' perceptions of and inclinations to buy Malaysia's halal food goods. The goal of the study is to identify the factors influencing halal product consumption in Malaysia by analysing customer alignment with the country's halal food offerings. It seeks to understand how HaCC can influence the intention of Muslim consumers towards halal food products. The mixed-method approach was used to collect the data via in-depth interviews and a questionnaire. The data analysis was done using content analysis and SPSS.

Next, the theory that implement in the study is the Theory of Planned Behaviour and theory of congruity. Theory of Planned Behaviour will see in term of consumer attitudes and intention towards halal products and the congruity theory explains the congruity of Muslim consumers in buying products or services.

Besides that, the findings of the study shows that HaCC can influence the relationship between factors of consumer behaviour when they buy products or services. It is also the study suggest need to be more investigate in see the effectiveness of congruence towards intention of consumer in buying products or services.

Therefore, it can be concluded that self-congruence can be used as a moderator in the current study to see the relationship between religiosity factors and consumer repurchase intention. The method can also be utilised in the current study.

The study by Goh et al. (2016) focused on the impact of usage satisfaction, self-image congruence, and brand trust on Malaysian Gen Y consumers' decision to repurchase smartphones. By concentrating on consumer subjective viewpoints, including past usage satisfaction, brand trust, and self-image congruence, the study seeks to shed light on the elements that influence repeat purchase behaviour in the smartphone business. This is related to the current study on understanding self-congruence as a moderator to the relationship between religiosity and the repeat purchase of Gen Z.

Then, the study is using questionnaire to collect the data of respondent of the study that focus on four major private university in Klang Valley. Furthermore, the theory that use by this study consist of five theory which are self-image congruence theory, brand trust theory, usage satisfaction theory, Theory of Planned Behaviour and relationship commitment theory. Therefore, this theory and method can also be implemented in the current study.

From that, the findings of previous study show that among Malaysian Gen Y smartphone buyers, self-image congruence is the main predictor of desire to make recurrent purchases. Brand trust is the least significant element, while usage happiness is the second predictor. The study emphasises how important it is for customers' self-image alignment with the brand, how satisfied they are with using smartphones, and how much trust they have in the brand to affect their repurchase intentions. This can be concluded that self-image congruence can be influence on the consumer intention of any generation in Malaysia when they buy products or services.

Lastly, the previous study related to self-congruence is the study regarding hijab fashion consciousness among young Muslim women in Malaysia by Hassan & Ara (2021). The objective of the study is to look at the basic elements affecting Muslim consumers' awareness of hijab fashion, with an emphasis on the effects of self-congruity, modesty, conformity, and the quest for individuality on young Muslim women in Malaysia. This means, this study wants to see the factors that influence Muslim women awareness of hijab fashion.

Then, the method that use in the study is a cross-sectional design, quantitative, and descriptive research methodology. The study distributes the questionnaire to the

young Muslim women in Malaysia. SmartPLS 3.2.8 was used to analyse the data and specifically look at potential correlations between the variables. Therefore, the current study can use the same method but different in term of respondent.

Next, for the theory that use in the study, the study focuses on three theories in develop the framework of the study. The theory is Self-Congruity Theory that means consumer prefer product align with their self-image. The next theory is social identity theory to see the identity of young Muslim women in Malaysia when use hijab represent their identity. The last theory is common method bias theory that to see the validity of the findings.

Lastly, the findings of the past studies shows that self-congruity has a favourable effect on the awareness of hijab fashion. This implies that, in contrast to the hypothesis, modesty did not significantly influence Muslim women's ideas and feelings regarding the formation of their hijab fashion consciousness. Instead, it was influenced by self-congruity. Similarly, contrary to the original premise, there was no significant association between hijab fashion consciousness and conformance.

Previous works related to self-congruence mainly focus on general consumer behaviour, tourism, influencer marketing, and brand loyalty perspectives (Li et al., 2022; Abbasi et al., 2023). Despite findings revealing the existence of a positive relationship between consumers' tendency towards products and brands congruent with their self-images and identity, little is known about the role of self-congruence in halal consumer behaviour. Importantly, past studies on halal consumer behaviour do not pay attention to self-congruence as a moderator of the relationship between religiosity and halal repurchase intentions. From an academic perspective, the conceptual significance of this issue stems from the idea that Muslims will keep purchasing halal products not only out of their religious duty but also because halal consumption is an integral part of their self-image (Azhar, M et al., 2025).

In summary, although these Malaysian researches have been done in varied industries such as halal food, smartphones and fashion they simply confirm that Self-Congruence Theory is relevant in determining consumer tendencies, brand perceptions and buying behaviour. Among the theoretical models, the Theory of Planned Behaviour, Self-Congruence Theory, and Social Identity Theory have been so prevalent and are flexible in this study. Further, methodological strategies all the way down the scale like mixed methods, PLS-SEM and AMOS indicate that it is indeed possible to measure self-congruence reliably and couple it with behaviour.

Overall, the Malaysian literature that has been reviewed supports the contextual relevance of self-congruence and forms a strong basis on which self-congruence should be included in the present study as a moderating variable. In particular, it assists in studying how self-congruence can reinforce or diminish the connection between religiosity and repurchase intention among Muslim Gen Z consumers towards halal food products in Klang Valley.

2.15 Studies Related to Consumer Behaviour

Next part in this chapter is the study that related to consumer behaviour. This means, in this part it will discuss about previous study or research that done by researcher on topic related to consumer behaviour globally.

2.15.1 Consumer Behaviour and halal food products

Examining customer behaviour regarding Halal products is an aspect of the food sector that has attracted many researchers in different academic fields. Numerous research has earned the respect from researchers around the world by explaining the basics of consumer behaviour relating to halal food products, with importance on the factors that determine the buying decision and consumption patterns.

One thing seen from the literature is how perception, which is psychologically seen, have the capacity to affect the way buyers' decision to purchase halal food. The findings of research like, those conducted by Priatini et al. (2019) show us that perception is the most imperative factor in deciding consumer attitude and behaviours regarding halal food. To understand the Halal Perception and the consumer view concerning the consumption which be a major decision in the consumer mind.

Another aspect that can be recognised is the role of factors like religiosity, awareness and trust on consumer trend towards halal food due to research of Hasibuan et al. (2021). These studies shed the light on the parts that are played by religious belief, risk perception and trust in developing taste for halal food products.

In parallel, the theory of planed behaviour comes into play as a great basis for understanding consumers' behaviour in the context of halal food. Research by Soon and Wallace (2017) demonstrates one of the cases of application of this theory regarding

how the determinants that drive decisions to purchase halal food and designated consumption patterns vary across different consumer segments.

The study by Akin & Okumuş (2020) show that there are four main factors that determine consumers' intentions and behaviour towards halal products which are firstly the consumers' attitude towards halal products, secondly the subjective norms, thirdly the religiosity, and lastly the certification. Studies conducted insists on the fact that having believe in the positive emotions and spiritual beliefs, and being sure in the fact that food is halal, affects consumer`s selection intentions.

Besides that, Bashir (2019) mentions the role of perception, attitude, and awareness in the decisions of customers in regard to halal food products. The recognition of halal food products, also along with halal labelling and symbols, attitudes and Halal awareness, in turn, no matter how, steers consumers into what they buy and the way they behave.

In addition, the research performed by Nur et al. (2021) shows different factors like faith, acceptance and lifestyle play important role in how consumers view halal food products. The mentioned researches show a close correlation between the trust, satisfaction, and the degree of halal-safe production when influencing consumer preferences for halal food products.

Furthermore, according to Prakoso et al. (2026) availability and awareness, literature to date consciously reviews the influence of both on consumer behaviour are also among the concerns often repeated. Research findings of by Teng et al. (2018) illustrate the relevance of education and awareness programs in making consumers accept halal products as desirable because inculcating information about them greatly influences consumers' perception and attitudes towards the halal food products.

In summary, the examination of consumer behaviour regarding halal food products indicates a complex interaction between perception, trust, religiosity, and information accessibility. Comprehending these variables is imperative for enterprises and legislators seeking to address the heterogeneous requirements and inclinations of customers inside the halal food industry. It also can help to this study to understand consumer repurchase intention towards halal food products in Klang Valley.

2.15.2 Muslim Gen Z Consumer Behaviour and Halal Food Products

The next previous study related to Muslim Gen Z consumer behaviour and halal food products. The previous study by Purnasari et al. (2023) to understand about the knowledge of Gen Z before on their purchase decision towards buying halal food products and it shows for Muslim Gen Z consumer in buying halal food products, knowledge is one of factor influence their purchase behaviour.

Besides that, halal awareness and halal certification show the significant relationship of buying interest of Muslim Gen Z consumer towards halal food products (Herindar, 2022). This means, for Muslim Gen Z consumer in make them interest in buying halal food products can be influence by halal awareness and halal certification.

The study by Irfany et al. (2024) aims to understand factors influencing Muslim Gen Z consumer purchase intention towards halal products. It shows from the study factors like halal label, religiosity and knowledge influence Muslim Gen Z consumer purchase intention in buying halal products.

Furthermore, from the study by Juliana et al. (2024) on the study of Muslim Gen Z intention to buy halal food through Shopee Food shows that subjective norm and perceived behavioural control are the factors that influence intention of Muslim Gen Z in buy halal food through Shopee Food.

In addition, the factors like halal awareness, display of sales promotion and social media marketing influence purchase intention of halal food in online shop among Gen Z Muslim (Zulfa Nadiya & Rahmawaty, 2023). Therefore, in buying halal food through online shop, Gen Z Muslim consumer be influence by the factors.

Md Taib et al. (2022) proposed that subjective norms, perceived behavioural control, and attitudes can be considered to understand the Muslim Gen Z in Malaysia in purchasing halal food. Finally, the study by Aufa Rizka Azzumi et al. (2023) found that factors like religiosity, halal labels, communication strategies, and awareness influence the behaviour of Muslim Gen Z consumers in buying halal food products in digital platforms.

In concise, from the past studies shows that, many factors influence the behaviour of Muslim Gen Z consumers in buying halal food products. Factors like religiosity, subjective norms, knowledge, social responsiveness and awareness are influence Muslim Gen Z buying behaviour towards halal food products in digital platform or physical store. Therefore, for this study the factors from previous study can

be consider in understanding Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

2.15.3 Consumer Repurchase Intention

Next, the studies related to consumer behaviour is consumer repurchase intention. Zhang & Nuangjamnong (2022) stated that consumer repurchase intention is the popular topic that investigate by researcher because it is the critical aspect of business strategy. Consumer repurchase intention is defined as the consumer buy again products or services from same company (Wahyuningsih et al., 2022).

Zhang & Nuangjamnong (2022) studied the impact factors towards online repurchase intention that focus on e-commerce platform. The study shows that there have several factors that affect consumer repurchase intention. The factor is perceived cost. This is because when consumers think the perceive cost is fair, they continue to buy the products or services. The meaning of perceived cost of consumer if they buy the product even though with any price but the product, they receive is quality, they repurchase the product again.

Wahyuningsih et al. (2022) argued that consumers repurchase any products or services if they trust and are satisfied with them. This means consumers trust and satisfy a company's products or services if they have good experience when using them.

Furthermore, Putri & Yasa (2022) highlighted brand image as a factor that affects consumer repurchase intention. Brand image means a perceived image that make consumer have perception towards products or services. This is because when the company shows the good brand image of their products or services, consumer keep on their mind about the products or services. Therefore, they come back to repurchase the products or services. Furthermore, they also help the company get new consumer based on word-of-mouth recommendations.

Besides that, Syifa Johan et al. (2020) shows the factors that affect consumer repurchase intention towards products or services is perceived usefulness. This means, consumer satisfy and repurchase back products or services from one company if easy for them to get the products or services. This is because consumers always want the fastest way to get the products or services. For example, the convenience of platform of selling products or services, it is easy for consumer to use the platform, it lead them to continue to buy products or services from the company.

Lastly, Pranata & Permana (2021) argued the factor influence consumer repurchase intention is brand loyalty. This means, consumer continue to buy the products or services from one company because they loyal to them. This is because consumers who are already satisfied and like the products or services from the company continue to buy from the company. They feel afraid that the user experience might vary if they change to another company's products or services. Therefore, they become loyal to one products or services. For example, we can see from mobile phone product, if the consumer already buys iPhone, they continue to buy iPhone due to loyalty of the product.

Thus, even though they have many factors affect the consumer repurchase intention, it also have some issue. The issue is because too many factors affect consumer repurchase intention, so as a researcher, they need to investigate based on the research that they do, what factor that suitable to use to measure the consumer repurchase intention of their study. As in this research to investigate the Muslim consumer repurchase intention towards halal food products, therefore need to identify what is the factors influence the Muslim Consumer repurchase intention towards halal food products.

2.16 Past Studies Related to Consumer Repurchase Intention

This section discusses past studies related to consumer repurchase intention. As the topic has received growing attention, this literature review is important to explore areas for further exploration.

The first study related to consumer repurchase intention is the study from Hellier et al. (2003) that study regarding the customer repurchase intention: A general structural equation model. The purpose of this present paper is to evaluate a common theory that explains the degree to which intention for repurchasing a service is dependent on several aspects such as perceived quality, fairness and value, customer satisfaction, existing faithfulness, predict probable change, and preference for brands. This explains why the current study seeks to propose an empirically validated general theory for customer repurchase intention research that has been hitherto dispersed or fragmented.

Next, to gather data for the paper and to define the measuring scales for the model, the study employs a survey. The model is based on confirmatory factor analysis with corresponding parameter estimates. A second modified model involving the

selected customer groups is then derived and subjected to structural equation analysis to verify the fit between the general model for the empirical data.

In term of theory use, this study proposes a general model, which includes such factors of the customer repurchase intention, as, for instance, the service quality, the customer satisfaction, the brand awareness, pre-loyalty, expected switching cost, and brand preference. In "Research Model" section, several scholars, who argue that Satisfaction and Attitude are significant predictors of Customer repurchase intentions, provide the theoretical background for the general model. The general sequence is attitude towards repurchases intention. The former refers to the overall satisfaction of customers based on their experience with the service whereas the later implies the attitude (positive, neutral or negative) customers learned about the service, company, or brand under consideration.

Furthermore, the findings of this study suggest that customer repurchase intentions is a result of perceptions towards quality, equity and value, level of satisfaction, past loyalty, expected switching costs and brand preference. This study reveals the impact of customer perceptions about value on retention and argues that subjective equity and value make up for part of the general research model. It therefore shows that there is the necessity to do more studies regarding enhancing the general research elements. It may be necessary in the future to extend structural equation modelling to develop a dense image on satisfaction-brand preferences-repurchasing intentions.

However, the second paper in term of general topic of consumer repurchase intention is the paper from Herjanto & Amin (2020) is study regarding of consumer repurchase intention that focus on effect of similarity and client knowledge that focus on different term. The main objective of this study is look at how similarity in addition to interaction among customers increases their satisfaction with the banker's services and their intention to repurchase these services. Furthermore, in this topic also seeks to determine the moderating effects of knowledge of consumer on their perception of the relationship between interaction among clients and customer. This study offers an important contribution to both banks' drive for relationship marketing, and to researchers about similarity, interpersonal intensity, and customer satisfaction with a banker. The study also reveals why knowing the client is essential to enhancing customer satisfaction with a banker and increasing the probability of repeat purchases.

Besides that, the method that use in this study is a quantitative research approach by use of survey questionnaire in collecting data from customers of the New Zealand Banks. First, the authors used items taken from other studies to assess similarity based on appearance, status, and lifestyle, interaction levels, and customer satisfaction with a banker. Discriminant validity was confirmed using Fornell-Larcker procedure and HTMT technique. Structural equation modelling was used to analyse the collected information to evaluate different hypotheses.

This study also adopted the use of different theories than those utilised in previous works. Several theories have been used in this study to develop the research framework and hypotheses. This study's main theoretical base is the similarity-attraction theory, which posits that individuals possess affinity for those who resemble them. It borrows from the social exchange theory, which states that social interactions stem from exchanging goods with each other, and from the relationship marketing theory, which advocates for sustaining business transactions with clients over an extended period. Secondly, the concept of client knowledge is considered in this study, which refers to an understanding of bank customers' needs, preferences, and economic position.

Finally, the findings of this study show that customer satisfaction and intention to revisit the bank increase when customers perceive equality in terms of look, profession, and lifestyle, together with high levels of interaction between them and their counterparts in the bank. Therefore, the findings reveal that client information mediates the linkage between interpersonal experience and customers' contentment towards the banker. As such, customer satisfaction with a banker is improved as strongly by the degree of interaction intensity in relation to the amount of information about clients that he or she takes into consideration. Lifestyle similarity was found to be the highest form similarity in terms of increased interactions and satisfaction scores. Physical, social/economic and lastly psychological dimensions are of paramount importance but only the third one is the most potent factor. These results broaden the notion of similarity and deepen the theoretical foundations of similarity. In addition, it is suggested that bankers should be able to demonstrate their similarity with customers, controlling and using them especially psychological similarity rather than appearance and status similarity more often.

In summary, the past study by Herjanto & Amin (2020) on consumer repurchase intention in the banking industry highlights perceived quality as a factor that influences

consumers to repurchase the same services. Hence, the quantitative research design and theory be adapted in this study to explore consumer repurchase intention and the possible moderator.

The next past studies related to consumer repurchase intention is the study by Ebrahim et al. (2016) that shows different aim. The aimed at determining the consequences of consumer experience as related to brand preference and repurchase intention. Besides, it sought to ascertain the mediation function of brand preference on the relation between consumer experience and repurchase intention as well as the moderation influence of product involvement on the same.

From the study, the method that use for the study is adopted convenience sampling as a non-probability method of collecting primary data through self-administered questionnaires. In this regard, there was an attempt made to survey about 150 of the target respondents in various malls within Cairo during the course of only one month. The results are based on 325 valid data points, for which used five-point Likert scales. As far as reducing process biases was concerned, this was achieved by making sure the respondents knew there were no correct or wrong answers and that the questions were designed simply. Other tests were utilised to judge the possibility that the biases of methods involved one variable, for example Harman' s one-factor test was used here.

The study also used the theory utilised in theFishbein's model, which is based on the expectancy-value model, to comprehend consumer inclination. The theory differs from the two past studies above. In this sense, the preference of the consumer for the brand may be a function of the consumer's cognitive beliefs associated with the brand's weighted attributes. Conceptually, the term consumer experience can be interpreted as an aggregation of all interactions that a customer has made with a certain good or service while using it for various purposes in one's life.

Lastly, the findings of this study consumer experience are positively related to brand-preference and repurchase intention. Brand preference was also established to mediate consumer experience and repurchase intention. The other finding was that product involvement mediates the linkage between brand preference and consumer experience for high-involvement products and not low-involvement products.

Therefore, this study indicates that consumer experience can affect the repurchase intention of consumers. It suggests that consumers having a positive experience when buying a product are likely to repeat the purchase.

Lastly, the previous study by Hussain et al. (2024) focus on different factor that study regarding the attitude, repurchase intention and brand loyalty. The study purpose is to examine how repurchasing intention of consumers reflects attitudinal disposition for halal cosmetic products, with Theory of Planned Behaviour. Consumer attitude is shaped by important predictors like trust on halal cosmetics, quality of halal cosmetics, and religious beliefs of millennial Muslim female consumers.

Besides that, the study also uses quantitative research design that use questionnaire survey and deductive approach to collect the samples by using judgemental sampling approach. The samples collected is 275 respondents.

Furthermore, the findings of this study which are helpful in theory, as well as, practice. Product quality, religious belief and consumer's' trust on halal cosmetics have positively predicted their attitudinal towards their repurchase intention on these products that influence positively on brand loyalty, thus supporting the results. The findings further indicate that consumer repurchase intention acts as a mediator between consumer attitude of halal cosmetics and consumer brand loyalty.

In summary, all previous study taken together have various theoretical and methodological implications to the study at hand. While Hellier et al. (2003) and Ebrahim et al. (2016) offer structural and experience-related models, Herjanto & Amin (2020) introduce relational and similarity-based factors and Hussain et al. (2024) introduce religious and attitudinal factors. Nevertheless, the intersection of religiosity with self-congruence in the context of repurchase intention has not been explored altogether, especially that of a halal food product among Muslim Gen Z consumers in Malaysia. This is a sign of unclosed research gap.

Consequently, the proposed study aims to contribute to the current state of knowledge, including self-congruence as a moderator, between religiosity and repurchase intention, adding a culturally contingent sample group, the Muslim Gen Z consumers in Klang Valley. An aim of integrating the identity alignment and faith-based values into the theory of consumer behaviour is to fill some conceptual and contextual gaps that are apparent in earlier studies.

2.17 Past Studies related Muslim Gen Z Consumer Repurchase Intention A Case in Malaysia

Furthermore, next part in this research is to understand regarding the past studies related to Muslim Gen Z consumer repurchase intention that focus a case in Malaysia. Therefore, a few research are identified towards the Muslim consumer intention to buy products or services.

The first past studies by Malaysia et al. (2019) that focus on understand about non-Muslim consumer attitude and repurchase intention towards halal food product. In this study the main objective is to exploring the influencing factors of non-Muslim consumer's attitude and their re-purchase intention in relation to the halal food product in Malaysia, determining the fundamental components of non-Muslim consumers attitude towards Halal food products, and investigating the effect of halal certification.

Later, the method that use in this study is a mixed-methods approach was employed in the study with combined use of qualitative and quantitative techniques. The qualitative data was obtained from the use of focus-group discussions whereas the quantitative data emanated from the administration of a sample survey. Structural equation modeling (SEM) was also used in this study to determine a causal order relation between organisational climate and employees satisfaction.

In this study, the Theory of Planned Behaviour (TPB) and buyer behaviour model (BBM) were chosen as theoretical bases to analyse the factors influencing the attitude and repurchase purpose of non-Muslim consumers for halal food products. The use of TPB aimed at determining how attitudes, perceived behavioural control, and subjective norms affected the intentions to buy halal food. On the other hand, BBM considered the effects of different marketing mix elements in predicting the behaviour of non-Muslim buyers.

Besides that, the findings show that consumers' attitudes and willingness to buy again are driven by the variables such as religion adoption, lifestyle, halal awareness, previous experiences, and use of halal logo among non-Muslim consumers to adopt halal food. Moreover, it was revealed that halal certification influences consumer purchases among non-Muslims customers. In general, the research indicates that non-Muslim consumers' attitude towards halal food are informed by religious beliefs, culture and self-factors.

Therefore, this study focuses on non-Muslim consumers intention to repurchase halal products and uses similar factors influencing Muslim Gen Z consumers in repurchasing halal food products. The Theory of Planned Behaviour (TPB) can also be adapted in the study.

Next, the second past study focused on purchase intention; however, it can be used to identify factors that affect consumer repurchase intention. The study by Marmaya et al. (2019) investigated what aspects constitute halal dimensions of purchase intention and which of these aspects create intention and ultimately lead to purchases made by consumers.

This study adopted a correlational research design to assess the linkage between the Halal dimensions and customer's buying intention. For this study, there were 373 respondents that were chosen through the convenience sampling technique. Descriptive analysis, construct validity (using exploratory factor analysis), reliability analysis as well as correlation analysis were conducted with the help of SPSS version 23. Tests of multiple regression analysis and moderated regression analysis were done to test the hypotheses. It stands as a basis in determining the most suitable method to be used in this study.

Furthermore, the Theory of Planned Behaviour (TPB) can be adopted in this study to explain an individual's behavioural intention. According to TPB, a person's intention to behave as desired may be based on the respective attitudinal component as well as social and personal factors related to it. The purpose of this model is to widen understanding of Muslim buying intention according to the principles of TPB.

The results of this study show the important variables affecting consumers' buying intentions towards halal food include halal certifications, halal logos, halal storage conditions, and halal ingredients. Additionally, the findings demonstrate that word of mouth communication mediates the connections between Halal marking and purchasing intent, Halal tagging and purchasing intent, and Halal storeroom and purchasing intent. Nevertheless, word-of-mouth communication does not mediate the link between Halal attributes and purchase intention.

Thus, for this study, the factors can influence consumer purchase intention towards halal products and also can be use also as factor influence consumer repurchase intention towards halal products and in understanding behaviour of consumer, the Theory of Planned Behaviour must be applied for the study.

The third study by Ramli et al. (2022) that main objectives focus on analyse what is the relationship with dimensions perceived ease of use, perceived usefulness, Islamic ethics on intention to purchase and which one is the more influencing factor. This means, the paper wants to investigate, is that the all-dimensions influence consume purchase intention towards buying products. The factors can also be considered to use in this study to know whether the dimensions can influence consumers' repurchase intention towards halal products.

Next, the method use in this study is focus on purposive sampling method was used in this study which took form of exploratory research conducted as pilot study and data was collected via online questionnaire administered on social media platforms; primarily Facebook). Netizens of Muslims in Malaysia participated as the respondent, while a five-point scale was adopted to gauge intention to purchase. Intention was captured on a separate questionnaire with 10-item. The instrument for the Theory of Planned Behaviour consisting of 38 items. The reliability test was done employing Cronbach's alpha.

This study also utilises the Theory of Planned Behaviour, which may correctly predict behaviours for which a person is purely accountable without considering the ones arising out of environmental factors. One of the three functions associated with the theory is attitude towards behaviour which denotes whether an individual's perception about engaging in a purposeful buying activity is positive or negative.

Finally, the results shows that all the dimensions influence consume purchase intention. Ramli et al. (2022) argue that perceived use can influence consumer intention in buying products, in addition to other factors like attitudes, halal certificate, and willingness.

Then, the last past studies by Rus & Rusli (2015) that main objective of this study to see whether attitude, subjective norms, and perceived behavioural control impact on intention to buy halal goods. Specifically, this study aims to determine the difference in intention to purchase between males and females, as well as ethnicity, and religion. Additionally, it seeks to establish the relationship between independent variables which are attitude, subjective norms, and perceive behavioural control with intention. This study also focuses on consumer purchase intention not consumer repurchase intention but the factor also can be used to see whether it has influenced the consumer repurchase intention or not.

A quantitative research design was adopted in this study for hypothesis testing purposes and determining the significance level, direction, and magnitude of standardised evaluations of paths linking the independent variables to the dependent variable. The study adopted the principles of cross-section field survey, hence the one-time collection of data between September and October 2014. Information was gathered using a face-to-face survey administered to the localities and online (via Facebook and email). This questionnaire comprised two parts; the first part recorded general data concerning sex, age, race, religion, educational level and state, whereas the second part was made up of twenty-three items relevant to the independent and dependent variables of this study. Nominal and ordinal scales were applied for measuring the variables. Using SPSS version 22, data analysis was done.

Besides that, the theory use in this study is the Theory of Planned Behaviour (TPB). This study aims at forecasting TPB towards the intention of the consumer's purchase of Halal products. TPB is an acknowledged theory that highlights how attitudes, subjective norms, and perceived behavioural control affect behavioural intentions and resultant behaviour. Researchers have utilised TPB for a plethora of studies associated with customer purchasing behaviour, including Halal products consumption intention.

Finally, the results from the study shows that findings attitude, subjective norms, and perceived behaviour control influenced consumer's intention to purchase Halal products in Malaysia. In specific, the findings indicate that the attitudes and subjective norms exert positive impact and influence on the intent of purchasing Halal products whereas the perceived behavioural control was positive at the same time negligible towards the intent of purchasing Halal products. Moreover, the research revealed substantial distinctions in the intention to purchase Halal products depending on gender, ethnicity, and religion. In order from that, it is focus on consumer purchase intention not consumer repurchase intention, therefore, for future study of my thesis investigate whether all the factor can be use in influence consumer Repurchase Intention.

In summary in this part, after see the discussion of four past studies shows that only one study is related to consumer repurchase intention but it focus on non – Muslim consumer. Other studies are all focus on Muslim consumer purchase intention in Malaysia. All the studies are focus on factors influence the intention of consumer in buying products.

While past research on halal has thoroughly investigated the concept of purchase intention, little has been done regarding repurchase intention among Muslim consumers. While purchase intention refers to the first stage of intention to buy halal products, repurchase intention implies more consistent behaviour and loyalty toward halal consumption (Herjanto & Amin, 2020). The difference between the two concepts is critical since Muslim Gen Z consumers are very much affected by social developments, marketing strategies, and consumer culture from all around the world. Therefore, studying halal repurchase intention among Muslim Gen Z consumers is an important way to expand the halal consumer behaviour literature.

Furthermore, based on that, the new study that see from other perspectives which are to focus on the Muslim Gen Z consumer repurchase intention in Klang Valley and also influence by religiosity such as religious belief, subjective norms, knowledge and social responsiveness. This study also uses self-congruence as moderator. In addition, from the previous study shows many studies use Theory of Islamic Consumer Behaviour (TiCB) that also can be use in my study and include another two theory which are Theory of Planned Behaviour (TPB) and Self-Congruence Theory.

The past studies also use the method of questionnaire and some use mix – method but for new study focus on questionnaire method only and use current popular analysing tools which are Smart-PLS. The analysis also can refer from previous study that use regression analysis. It can also be identified in my study. Therefore, from the past studies can identify the gaps need to fill for study that conducted by researcher.

2.18 Underpinning and Underlying Theory

The next part explores the underpinning and underlying theory of this study.

2.18.1 Self – Congruence Theory

Self-Congruence Theory has its basis in self-concept theory, where people have self-view of themselves (actual self), how they want to be (ideal self) and how they think other people may perceive them (social self). The introduction of theory from Carl Rogers (1959) who opined that individuals are driven to act in a way that does not interfere with their actions and image of themselves. Then furthering this, Sirgy (1985) came up with self-congruity in consumer behaviour in which he projected that

consumers would want to associate products, brands, or services with their self-conception. In addition (Tsai et al., 2015) added self-congruence theory is a self-concept and external stimuli, including brand personality, and image The actual self and ideal self-refer to the cognitive and affective representations of an individual in a social context (Yu et al., 2020). Self-congruence is a popular approach that has been used across different disciplines, such as psychology, marketing and consumer research. Self-Congruence Theory in consumer behaviour dictates that a person desire something that is attuned to his or her self-ideal or actual self.

Self-congruence is also referred to a good fit between one's self-image and brand image of a commodity or goods, which it is posited has got something to do with consumer intentions and actions (Ekinci et al., 2008). It also incorporates elements such as self-concept and brand identity that explains self-congruity (Hüber et al., 2018). Thus, in realm of halal food consumption, where religious and ethical concerns are prominent, the concept of self-brand congruence is relevant in understanding Muslim consumer repurchase intention.

Self-Congruence Theory also offers new insights into brand loyalty, customer satisfaction, and advertising. Research shows that the congruence with self can contribute consumer satisfaction and cause high brand loyalty. It has also been applied to counter the influence of brand and self-image on brand assessments (Graeff, 1998). Wang et al. (2020) also explored the role of self-congruity with various brands, within the setting of social media marketing towards developing brand loyalty. This highlights the flexibility of self-congruence model in understanding consumers' behaviours, in the traditional market and even online.

The theory of self-congruence is developed on the basis of social psychology and consumer behaviour. The principle involves the motivation of people to keep a correspondence between them and the way they consume things. Self-concept encapsulates the cognitive and emotional perception of oneself containing an actual self and ideal self (Yu et al., 2020). This means, consumer self-concept also influences their behaviour on buying products or services. Therefore, from that, Self-Congruence Theory could explain the self-concept's of Muslim moderate on religiosity on affecting Muslim repurchasing intensions concerning Halal food products.

In addition, self-concept clarity is an element of the Self-Congruence Theory. It entails how definite and steady an individual has his or her self-concept (Campbell et al., 1996). Such clarity may affect how much people seek for coherence between their

self-picture and their consumer choices. With reference to Halal food products, such people with strong and steady self-image tend to be more conscious in terms of consumption choice that may be related to religion or beliefs. This means, for consumer with high self – image influence their buying behaviour of products. They concern depends on the religiosity factors before buying food product.

Then, Yu et al. (2020) added the Self-Congruence Theory to highlight how consumer behaviour is influenced by the actual self as well as the ideal self. To Muslim consumers, the real self-depicts of their self-status quo as well as religiosity whereas the ideal self is a picture of what they aspire for them to be. Consumer attitudes and intentions towards Halal food have substantial implications of the correlation between the self that is actual (including religion) and an ideal self. Thus, as Muslim Consumer, their attitudes and intention to buy products can be influence by their ideal self.

Next, the research by Lachowicz-Tabaczek & Śniecińska (2011) highlighted the connection between self-esteem and self-concept informs about the psychological issues involved in Self-Congruence Theory. The nature of self-concept consists of religious identity and value that provides the foundation and reasons for self-confidence. Therefore, one may argue that religiosity, which is part of the self-concept, could be vital in influencing self-esteem which in turn affects consumption on buying halal food products. Therefore, we can see on how self-congruence on religiosity can influence consumer repurchase intention on buy halal food.

Moreover, Malär et al. (2011) stated that emotional attachments and the personality of the brand are brought up by Self-Congruence Theory. The actual and ideal self are important determinants of emotional brand attachment, which drives consumer preference and purchase intention. In the case of Halal food products, the congruence or dissonance among the true self, as influenced by religiosity, and the ideal image leads to strong or poor repurchase intentions in the consumers.

Furthermore, self-congruence and its impact on the purchase of hedonic versus utilitarian brands, as investigated by Hüber et al. (2018), are useful findings that provide explanations about this subject. Self-congruence dynamics are very intricate, they include ought self as another part of oneself and self-discrepancy as a possible modifier of it. Consumer repurchase intentions regarding Halal food products are affected by self-congruent with religiosities and characteristics of the product (hedonic/utilitarian).

Besides that, the research conducted by Tsai et al. (2015) emphasises the significance of self-congruence in comprehending consumer satisfaction and

preferences. The study specifically focuses on brand experiences, self-concept congruence, customer satisfaction, and brand preference. In the context of Halal food products, the alignment between the consumer's self and the brand's personality or image, known as self-concept congruence, holds particular relevance. This is due to the influential role of religiosity and identity in shaping consumer preferences within the Halal food market.

A synthesised view of these studies explains the conceptual and empirical strength of the Self-Congruence Theory in accounting consumer satisfaction, loyalty and commitment to repurchase behaviour. In this case, self-congruence is not a predictor in its own standing but rather a moderating variable in explains the relationship between religiosity and the purchase of halal food products repeatedly by the Muslim Gen Z consumers in Klang Valley. By combining the Self-Congruence Theory, Theory of Planned Behaviour (TPB), and Theory of Islamic Consumer Behaviour (TiCB), this study address one of the main theoretical gaps and offer a broader picture of identity-driven consumption within the religious scenario.

2.18.2 Theory of Islamic Consumer Behaviour (TiCB)

Theory of Islamic Consumer Behaviour (TiCB) is a model that is based on Islamic worldview (tawhid), which views consumption as something more than economic or individual activity, and rather a spiritual and moral duty (Alam and Sayuti, 2011). TiCB highlights that religiosity among Muslims in consumer behaviour context is driven through religiosity that includes those practices Shari'ah guided principles, ethical, and spiritual accountability. The theory recognizes several dimensions of religiosity that affect consumption which are religious belief, subjective norm, Islamic knowledge and the social responsiveness. Islamic religion makes goods and services to be halal and acceptable in terms of Islamic law, ethical standards, which implies adherence to the Maqasid al-Shariah (Wilson, 2012).

Subjective norm is defined as family, friends, and the broader Muslim community influence to persuade the compliance to Islamic consumption behaviour whereas knowledge is defined as awareness and vision on halal products, certification criteria and ethical sourcing (Mamun et al., 2021). The fourth dimension involves social responsiveness where Muslim consumers embrace moral and communal responsibility in respecting the welfare of the society and in being responsible to Allah in all their

consumption behaviour (Bonne and Verbeke, 2008). The combination of these dimensions defines that TiCB can guide the mechanism of the effect that religiosity-conducted values influence repurchase intention, especially among the Muslim Gen Z consumers.

Indicatively, a consumer can avoid buying a product regardless of the accessibility and affordability of the product in case it contravenes Shariah or expectations of the community. Thus, by adding spiritual, moral and social aspects to the existing rational and cognitive determinants of TPB, TiCB presents a more holistic explanation of repeated consumption behaviour and provides a more comprehensive explanation of Muslim consumer behaviour with respect to halal food, Islamic finance and ethical products (Lada et al., 2009). It is supported that these considerations are very important in determining how Muslims think and their behaviour towards banks and halal commodities based on the previous studies by (Ayyub et al., 2020; Junaidi et al., 2023).

Religiosity as a major determinant of Islamic consumer behaviour, impacting on decisions made and views towards Islamic bank products (Chirag et al., 2019). From that, researchers have called for further research in this field. It is important to shed more light on the determinants of religious beliefs that influence the decisions taken by Muslim consumers when they buying a product or use services (Junaidi et al., 2021). Moreover, Sabbar et al. (2023) and Adnan et al. (2017) stated the application of Islamic ethics on consumer behaviour is also identified as the third important element in shaping consumers' attitudes and loyalty towards Islamic banking products. Therefore, Muslim consumer care about ethics of their religion before they make decision in buying products or use services.

Furthermore, cultural and ethical factors are a crucial element in determining how Islamic consumers behave. According to Junaidi et al. (2023), understanding the behaviour of Muslim consumer can be based on cultural context and a vision of Halal products. It is also worth noting that the worldview and epistemology of Islamic consumerism are specific, making them different from conventional consumer behaviour which calls for the adoption of an alternative approach when conceptualising and studying Islamic consumer behaviour (Noor et al., 2021).

This section explains about the theory related to Muslim Consumer religiosity factors. Islamic consumer behaviour is a complex theory that includes factors of varying degrees of religiosity. The degree of religiosity in the Islamic consumer is very

important because it affects an individual's choice process and consumption patterns (Warsito et al., 2020).

When comparing religiousness at the personal and family level to personality characteristics in relation with Islamic psychology theory of consumer behaviour, it has been found that even within one religion, such as Islam, religiosity also exerts a moderating influence on individual consumption. In addition, Islamic consumer behaviour recognised as religiosity factors is particularly important for predicting and analysing the lifestyle of way.

Religious-based Islamic values are an effective means of predicting and measuring the conduct of Muslim consumers (Saneian et al., 2021). Moreover, there have been empirical studies on the application of Islamic consumer theory in Muslim countries like Pakistan that also show practical importance for understanding and predicting Islamically appropriate behaviours among consumers (Yasser, 2016).

Besides that, Hasyim & Purnasari (2021) added this theory adopts from Theory of Planned Behaviour (TPB) to explore the effects that subjective norms and peer pressure have on purchasing Halal products. It also factors in the effect of religiousness and Halal mark on demand generation and emphasises that consumers make their choices with respect to Halal consciousness and Islamic responsibility (Mahendri et al., 2020). This means, based on Islamic responsibility it also influences the decision of consumer want to consume halal products.

Furthermore, a study by Karoui & Khemakhem (2019) highlighted the importance of Islamic activism in the marketplace, emphasising the significance of consumer behaviour and Islamic values. This highlights the significance of Islamic beliefs and religious practices in consumer decisions. Hence, the behaviour of Muslim Consumer can be influence from the beliefs and religious practices.

In addition, study by Amin (2017) introduced a conceptual model of consumer behaviour in Islamic home financing, building on the Theory of Islamic Consumer Behaviour as antecedent. In this study, the importance of understanding consumer behaviour in terms of Islamic economics and religiosity is highlighted. It offers a better understanding of the behaviour of Muslim consumers.

Besides that, Putri et al. (2022) emphasised that online shopping should be approached with Islamic values and principles in mind, as this is crucial to understanding consumer decisions. This means it is good to emphasise the Theory of

Islamic Consumer Behaviour to Muslim Gen consumer in order the see the shopping pattern of them towards buying products or services online.

Lastly, Saneian et al. (2022) examined the impact of Islamic values on consumer behaviour. From the study, they argued Islamic values as a potent instrument for forecasting and appraising the behaviour and lifestyle of Islamic consumers.

In summary, this theory gives a solid background on the intention to repurchase halal food products by Muslim Gen Z in Klang Valley since TiCB is a comprehensive theory. The present study combines TiCB in conceptualising the relationship between religiosity (as religious belief, subjective norms, knowledge and social responsiveness) and repurchasing behaviour when it is moderated by self-congruence. Besides, by supplementing TiCB with TPB and Self-Congruence Theory, the research creates a more sophisticated framework that is open to integrating the spiritual and the psychological motivation of the Muslim Gen Z consumers. Such triangulation of theories presents a possibility of having a more wholesome analysis of consumptions that are religiosity-driven, addressing the theoretical and contextual discrepancies in existing literature.

2.18.3 Theory of Planned Behaviour (TPB)

Theory of Planned Behaviour (TPB) as a social-psychological theory that can help explain human behaviour in the sense that it is intentional, involving a rational and planned behaviour whereby most individuals have ability to wield volitional control over the behaviour being adopted under particular conditions (Ajzen, 1991). According to TPB, behaviour is never random but the part of a decision-making process whereby people systematically make decisions on the basis of information before making an intention to act. According to this theoretical view, people take into account the consequences that their behaviour may have, the expectations of those around them, and their own capacity to achieve the behaviour before they are involved in the behaviour (Ajzen, 1991; Armitage and Conner, 2001). TPB supports the previous Theory of Reasoned Action (TRA) with an additional determinant of behavioural intention, perceived behavioural control (PBC). Although TRA presumes that behaviour is completely in the control of the volition, TPB acknowledges that people may have internal and external restraints that affect their capacity to carry out a behaviour.

TPB consists of three main constructs such as attitude towards the behaviour, subjective norm and perception behavioural control (Ajzen, 2020). In this context, attitude towards the behaviour means the person's rating their performance as something good or bad. This means, attitude is the behaviour of human or consumer towards something. Next, the subjective norm represents how much it is perceived that one ought to practice the behaviour due to pressure exerted by members of the society. This means, the behaviour of consumer be affected by the perception of society towards them or influence by society. For example, sometimes consumer consume products or use services based on society influences.

Furthermore, perceived behaviour control refers to an individual's perception regarding the ease or the difficulty of the behaviour. Besides that, TPB has been extended through incorporation of a new variable of the perceived behavioural control to the buy intention, which is known as an individual's ease or difficulty in executing the behaviour (Ruangkanjanases et al., 2020).

Theory of Planned Behaviour (TPB) has been accepted as one of the most influential theories of human behaviour in different contexts. It is extensively used to predict and modify various kinds of behaviours which include technology-related behaviour or the way how consumer behaviour when they want to buy products or use services (Steinmetz et al., 2016).

According to Xie et al. (2022), TPB is a theoretical analysis framework that encompasses aspects such as actors, internal organisation management, and organisational external environment with respect to analysing individual or organisational behavioural intentions. TPB posits that individual's intentions to act are determined by various internal and external circumstances (Yastica et al., 2020). Furthermore, Quinn et al. (2011) added it suggests that individuals could work harder for a behaviour when they believe to have some level of control over it.

TPB has been used in many previous studies like sports and exercise behaviours, risky driving behaviour of novice drivers, false returns, Internet purchases, religiosity, weight-loss, physical activity intentions in postmenopausal women (Lu et al., 2011). In addition, the study by Lertpratchya et al. (2017) further addressed the extent to which students' stay duration at a big college with observable environmental activities correlates with shifts in perceptions on sustainability as well as disclosure of environment supportive acts.

Also, TPB has been applied to explore determinants of intention to exercise breast and prostate cancer survivors receiving therapeutic medications (Hunt-Shanks et al., 2006). This means, the Theory of Planned Behaviour can be used to produce the framework for various research topics.

TPB has been extensively used in consumer behaviour studies to facilitate the investigation of repurchase intention which is a repeat purchase that is usually intentional and has an influence of both cognitive and social aspects. As an example, the consumer repurchase the product more frequently in case they have a positive evaluation towards the product (attitude), they believe that important people require them to buy the product (subjective norm), and they feel that they have enough power to buy the product (PBC) (Lada et al.,2009).

Therefore, this study focuses more on consumer intention for buying products or services. The focus is on consumer repurchase intention. The Theory of Planned Behaviour be implemented to understand the consumer repurchase intention towards halal food products. A previous study by Miao et al. (2021) has applied the Theory of Planned Behaviour to understand consumer repurchase intention.

In the context of Muslim Gen Z consumer repurchase intention, Subekhi & Ratnasari (2018) used TPB to explain about traditional market Muslim Traders intention to perform *Infaq* in Muslim Traders traditional market. Asyhari et al. (2022) studied the mediating effect of consumer brand engagement on repurchase intention also implement TPB to understand consumer repurchase intention. Furthermore, from the study by Farhan & Rabbani (2020) to understand Muslim students repurchase intention towards halal food in Indonesia also applied TPB. Therefore, it shows these studies together emphasise the flexibility of TPB in understanding consumer behaviour and intention from across different segments or product categories.

Previous studies also explored Muslim consumers repurchase intention. The study by Cheung et al. (2020) found that consumer brand relationships have an even deeper influence across channels for consumers when considering repurchase behaviour.

Prihatini & Gumilang (2021) investigated the impact of price perception, brand image, and personal selling on consumer repurchase intentions to see how they influence people's repurchasing habits. It turns out that customer satisfaction is a key intervening factor in determining their purchasing behaviour. The studies use TPB to understand the Muslim consumer repurchase intention.

Moreover, one must have a grasp of the particular needs and preferences of Gen Z consumers. Research has indicated that Gen Z consumers are highly influenced by social media and social norms in their decision to buy (Harmon et al., 2022). In addition, the study by Lee et al. (2020) argued Gen Z consumer behaviour is influenced by their environmental consciousness and ethical considerations. Therefore, these factors should be considered when analysing the repurchase intention of Muslim Gen Z consumers.

Next, Potluri et al. (2020) highlighted that Muslim Gen Z consumers place great importance on cultural and ethical factors. The ethnocentric tendencies and cultural influences on Gen Z consumers, particularly in Muslim-majority areas, require attention to understand their behaviour in repurchase the products or services.

Lastly, the impact of technology on Gen Z consumer behaviour is worth mentioning. A study by Ameen (2023) highlighted the influence of wearable technology, new-age technologies, and social media on Gen Z consumer perceptions and behaviours. Therefore, these technological influences intersect with the TPB framework and can influence attitudes, subjective norms, and perceived behavioural control of Muslim Gen Z consumer repurchase intention.

TPB is an effective model to predict repeated buying behaviour since it combines rational analysis and social influence. Nevertheless, its secular base does not allow it to obtain consumption choices influenced by religious affiliation or moral requirements, which are especially applicable to the situation with halal products (Wilson, 2012; Alam and Sayuti, 2011).

Although TPB offers a solid basis on the explanation of repurchase intention in terms of cognitive and social determinants, it lacks the power of explaining the impact of religiosity and moral imperatives, which is at the focus of Muslim consumer behaviour. The combination of TiCB with TPB enable the study to analyse not only the rationale-cognitive (TPB) but also the religiosity-driven (TiCB) perspective on repurchase and get a more comprehensive and culturally applicable picture of Muslim Gen Z consumption habits. The integrated framework explains more about the intention of repurchasing halal food, through religion dimensions of religious belief, subjective norm in the Muslim community, Islamic knowledge and social responsiveness, thus supply more insights on halal food Purchase intention and closing the loopholes in the original non-secular TPB framework.

The purpose of the proposed research is to utilise the Theory of Planned Behaviour (TPB) in conceptualising and measuring the repurchase intention of Muslim

Generation Z consumers towards the halal food products in the Klang Valley. As the decision-making processes of this generation are complex, influenced by assistant cognitional factors as religious commitments, peer pressure, perceptions of brands, and technology integration, TPB is a theoretically established and empirically supported theory. Through its combination with Self-Congruence Theory, and Theory of Islamic Consumer Behaviour (TiCB), the study takes into account the psychological level of consumer repurchase intention and the religious-cultural one. This multi-theoretical combination solves a significant research gap in halal consumption literature and provides a better-rounded picture of consumer behaviour by the Muslim Gen Z.

The proposed study integrates TPB, TiCB, and Self-Congruence Theory in order to understand the phenomenon of halal repurchase intention among Muslim Generation Z consumers from a more holistic perspective. TPB explains the concept of behavioral intention based on rational and social factors, whereas TiCB adds to the study of consumer behaviour from the Islamic perspective by taking into consideration religion-based variables. However, these theories might not sufficiently address the issue of identity-based consumption among modern day Muslim Generation Z consumers. Hence, the theory of Self-Congruence can be used to explain the role that identity plays in influencing repurchase intention via the congruence of one's identity with their halal consumption behaviour.

2.19 Conceptual Framework

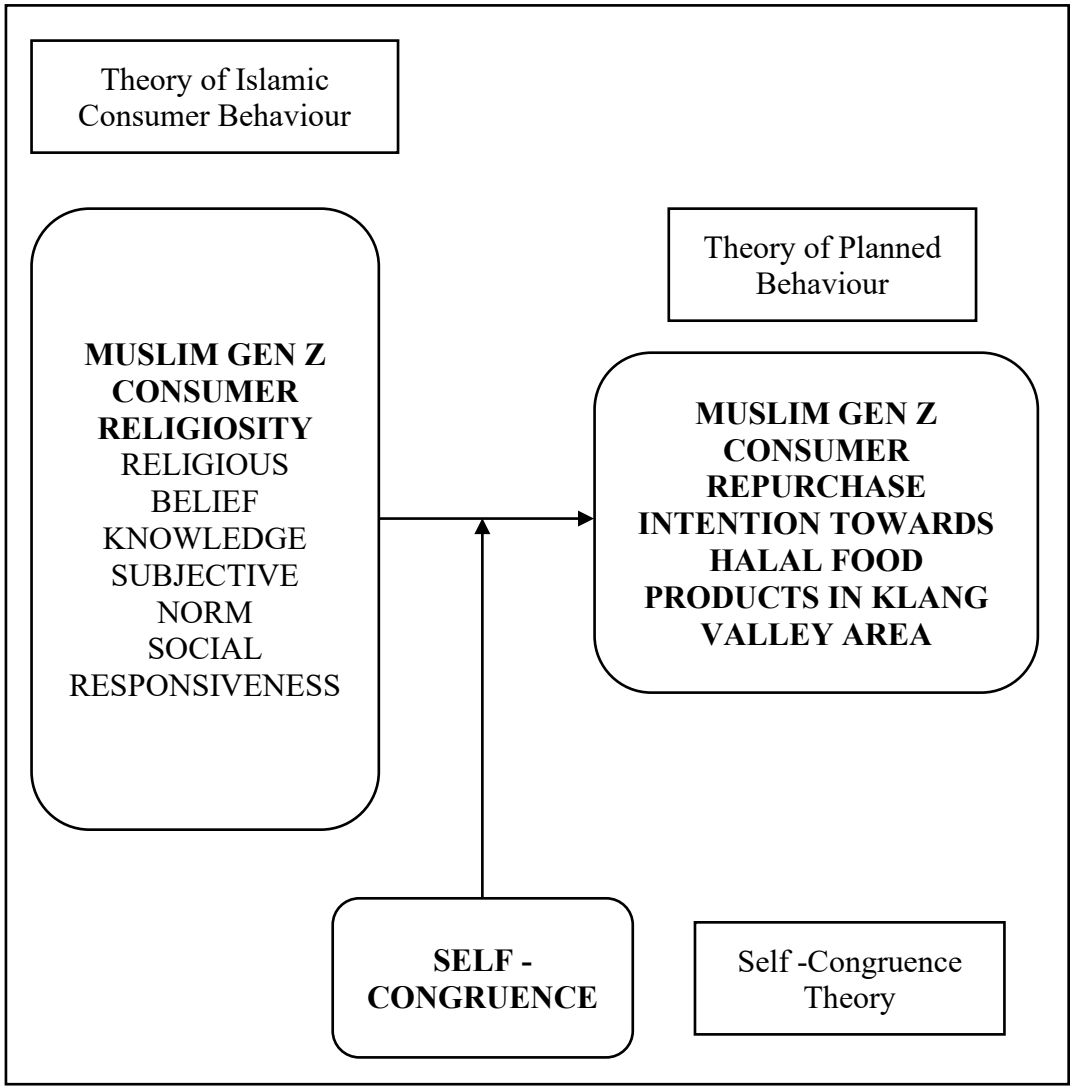


Figure 2.1 The Conceptual Framework of the study

Several studies have reported a significant relationship between Muslim consumers' religiosity and repurchase intention (Sharma et al., 2016; Kusumawati et al., 2020; Rahmawaty & Rakhmawati, 2022; Bukhari et al,. 2019; Mokhlis, 2009; Asyhari et al., 2022; Ishak et al., 2019; Fara et al., 2016; Yafiz et al., 2020; Maryati et al., 2020; Nassè, 2021; Abdullah & Bujang, 2021).

The Muslim consumers religiosity factors can be explained by using the Theory of Islamic Consumer Behaviour. This is because there are different factors of religiosity that influence consumer repurchase intention. For example, Bukhari et al. (2019) reported different factors of religiosity that influence consumer behaviour.

Therefore, the above theoretical framework this study wants to investigate how Muslim consumer religiosity factors can influence Muslim Gen Z consumer repurchase intention and moderate with self-congruence.

The moderating factor is self-congruence. The Self-Congruence Theory explain on how the ideal self or actual self that shows on how someone behave in buying or consume something based on their self-congruence. This theory also helps to understand for someone that have high self-congruence refer to religiosity before making any decision when buying products or services.

The Theory of Planned Behaviour by Ajzen pointed out that the intention of people of consumer in buying products or services be influence by many factors. Therefore, in this study in understanding about Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley can be guide or refer from the theory.

Thus, this study is to investigate the moderator of self-congruence on the relationship between religiosity and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley. This is important to better grasp the religiosity factors influencing Muslim Gen Z consumers' repurchase intention and how it is moderated by self-congruence.

The Muslim religiosity factors, such as religious belief, knowledge, subjective norm, and social responsiveness, are implemented to determine their influence on Muslim Gen Z consumers' repurchase intention towards halal food products in Klang Valley. Self-congruence also be used as a moderator to see the relationship between the variables.

2.20 Hypothesis Development

2.20.1 Religiosity and Muslim Gen Z Consumer Repurchase Intention

The relationship between religiosity factors and Muslim Gen Z consumer repurchase intention has been the subject of interest in recent research. According to Abdullah et al. (2022), the Muslim population is expected to reach 2.22 billion in 2030. They are prone to consume halal food products, particularly in Muslim-majority countries like Malaysia (Pew Research Centre, 2011). In Malaysia, the number of youth,

particularly Gen Z, is also reported to increase as compared to other generations (Department of Statistics Malaysia, 2024).

Religiosity factors are the main influence the Muslim Gen Z consumer repurchase intention. This is support from study by Abdullah & Bujang (2021) that found for Muslim consumer that have high religiosity are more towards in buying and repurchase halal food products. Çavuşoğlu et al. (2021) stated the consumer that always repurchase the halal food is the Muslim consumers that have high religious identity. Furthermore, study by Wirakurnia et al. (2021) stated religiosity have significant relationship with Muslim consumer repurchase intention. From that, religiosity factors can be adapted to use in this study in understanding Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

Besides that, there have many religiosity factors can see from different perspectives. The first religiosity factor is religious belief. According to Raiya et al. (2008), religiosity beliefs is among the key aspects in evaluating religiosity for Muslims. Moreover, in some cases this practice dimension can even appear as the influence of religious belief on buying or service providers (Taylor et al., 2010). Awan et al. (2015) added that understanding consumers' halal food purchasing is feasible through the dimension of religious belief. A study by Febriandika et al. (2023b) shows that religious belief has a positive relationship with purchase intention. In order from that the religiosity factors of religious belief can be adapted to study about Muslim Gen Z consumer repurchase intention.

In addition, studies by Endah et al. (2017) show the extent to which subjective norms affect Muslim consumers' attitudes and their intention of buying halal products in a way that suggests that people's intentions about repurchasing are closely related to subjective norms for consumption within the theoretical structure used by Muslims themselves as reference sources. Moreover, previous studies showing a positive correlation between subjective norms and consumer intention also demonstrates that Muslim consumers decisions about whether to buy Halal products is indeed greatly influenced by the opinions of others (Khalek et al., 2015; Isaid & Faisal, 2015). Therefore, subjective norms can be use in this study to test it with Muslim Gen Z consumer repurchase intention.

Then, the connection between religiosity and knowledge was discovered by others (Maison et al., 2018; Muhamad Hashim & Mizerski, 2010). These researchers showed comparable results to those in this study. The works involved the study of how

religious beliefs and knowledge impact intentions, participation rate, as well as those choosing a foreign product through COO. Muhamad Hashim & Mizerski (2010) discussed how the effort that goes into finding information differs based on religiosity according to the fatwa ruling. Their religious orientation, for example, finally distinguishes knowledge of fatwa ruling before they buying halal food products (Muhamad et al., 2016). On this dimension, current study also include knowledge as one of religiosity factors in particular concerning Halal food products. In addition, previous study by Shahid et al. (2022) religious knowledge has significant relationship with repurchase intention.

Lastly, it is said that Muslim religiosity influences consumers to adopt socially responsible practices such as overcoming poverty and giving charity showing concern for the welfare of others in society (Lau & Tan, 2009; Lau, 2010). They also noted that responding from religion especially highly religious respondents are particularly attentive to firms' behaviour; cause-related products encourage buying of other small businesses (Anuar, Adam & Omar, 2012; Akermi & Smaoui, 2016). In contrast, Graafland (2017) noted that religiosity can influence attitudes for pro-social results but not buying of SR products. Furthermore, the study by Hosta & Žabkar (2020) in understand of Muslim consumer repurchase intention there have factors that drive that also can be implement in study about Muslim Gen Z consumer repurchase intention.

Based on the above discussion, this study hypothesised that:

H_1: Muslim consumer religiosity factors have a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

H_2: Religious belief has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

H_3: Subjective norm has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

H_4: Knowledge has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

H_5: Social responsiveness has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

The hypothesis development indicates a positive relationship between the independent variables and the dependent variable. It suggests that religiosity factors, religious belief, knowledge, subjective norm, and social responsiveness have positive relationships with Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

2.20.2 Moderating Effects of Self-Congruence on The Relationship Between Muslim Gen Z Consumer Religiosity and Muslim Gen Z Consumer Repurchase Intention

The concept of self-congruence has been further discussed in the context of consumer behaviour. A study has shown that this concept strongly influences consumer behaviour, such as in the intensity of attachment to a brand, loyalty towards it and willingness to purchase tendencies of products or services, customer satisfaction levels and overall business operations results (Malär et al., 2011; Zogaj et al., 2020; Shimul & Phau, 2023, Salsabila & Batu, 2021). According to Malar et al. (2011), the effects of self-congruence on consumers' emotional attachment to a brand are far from homogeneous. Among other things, they differ depending on the product involvement of individual consumer groups and their different types.

Self-congruence and consumer repurchase intention have been a focus of interest in the research on consumer behaviour. Thus, Self-Congruity Theory holds that consumers' perceptions of the congruence between psychological comparison points the product and its consumer image on one side; the buyer and his or her own conceptualisation of them having more influence over their readiness to buy than any other factor (Mandal 2020). Furthermore, Aoudia & Bouslama (2010) stated that the congruence between brand loyalty and self–image shows a positive or significant impact on consumer satisfaction and loyalty.

According to Ekinci et al. (2008), self-congruence is defined as a matching relationship between product image and self-image, and it has been postulated that consumers may form an intention not to return if such constructs are weak. In addition, “ideal self-congruence” and functional congruence are both positively influencing consumers continuous usage intention (Mähner et al., 2022). Moreover, Yang & Jiang (2021) found that brand-self congruence and ad–self congruence are important

moderators in interactions with ad-media congruity in influence consumers' behavioural engagement intentions.

According to the self-congruence theory, consumer behaviour is partly determined by congruency generated through psychological comparison between a product user image and one's own self-concept (Hosany & Martin 2012). This is in line with the results of several studies that indicate a direct effect from price, marketing relationship and consumer satisfaction to repurchase intention (Kristianto et al., 2022; Aditama & Haryono, 2012). Furthermore, Aditama & Haryono (2012) stated that self-congruence has an indirect effect through customer satisfaction and mediates the connection between experiential marketing and repeat purchase intentions. Based on the self-congruency theory, Leung (2020) makes predictions about the relationships between consumer diurnal preferences and satisfaction, repurchase, and word-of-mouth intention.

Next, study by Asyhari et al. (2022) has looked at the impact of social media marketing on repurchase intention due to consumer brand involvement This study, however, shows that digital marketing and promotion as well as service quality have a profound influence on intentions to repurchase again (Ardisa et al., 2022). This is consistent with the idea that interpreting whether online shopping businesses and customers have a relationship depends first on testing. model incorporating mechanisms of perceived value, consumer satisfaction and consumers repurchase intention (Li & Hong, 2013).

Therefore, self-congruence has been studied with consumer behaviour and consumer repurchase intention, but not focused on Muslim Gen Z consumers and how self-congruence can moderate the relationship between religiosity and Muslim Gen Z consumer repurchase intention. This is because from a religiosity perspective, it be different to understand consumer repurchase intention towards halal food products.

Based on the above discussion, this study hypothesised that:

H_6: Self-congruence moderates the relationship between Muslim Gen Z consumers religiosity factors and Muslim Gen Z consumers repurchase intention towards halal food products in Klang Valley is high and the relationship between Muslim Gen Z consumer religiosity factors and Muslim Gen Z consumer repurchase intention will be stronger.

H_7: Self–congruence moderates the relationship between religious belief and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between religious belief and Muslim Gen Z consumer repurchase intention will be stronger.

H_8: Self–congruence moderates the relationship between subjective norm and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between subjective norm and Muslim Gen Z consumer repurchase intention will be stronger.

H_9: Self–congruence moderates the relationship between knowledge and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between knowledge and Muslim Gen Z consumer repurchase intention will be stronger.

H_{10}: Self–congruence moderates the relationship between social responsiveness and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between social responsiveness and Muslim Gen Z consumer repurchase intention will be stronger.

In summary, the hypothesis development shows that the moderator variable can strengthen the relationship between the independent variables and the dependent variable. It means self–congruence can moderate the relationship between religiosity, religious belief, knowledge, subjective norm, and social responsiveness with Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

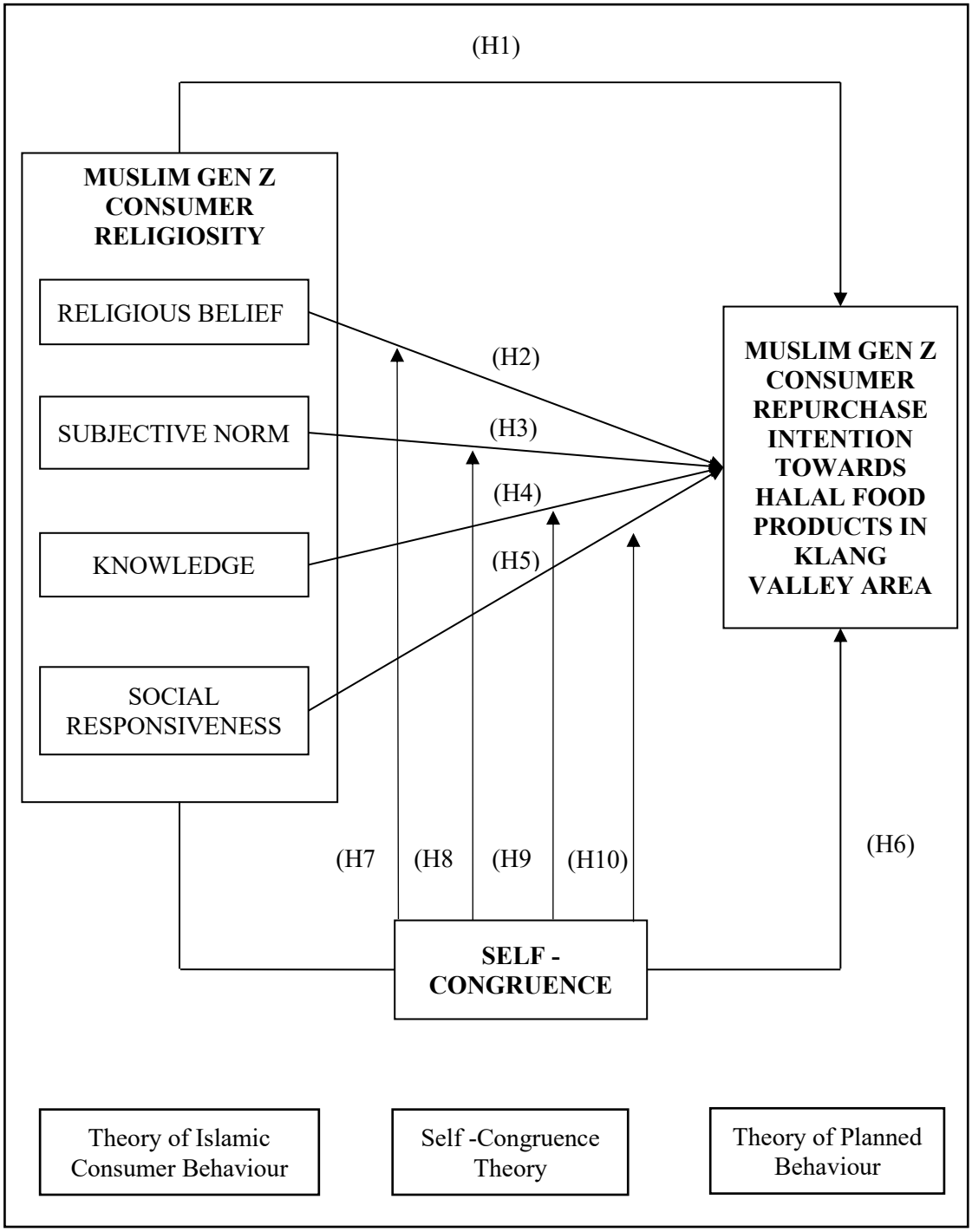


Figure 2.2 The Conceptual Framework and hypothesis

2.21 Chapter Summary

Many studies have been conducted regarding consumer behaviour and consumer intention; however, limited attention has been invested towards repurchase intention among Muslim Gen Z consumers. The literature of this chapter explains the difference in consumer behaviour from different stages, such as global, Asia, and local. It also explains the differences of consumer repurchase intention in the different countries. It also discusses Muslim consumer behaviour and Muslim consumer repurchase intention. Furthermore, it also explains about religiosity factors and self-congruence.

This chapter also pointed out the variables that form the conceptual framework of this research. The independent or exogenous variable which represented religiosity factors such as religious belief, knowledge, subjective norm and social responsiveness. The dependent variables are to get more understanding of Muslim Gen Z consumer repurchase intention in consume Halal food products in Klang Valley and self-congruence which act as moderator.

Therefore, before presenting or come out with the Conceptual Framework for this study, this chapter discuss and explain about underpinning theories for this study, such as Theory of Islamic Consumer Behaviour (TiCB), Theory of Planned Behaviour (TPB), and Self-Congruence Theory.

Lastly, in this chapter explain and point out about the hypothesis that were develop as the research hypothesis of this study. This to shows about what this study expects to find.

CHAPTER 3
RESEARCH METHODOLOGY

3.1 Preamble

This part talks about the research methods that were used to do this study. An overview of the study is given to start the discussion. Firstly, the research paradigm and design are talked about to make the study's philosophical assumption and purpose clearer. In addition, according to Creswell (2009), a research paradigm is a basic foundation that is a set of beliefs or assumptions that help researchers justify and conduct their study. It is equally vital to make clear the research inquiry's philosophical position. The research method used in this study is explained in the next part. Besides that, the next part went into more detail about the study design and the development of the research instruments. Furthermore, this part includes the questionnaire and the process of translation. The purpose of doing a pilot research is also addressed in conjunction with the findings. A thorough explanation of the sampling frame, sample size, sample selection, and justification data gathering process was also provided. Conclusion, the goal of the methodology and strategy is to support the researcher by guiding the data collection, analysis, and interpretation phases of the quantitative methodologies.

3.2 Research Overview

This research employed the quantitative research design to determine the moderating effect of self-congruence on the relationship between religiosity and Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley. Variables like religious belief, social responsiveness, subjective norms, and knowledge serve as the independent variables, while consumer repurchase intention is the dependent variable. Additionally, self-congruence is a moderator in this research.

3.3 Research Paradigm

As a philosophical approach for this study, a quantitative research methodology has been adopted. This study employs a research paradigm. In particular, a paradigm is a collection of theoretical presumptions that form the basis of an interpretive framework and the investigation of inquiry (Guba, 1990; Kuhn, 1970). The field of social sciences encompasses two primary ideologies, namely positivism and interpretivism, as identified by Creswell (2003). Interpretivism, alternatively referred to as social constructivism, is a theoretical perspective within the social sciences that emphasises the role of subjective interpretations and societal constructions in shaping individuals' understanding of reality. Positivism is a philosophical perspective that emphasises the importance of objective knowledge and causal explanations for occurrences.

It is based on the premise that objective methods should be employed to measure variables, rather than relying on subjective observation and thought (Easterby-Smith, Thorpe, & Lowe, 2002). To achieve a result that can be applied to a broader context, a quantitative approach is employed, including the use of research methods and hypothesis testing. Interpretivism is a theoretical perspective that pertains to the nature of reality and centres on the understanding and interpretation of phenomena based on subjective perspectives of individuals (Cohen, Lawrence & Morrison, 2000). Therefore, under a qualitative framework, the emphasis is placed on examining and interpreting detailed material to provide an explanatory account of the phenomena, rather than seeking to generalise the findings.

The present study employed a research framework known as "positivism". The research methodology employed in this study is commonly referred to as the quantitative paradigm (Collis & Hussey, 2003). The assertion is made by proponents of positivism and post-positivism. They may argue that a certain degree of causal relationship can be properly asserted in their perception of reality. This may be achieved solely by the commitment to uphold one's values in the course of doing research, together with the predominant utilisation of deductive reasoning and quantitative methodologies. It is imperative to ensure an adequate sample size to attain population representation and facilitate the generalisability of the study. The subsequent part presents the rationale for our selection of the quantitative paradigm employed in this investigation.

Table 3.1
The Assumptions Between Quantitative and Qualitative Methodologies

Assumption	Question	Quantitative	Qualitative
Ontological	What is the nature of reality?	Reality is objective and singular, apart from the researcher	Reality is subjective and multiple as seen by participants in a study
Epistemological	What is the relationship of the researcher to that researched?	Researcher is independent from that being researched	Research interacts with that being researched
Axiological	What is the role of values?	Value – free and unbiased	Value – laden and biased
Rhetorical	What is the language of research?	Formal	Informal
		Based on set destinations	Evolving decision
		Impersonal voice	Personal voice
		Use of expected quantitative words	Accepted qualitative words
Methodological	What is the process of research?	Deductive process	Inductive process
		Cause and effect	Mutual simultaneous shaping of factors
		Static design categories isolated before study	Emerging design categories identified during research process
		Context free	Contest – bound
		Generalisation leading to prediction explanation and understanding	Patterns theories developed for understanding
		Accurate and reliable through validity and reliability	Accurate and reliable through verification

Source: Cresswell (2014)

Table 3.1 shows the assumptions that both quantitative and qualitative methods are built on ontological, epistemological, axiological, rhetorical, and methodological approaches. These assumptions play a crucial role in guiding researchers in determining the paradigm that best aligns with their research objectives and aids them in effectively performing their study.

The present study's ontological assumption posits that the researcher's perspective on realism is objective, and that the researcher exists independently in the external world. This study aims to investigate the phenomenon of value co-creation behaviour and its associated outcomes, as explored by a limited number of academics

in this particular field (Yi & Gong, 2013; Vega-Vazquez, Angeles Revilla-Camacho & Cossio-Silva, 2013; Groth, 2005). The researcher believed that these elements may be objectively discovered and quantified. To achieve this research objective, a survey was utilised for this purpose.

This study aimed to examine the association between religiosity and Muslim Gen Z consumer repurchase intention, while also considering the moderating effect of self-congruence. The researchers employed known measurement tools and collected quantitative data to assess these variables. According to Collis & Hussey (2003), the epistemology assumption looks at how we know things and what we think is true knowledge. Therefore, it is only those occurrences that are capable of being observed and measured that may be considered as empirical knowledge.

The subsequent axiological premise pertains to matters of values. In this study, we examined a phenomenon that has been recognised and explored previously, specifically the issue concerning consumer repurchase intention of halal food products.

Consequently, the researcher is driven by the desire to investigate the interconnectedness of the things and holds the belief that these objects existed prior to capturing the researcher's attention.

This study employed a formal and impersonal language, operating on the rhetorical assumption. The primary constructs under investigation have been clearly identified and founded in established operational definitions. The researcher employed a quantitative methodology to conduct hypothesis testing within the research framework.

Prior to commencing the research, the conceptual framework, variables, and hypotheses were meticulously formulated and selected, and were constantly adhered to throughout the entirety of the research endeavour.

The primary objective is to guarantee that this research makes a meaningful contribution to the existing theoretical framework and enhances the ability to forecast, explain, and comprehend the phenomenon being investigated.

In summary, the researcher has chosen to assume a positivist philosophical attitude for the purpose of conducting this research, as outlined in the rationale of the chosen paradigm. The researcher posits the existence of underlying laws and principles that regulate the functioning of phenomena on a global scale. As a researcher, it is crucial to fulfil one's primary function of uncovering laws and principles by maintaining a certain level of detachment from the respondents. Furthermore, subsequent to the

identification of laws and principles, it is important to proceed with the documentation and description of the factual evidence. Ultimately, the utilisation of robust and validated statistical methodologies is employed to mitigate conjecture and partiality while analysing the data.

3.4 Research Process

In this section it will discuss about the process of the research is conducted. There have steps to follow from starting to end such as identification of the research area, preliminary data collection, problem definition, development of a theoretical framework, generation of hypotheses, research design, data collection, analysis and interpretation, report writing, report presentation, and managerial decision making.

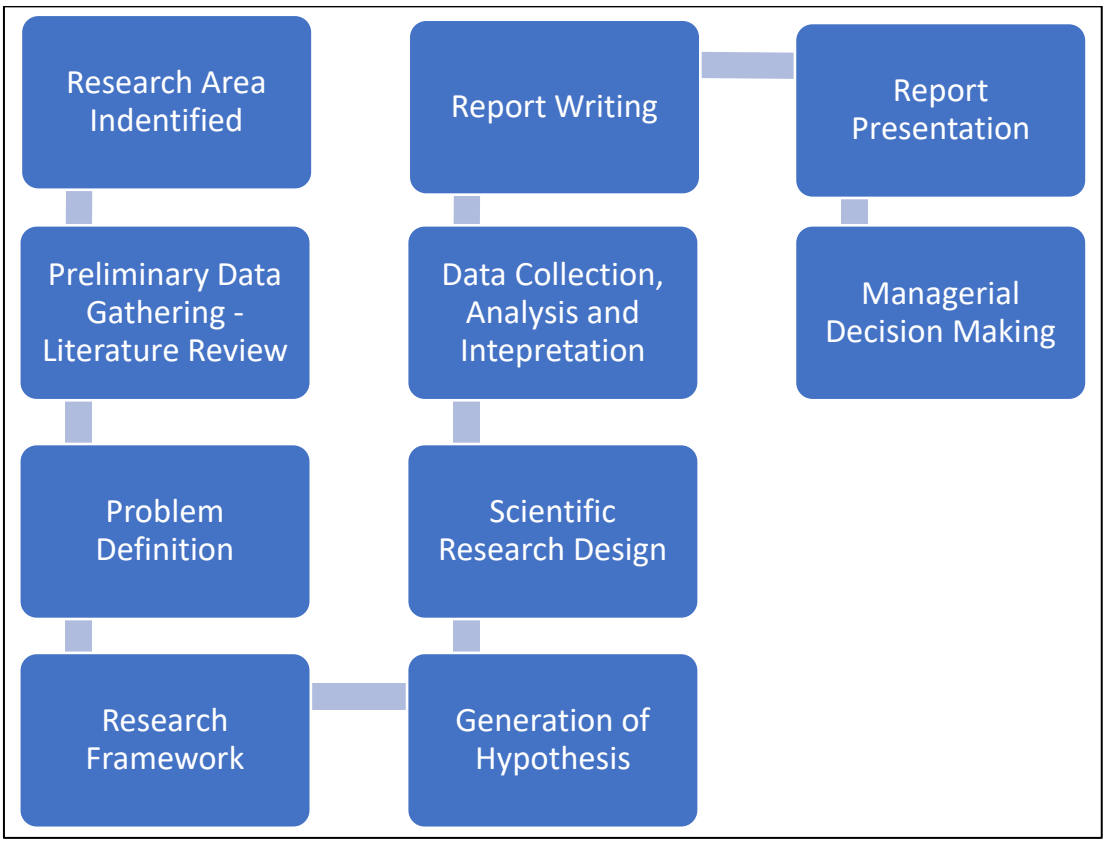


Figure 3.1 Stages in Research Process

Sources: (Sekaran 2003a, Sekaran and Bougie, 2016)

Figure 3.1 shows a summary of the steps that were used and completed in this study through the research process shown above. Finding the study's general topic,

which relates to the researcher's interests, was the first step in the process. Subsequently, the researcher has identified a gap in the existing knowledge through the initial data collection and literature evaluation. This particular stage of the research process has been thoroughly examined and elaborated upon in Chapter 1.

The critical literature review approach facilitated the formulation of the research framework, wherein the identification of variables and other constructs relevant to this study took place. Additionally, the hypotheses of this research were produced, as elaborated in Chapter 2.

In Chapter 3, the researcher focuses into the topic of research methodology, specifically focusing on the process of selecting an acceptable research design that aligns with the chosen research paradigm. This selection is crucial to effectively address the research questions and objectives. Additionally, this study provides a discussion on the research instrument and its development, followed by an examination of the pre-test conducted on the survey questionnaire. The reliability and validity of the questionnaire also be assessed through a pilot study. Subsequently, based on the preliminary investigation, the researcher made necessary modifications and ultimately completed the definitive research instrument to gather data for the present study. After the completion of this step, the researcher proceeded to the subsequent stage of data analysis, which will be further expounded upon in Chapter 4. The interpretation of the data will be examined and deliberated upon in Chapter 5.

Chapter 4 will address the initial stage of data analysis, which involves examining the preliminary data and obtaining a comprehensive understanding of the respondents' perspectives on the subject matter. The subsequent phase will entail conducting a thorough study of the gathered data utilising structural equation modelling (SEM).

In Chapter 5, the data obtained will undergo analysis, synthesis, discussion, and interpretation to derive the findings of this research. In conclusion, the researcher will propose avenues for future research based on the findings and limitations highlighted in this study.

3.5 Research Design

Research design is defined by Babbie (2005) as an action plan that takes one from "here" to "there," with "here" being the initial collection of questions that need to be addressed and "there" being the set of answers or findings about research questions. According to Sekaran (2010), a research design serves as a framework or blueprint for carrying out a marketing research project. It is a master plan that lays out the techniques and processes the study use to answer the research questions and test the research hypotheses from the very beginning of data collecting to the data analysis stage. To make the best use of the resources at hand and ensure that the research project can be finished on schedule, the researcher must select an effective study design. A well-structured research design helps the researcher in selecting suitable statistical techniques for sampling, data gathering methods, and hypothesis testing. Therefore, the careful selection of a research paradigm, the nature of the data, and the method of data collection are crucial factors that significantly impact the outcomes of the study.

During this phase of the study, a quantitative methodology is used. According to Creswell (1994), a quantitative study refers to an investigation into a social or humanitarian matter that involves the testing of a theory comprising variables, which are measured using numerical data and analysed using statistical methods. The primary objective of such a study is to verify the validity of the theory's predictive generalisations. This study uses the self-administered technique and cross-sectional survey to collect quantitative data from those who responded. The respondent for this chapter is Muslim Gen Z consumer in Klang Valley that buy halal food products. This is to see whether the respondent keep repeat purchase or not the halal food products that they buy.

Furthermore, according to Fowler (1998), a researcher can obtain a numerical description of a sample, or a subset of the population, during the data collection process by using a quantitative survey design. The development of structured questions was undertaken to assess the independent variables of this research (religiosity) based on religious belief, social responsiveness, subjective norms and knowledge, the moderator variable (Self-Congruence), and the dependent variable (Muslim Gen Z consumer repurchase intention). The chosen methodology for this research aligns with the objective of investigating a number stated hypotheses with a specific sample. Therefore, a quantitative technique seems appropriate for implementation in this study.

3.6 Research Instrument and Development

3.6.1 Justification for Choosing Survey Method

The survey methodology provides several advantages. The use of descriptive, explanatory, and exploratory research requires the implementation of survey methodologies, which have proven shown to be relevant and effective. Based on that, this study aims to examine and demonstrate the effectiveness of the proposed framework of the moderating effects of self-congruence on the relationship between religiosity and Muslim Gen Z consumer repurchase intention of buying halal food products.

Survey methods enable the measurement and testing of a diverse range of elements. Thus, the variety of survey approaches (Kerlinger, 1992) makes it appropriate for the current study since it allows both variable and large numbers of respondents. In addition, the survey method has been shown to be a reliable and appropriate approach for collecting data from a large pool of respondents. A self-administered base questionnaire was adopted in place of a survey that was delivered by a researcher.

In relation to costs, a paper-based survey is cost-effective, and the confidentiality of respondents' personal information is ensured. According to Schermerhorn et al. (2000), respondents exhibit increased levels of openness and honesty in their responses. Moreover, the constructs under investigation have been previously defined in a clear and unambiguous manner, and the objective of the study has been determined (Tull & Hawkins, 1993). According to Ericson & Kaplan (2000), self-administered questionnaires have the potential to provide more valuable data compared to face-to-face interviews.

Even so, it is important to acknowledge that survey design is not without its own set of restrictions. One of the primary constraints in the design of the survey is the inability to establish a causal relationship among the variables.

While the survey seems to be beneficial in forecasting the associations between the variables, it is important to note that it does not allow for the determination of causality in the relationship. It is important to standardise the instrument to minimise the possibility of missing important and appropriate questions that may be relevant to the respondents. The survey method is chosen due to its suitability for collecting data and information from respondents.

The survey questionnaire underwent a thorough examination and was eventually shared with a select group of experts in the areas they specialise in. This was done with the aim of identifying and addressing any possible obstacles or problems. The purpose of its utilisation was to eliminate any words in the questionnaire that were unclear or ambiguous.

The enhancement of the questionnaire's validity and reliability can be achieved through this procedure (Churchill, 1995). In addition, the questionnaire has been specifically tailored to accommodate the cognitive capacity of the participants, so facilitating their comprehension of the instructions. This approach aims to enhance the rate of response (Babbie, 1990) and reduce potential inaccuracies in measurement (Sanchez, 1992).

A questionnaire (refer to appendix 1) that comprises of 4 sections (Section A to Section D) that were distributed to the sample population which are Muslim Gen Z consumer that buy halal food products in Klang Valley. Therefore, from the questionnaire, Section A will be comprising of 9 questions that will be collect the personal information of respondents. Next section is Section B will have 20 Likert scale questions that will be divided into 4 dimensions that collected the data of independent variables of this study. Then, the moderating variables of this study will be in Section C, the section will comprise of 8 Likert scale questions that will collect the data of moderator variables. Lastly, for dependent variables 7 Likert Scale questions will be ask in Section D to get the data about the dependent variables of this study.

3.6.2 Survey Questionnaire Development

This is a form of research where standardised instruments with a pool of a large number of respondents are used. The descriptive objectives are suitable for this research since they fit well with the aims. There are numerous ways through which one can obtain survey information, such as questionnaire, internet-based, and telephone-based. This is the most suitable type of concept for descriptive research in which the investigator wants to get more information. He or she had to read as many details as possible on the subject of his or her research and prepared a questionnaire that be used as the method of data collection in this research.

According to Rowley (2014), the questionnaire is among the most applied methods of collecting information, especially within the social science disciplines and

business management. A questionnaire involves giving a set of questions to a group of people addressing a statistically important matter or issue. However, well-constructed and administered questionnaires may be extremely informative regarding particular groups of people, individual persons or whole communities.

These are a reliable means of gathering all kinds of information from many individuals called respondents (Roopa & Rani, 2012). Questionnaires are the calibre for measuring success of surveys. Utilising questions which pertain to a current moment, correct sequencing of questions, suitable scales, and adequate formats in a questionnaire make it more informative.

This study used a questionnaire with a Likert scale to collect its research data. This is much better than multiple-choice or yes or no questions in terms of usability and quality. According to Joshi et al. (2015), this works employed Likert scales as one of the most prevalently used and reliable psychometric instruments. Kent (2001) further added that Likert scale is a standard technique for measuring various latent variables. This is because the yes or no answer not provide the accurate answer from the respondents and when it comes to multiple choice questions respondents not really provide their true opinion or perception because multiple choice questions limit the answer and options respondents have. Gradation approaches employing Likert scales are therefore best at capturing the views and perceptions of the respondents.

Furthermore, Revilla, Saris and Krosnick (2014) stated researchers are continue to use Agree – disagree (AD) rating scales due to reasons such as its ability to measure various constructs by using it alone, visual presentation of the scale in paper questionnaires or online are simpler and quicker. Therefore, it easy for the respondents to answer the questions.

Churchill (1979) set to produce and evaluate the scale items during the study which is the method of scale creation. Some of these measures have been introduced during the instrument's development. Prior, researchers developed a questionnaire using study references in the literature (Aaker, A. K., et al., 2001). The statements were worded with cared enough to ensure that each word was simple and direct, no containing double-meaning word. It must informative, precise, concise, legible and easily comprehended (Lawley, 2000).

In addition, besides questionnaire, several statements related to each component, were developed to assess each component. The degree of freedom is improved by providing this to the respondents in the survey thus. Furthermore, Hair et al. (2017)

stated it is aimed at reducing measurement errors, thereby enhancing the reliability and predictive validity of the data.

MacKenzie (2003) and MacKenzie & Podsakoff (2012) employed a section approach as opposed to a funnel approach to ensure that the statements were clear and to enable the respondents to provide precise answers.

The instruments for this exploration were created using a blend of current validated measures and of an exhaustive evaluation of the writing. From that point forward, the approved measures were adjusted somewhat to fit the examination test. This is a normal technique for developing a review instrument since it enjoys two key benefits: one, existing instruments have recently been assessed for legitimacy and dependability, and two, using existing instruments permits correlations to be made among new and earlier review results (Kitchenham & Pfleeger, 2002).

The survey is characterised as "a composed assortment of inquiries to which respondents record their reactions, for the most part inside firmly characterised choices" (Sekaran, 2003). The information for this study was accumulated using several questionnaires. This approach is a proficient method for gathering information from huge samples (McClelland, 1994) and is a widely utilised data collection method (Clarke, 1999).

Furthermore, the questionnaire instrument was developed based on the variables of this study. It consists of four (4) sections. Section A explores the demographic profile of the respondents, including their gender, age, race, marital status, educational level, income, occupation, frequency of purchase, and shopping location.

Section B focuses on the independent variables of this study, namely religious belief (5 items), subjective norms (5 items), knowledge (5 items), and social responsiveness (5 items). Religious belief concerns how the belief of Muslim Gen Z consumers influence them in buying halal food products. Subjective norms explore how Muslim Gen Z consumers' intention to buy halal food products is influenced by their family, friends, community, and other factors. Knowledge investigates the influence of Muslim Gen Z consumer knowledge in repeat purchase of halal food products. Finally, social responsiveness pertains to the influence of social responsiveness towards Muslim Gen Z consumer intention to buy halal food products.

Section C pertains to the moderating variable that affect the relationship between the independent and dependent variables. The moderating variable of this study is self-congruence. The self-congruence variable comprises 8 items to understand how Muslim

Gen Z consumer self-congruence can moderate the relationship between religiosity dimensions and repurchase intention of halal food products.

Lastly, Section D focuses on the dependent variable of this study, namely Muslim Gen Z consumer repurchase intention of halal food products. The dependent variables comprise 7 items that elicit respondents repurchase intention towards halal food products.

3.6.3 Items Generation

The major of components in this research framework are measured by use the range of validated measures in this study. The validated measures were adapted, adopted and modified to match with the research sample. Therefore, all the quantity, measures and sources of items used to measure each constructed were listed in the Table below:

Table 3.2
Items Source, Measures and Number of Items

Key Variables	Source	Dimensions	Measure	Number of Items
Religiosity	(Basri & Kurniawati, 2019), (Abdullah et. al, 2022)	Religious Belief	Religious Belief	5
	(Wirakurnia et. al, 2021)	Subjective Norm	Subjective Norm	5
	Nurhidayana, A., & Juniarti, R. P. (2020)	Knowledge	Knowledge	5
	(Abdullah et. al, 2022), (Briliana & Mursito, 2017, Parhan & Ismail, 2015)	Social Responsiveness	Social Responsiveness	5
Self-Congruence	(Malar et al, 2011), (Sirgy et al, 1997), Y. Li et al. (2022), (R. Ebrahim, 2016),	Self-Congruence	Self-Congruence	8
Consumer Repurchase Intention	(Chiu et al., 2014), (Liu et al., 2017), (Tian et al, 2022), (Christin & Berlianto, 2022), (Wang & Chu, 2020), (Firhatini et al, 2021)	Muslim Consumer Repurchase Intention	Muslim Consumer Repurchase Intention	7

3.6.4 Operationalisation Model Constructs and Measure

The suggested research approach mentioned in Chapter 2 is based on an incremental study and the underlying framework is based on the Theory of Planned Behaviour, Theory of Islamic Consumer Behaviour, and Self-Congruence Theory. The framework of this study includes self-congruence as a moderator to explore its impact on the relationship between religiosity dimension and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

The assumption of Structural Equation Model (SEM) is relying on the idea that all indicators used to calculate a latent variable should reflect that construct. According to Chin (1998), Partial Least Square or PLS is a powerful statistical technique that uses either reflection or formative indicators to represent the structure of a model. Hair et al. (2017) added for the researchers state that when it comes to creating constructs, there are mainly two categories to consider when specifying measurements: reflective and formative models, or a combination of both.

Besides that, in identifying whether assessments are formative or summative is crucial for researchers, as it is informed by theoretical concepts, and understanding this distinction is essential (Gotz et al., 2010). The paper by Jarvis et al. (2003) recommends that before collecting data, four important criteria should be evaluated to determine if a contract is formative or reflective.

The first step is to decide which way the causality arrow points in terms of the progression of each construct and the measure of that construct. This is because if the direction of the arrow is from the constructs to the indicator the indicator is reflective. In other words, if the orientation is from the indicators to the construct, then it can be said that the construct is formative.

The second step is to determine if the metric system can be replaced with other systems. The measurements are called reflective if they are able to be replaced and have a common theme. This is because these kinds of measurements are not always similar, and there can be different themes for each situation. This means that eliminating any one of the measures would change the meaning completely.

According to Jarvis et al. (2003), the third step is to examine whether the measurements are related to each other. It is important to have internal consistency in reflective measures as they must correlate with each other. This is also in trying to confirm if all the items are measuring or detecting the same phenomenon.

From that, if the value of one measurement changes, the values of other measurements also change. The measurements must not be related in a significant way for the assessment of the units. The reflective measure needs to be correlated, but excessive correlation must be avoided when it comes to the formative measures (Diamantopoulos & Siguaw, 2006).

Lastly, the last thing to consider is whether the terms of the agreement are in line with the initial stated goals. According to Hair et al. (2012), reflective measures are interchangeable, meaning, they have the same antecedents and effects because they all measure expressions of constructs. This is because formative constructs are a group of different measurements that include different antecedents and hence the measure does not necessarily have to have the same effects (Henseler et al., 2009).

The construct of the formative measurement model is and how they make it. It is created using the linear combinations of causal indicators. According to Hair et al. (2012), when the formative indicators are already distinguished, they may not be interchanged.

Therefore, each scale or test that measures a specific construct captures its special aspect. The construct's meaning is determined by its defining item, so any change to the indicator could impact that meaning. To record the content of the focused construct effectively, we need to cover a broad domain of the construct. (Diamantopoulos & Winklhofer, 2001).

According to Chin & Gopal (1995) and Podsakoff et al. (2006), the relation between the entity of formative constructs and the item is not necessary to be high degree correlated, and the events that make them up occur independently of each other, on the conceptual level they are not mutually replaceable level, and they are not required to be associated with a comparable network of nomological causality.

This method is used to determine the levels of latent variables measured through the use of Likert scales, which are a commonly recognised tool used in research for measuring a data of need to collect by researcher. A 7-point Likert scale used in this research, with values ranging from (1) strongly disagree to (7) strongly agree.

According to Revilla, Saris, and Krosnick (2014), researchers use Agree-Disagree (AD) rating scales because of the following reasons:

a) Measuring a range of constructs is not difficult since a single scale can be use. Displaying it on surveys or questionnaires through a visual presentation can also be done easily on paper or online.

b) The process of administering the questionnaire be much simpler and quicker, as the only thing that needs to be conveyed to the respondent is the scale description. This is in contrast to using the Item–Scale of IS scales, where we need to provide a new scoring system every time for different items.

Each question in the survey was given a rating from 1 to 7, with 1 being strongly disagree and 7 being strongly agree. It is used widely by researchers in the field of education and social science to measure psychological behaviours (Joshi et al., 2015). For this research used a seven-point Likert scale to measure the answers given in sections B, C, and D of the questionnaire. One (1) meant strongly disagree, while seven (7) indicated strongly agree.

Then, Joshi et al. (2015) added a 7-point scale was more reliable than a 5-point scale due to the selection of items on the survey scale. This is more effective because it provides more options and increases the likelihood of achieving the intended level of detail. When asked to rate their viewpoints, participants use a scale ranging from 1 to 7 indicating their level of agreement or disagreement with the theme (Cox, 1998). The products were selected depending on certain features. The reliability of the items was examined first to ensure they meet the minimum standard, which is a Cronbach's alpha score between 0.65-0.80 (DeVellis, 2003; J. C. Nunnally & Bernstein, 1994).

Next, we check the construct validity. This is done by looking at convergent validity and discriminant validity. These two types of validity confirm that the item we are measuring is the one we actually want to measure. Ultimately, the research's operational description was implemented to choose objects that adequately fit the research's construct domain.

3.7 Questionnaire Measurement

Tables 3.3, 3.4, and 3.5 offer an overview of the study's constructs, operationalised definitions, measuring items, and sources. Every measurement of the constructions is supported by a citation. The items in the key dimensions for independent variables of religiosity factors such as religious belief, subjective norm, knowledge and social responsiveness, the dependent variable which is repurchase intention and moderating variable which is self-congruence was all taken from previously published studies. Many validated scales that have been published in the

literatures were employed to measure the primary constructs depicted in the research framework. The majority of them were taken on and modified to fit the research sample.

3.7.1 Constructs, Measurement Items and Sources

Table 3.3
Constructs, Operationalised Definitions, Measurement Items and Sources for the study

Key Variables	Dimensions	Operationalized Definition	Measurement Items	Sources
Religiosity		Religiosity is the complex concept that has various dimensions of religious activities. It can be understood by referring to an individual's personality based on how they practice their religion.		
	Religious Belief	Religious belief will influence Muslim Gen Z consumers' buying of halal food products.	1. Consumption of halal food is a form submission to Allah. 2. To purchase and consume halal food is every Muslim duty. 3. Purchasing halal food products can avoid "Syubhah" products 4. Consumption of halal food products obligatory for Muslims. 5. I avoid to consuming halal food products prohibited by religion.	(Basri & Kurniawati, 2019) (Abdullah et. al, 2022)
	Subjective Norm	Subjective norm means how the family, friends, and relatives will influence Muslim Gen Z consumers intention in buying halal food products.	1. My parents will influence me to consume halal food products. 2. People who know me well feel that I should eat halal food products. 3. My friends feel I should eat halal food products. 4. Social media will influence me to consume halal food products. 5. My brothers/ sisters feel I should eat halal food products.	(Wirakurnia et. al, 2021) Nurhidayana, a., & Juniarti, r. p. (2020)
	Knowledge		1. I possess good knowledge of halal food products. 2. I understand the concepts of halal.	(Abdullah et. al, 2022)

Key Variables	Dimensions	Operationalized Definition	Measurement Items	Sources
		Muslim Gen Z consumers will buy halal food products based on the knowledge that they have.	3. Consume halal foods products is part of my community practices. 4. I know how to differentiate between halal and non- halal food products. 5. I know the food products that prohibited by Islam.	(Briliana & Mursito, 2017, Parhan & Ismail, 2015)
	Social Responsiveness	Muslim Gen Z consumers will buy halal food products to support the Muslim community and improve society well-being.	1. I buy halal food products to improve Muslim socio – economic. 2. I buy halal food products to support my community. 3. I support halal food products producers that donate to charity. 4. I encourage my family and friends to consume halal food products. 5. I contribute halal food products to communal activity.	(Abdullah et. al, 2022) (Maignan, 2001)

Table 3.4
Constructs, Operationalised Definitions, Measurement Items and Sources for the study

Key Variables	Dimensions	Operationalized Definition	Measurement Items	Sources
Self - Congruence		Self-congruence refers to the degree of congruity between the consumer image and the products that they consumer. Therefore, consumer will intention to buy products if they match their image. There are two self-congruence dimensions, which are ideal and actual self-congruence. Ideal self-congruence refers to the fit between Muslim Gen Z consumer's ideal self-concept and halal food products and actual self-congruence it is referring to the fit between Muslim Gen Z consumers real self–concept and halal food products.	1. Consistent consumption of halal food products signifies myself as a Muslim. 2. As a Muslim, I would reflect on buying halal food products. 3. When I buy halal food products it suits my personality as a Muslim. 4. Buying halal food products shows me as a Muslim who follows religious belief when consuming foodss 5. When I buy halal food products, I can show myself as a religious person. 6. Consuming halal food products can show me as a Muslim. 7. Buying halal food products reflects me as a Muslim. 8. Muslim consumers that similar to me will buy halal food products.	(Malar et al, 2011) (Sirgy et al, 1997) Y. Li et al. (2022), (R. Ebrahim , 2016),

Table 3.5
Constructs, Operationalised Definitions, Measurement Items and Sources for the study

Key Variables	Dimensions	Operationalized Definition	Measurement Items	Sources
Repurchase Intention		Repurchase intention means that when people want to repeat purchase the same products or services that they have already bought before. This is due to satisfaction towards the products and other factors (Miao et al., 2021)		
	Muslim Gen Z Consumer Repurchase Intention	Muslim Gen Z consumers' repurchase intention posits that they will repeat purchase halal food products based on their religiosity dimensions.	1. I will continue buying halal food products. 2. I often to buy halal food products. 3. I am looking forward to buy halal food products again. 4. I am intending to recommend to my family to buy halal food products. 5. I will always try to buy halal food products. 6. The likelihood I would repurchase halal food products is high. 7. I would prefer to repurchase halal food products than non-halal food products.	(Chiu et al., 2014) (Liu et al., 2017) (Tian et al, 2022) (Christin & Berlianto, 2022) (Wang & Chu, 2020), (Firhatini et al, 2021)

3.7.2 Questionnaire Translation and Language Structure

This stage is an initial stage involving translation, reliability, and validity of the main components contained in the questionnaire is performed. The researcher has already noted that all the measures utilised have been tried out in the western countries, and they are written in English. The researchers thought that some of them might be prevalent in Malaysia. Besides that, there is need for a translator to translate to Malay as some of these respondents may not understand English very well hence interpret the questionnaire better when its translated. Secondly, a few of the respondents do not speak English. Therefore, Maholtra & Birks (2003) stated the response from different group of responses should be translated into the mother tongue to make open and consistent information.

The description of the present study words appears very strict, since the terms of its explanation provided in English term. The four methods include the back-translation, bilingual technique, a committee and pre-test approach as suggested by Brislin, lanner and Throndike (1973). According to Brislin (1970), back translation in cross-cultural survey research is an accepted method of quality control when testing the appropriateness of translations. Besides that, there were two professional accredited bilinguals that translated the original research instrument in English into the Bahasa Malaysia language for all the valid items. Then, it was translated from the English source into Bahasa Malaysia. Lastly, another translator acted as a back-translator. This then translates to an English Version into Bahasa Malaysia.

The final step is conducting a pilot study. According to Brislin (1970), this is important to make sure that the questions can be understood by the respondents in terms of both content and language.

3.7.3 Experts Validation

In this subheading, we look at how a panel of experts is involved in checking the accuracy of the survey instruments. It is necessary to carefully review and finalise all the survey questions before the researcher begins data collection. Expert review and validation are required. The investigator selected individuals with different backgrounds and special skills, giving the study an original view and key understanding.

The steps are adopted based on Grant and Davis (1997) and Lynn (1986). The draft questionnaire was evaluated by experts, who ensured that the 20 items on religiosity were exogenous variables and the 10 items were endogenous variables. During this process, they have been concerned with representing, clarity and appropriateness of such items. These experts were selected using specific criteria that depended on their specialisation in relation to this study such as marketing and branding, consumer behaviour and cultural values, Muslim consumer & Halal industry, Shariah & Islamic studies. Accordingly, the experts recommended keeping twenty items for measuring religiosity. Experts, however, recommended retaining the eight items measuring self-congruence and the ten items measuring repurchase intention.

Therefore, the survey questions were revised by experts which helped a lot in designing the final version of the question. The survey participants' thoughts helped to strengthen the research study's dependability, accuracy and significance. The final survey analyses are thorough because they consider many aspects of consumer behaviour, markets and international differences by utilising approach and understanding from the panels. As a result of the procedure, significant data is collected and examined and this leads to useful research findings.

3.7.4 Validity Assessments

A validity evaluation is needed for content validity, convergent validity, as well as discriminant validity. Anastasia (1988) stated content validation is an important stage when creating a new tool that confirms it is reliability through examination of if this device captures expected trait.

According to Rusticus (2014), content validity refers to the extent to which a particular tool for assessing measurement is relevant and illustrative enough in evaluating a particular construct. That, where convergent validity measures how close two perceptions share most variation among them and up to three ways (Hair et al., 2010).

1. Factor loading: As stated by Hair et al. (2010), a factor loading should be greater than 0.5 preferably more than 0.7. However, Hulland (1999) stated that a

weighting factor of 0.4 or 0.5 would be appropriate for freshly designed products.

2. Composite Reliability: According to Hair et al. (2010), the composite reliabilities' acceptable level ranges from 0.70 while a value greater than 0.70 constitutes as good reliability.
3. Average variance extracted: The average variance is usually considered as an indicator of convergence in the construct, where the minimum acceptable is usually set at around 0.5 (Hair et al., 2010).

Finally, the discriminant validity describes how different one dimension is from the other (Hair et al., 2017). First, it is necessary for each construct or variable within a measurement model to demonstrate high discriminant validity so that there be evidence that each unique construct has the ability to capture prodigies which the other measures cannot capture.

3.8 Survey Pretesting

Before testing a survey instrument like a questionnaire, it has to be ensured that the respondents are well aware of what they have been asked. Therefore, researcher has to make sure that the questions are understandable to the respondents, that there is no difficulty with measuring units and language.

According to Sekaran & Bougie (2016, p.181), "pretesting involves the use of few respondents who assess the suitability of questions and how they would be understood by the others".

In the pre-test study, the industry practitioners said the questions were clear and direct for them to answer. The academicians who took part in the pre-test study said that the items in the questionnaire are related to the aims of this research".

3.8.1 Pilot study

In this study, a pilot study was conducted to confirm that questionnaire could be utilised. According to Sekaran & Bougie (2016), it is crucial that a pilot trial be conducted to test the assumptions, ascertaining that the heading, content, and structure

is easily perceptible. Burns & Bush (2005) added pilot study was also like a pilot with a sample whose members resembled subjects to identify potential flaw in instruments. To test for its validity and reliability, a pilot study was conducted. Pilot test is one of the techniques used in small scale exploratory research that does not involve application of strict sampling criteria (Zikmund, 2003).

A pilot study be undertaken with an aim of pretesting the questionnaires and the design. It involves 30 respondents. Few modifications have been made to their answers regarding these questions. Shannon & Davenport (2001) stated for this purpose, one would generally employ Cronbach's Alpha as a criterion of internal consistency and instrument reliability. According to Ary, Jacobs & Razavied (2008), Cronbach's alpha test is crucial when the instruments employ Likert scales for collecting data. A pilot test is equally imperative to determine if the translations into Bahasa Malaysia and English were easily understood by the respondents who preferred such translations. Interview debriefing was also used as assessment other than do a reliability analysis (Hunt, Sparkman & Wilcox, 1982). This was in an attempt to get reactions or input concerning the questionnaire and ascertain if the respondents had comprehended appropriately, on the aspects such as the statements, instructions, and translations (Yang, 2004).

3.8.2 Pilot Study Result

In this study, the reliability assessment has been performed by using Cronbach's alpha coefficient to see the questionnaire valid to use in collecting data for this study. Churchill (1979) stated reliability assessment is the most essential factor through which researchers should judge in measure instrumentation quality. All measured constructs reached the reliability standard according to the assessment which determined excellent reliability as Cronbach's alpha reaches 0.90 or above alongside a range of 0.70 to 0.90 indicating high reliability and 0.50 to 0.70 signifying moderate and Cronbach's alpha below 0.50 stands for below reliability (Hinton et al., 2004). DeVellis (2003) and Nunnally & Bernstein (1994) added that a Cronbach's alpha reaches 0.65 to 0.80 are acceptable.

The pilot study result conducted in this study shows that, the religiosity Cronbach's alpha score is 0.960 and for all the factors, religious beliefs Cronbach's alpha score is 0.750, subjective norm Cronbach's alpha score is 0.929, knowledge Cronbach's alpha score is 0.971 and social responsiveness Cronbach's alpha score is

0.901. In addition, the Cronbach's alpha for self–congruence is 0.976 and the Cronbach's alpha for repurchase intention is 0.990. Furthermore, the overall Cronbach's alpha score is 0.986. Therefore, the results show all the Cronbach's alpha score more than 0.7 which means high reliability score (Hinton et al., 2004).

The study requires confirmatory factor analysis (CFA) to assess convergent and discriminant validity after accomplishing reliability testing. Recent limitations in participant numbers prevented the execution of this validation process at the time of the study. The validity assessment be happened after final data collection.

3.9 Completion of Instruments

Based on the procedural controls, the researcher has considered some approaches that are going to prevent errors like non-response bias and CMV (Common Method Variance) in formulating the tools from the start until the end of formulating the instruments (MacKenzie & Podsakoff, 2012). This is to demonstrate and even reduce the mistakes of the instruments use for the research.

Furthermore, some procedural controls had to be established to account for the effects of non-response bias, CMV, and social desirability in the research (Podsakoff et al., 2012).

According to Podsakoff et al. (2003), this type of variation (CMV) is more suitable for measurement techniques rather than the constructs which are being measured or reflected to measurement. This creates false internal consistency as a consequence of the common method variance (Podsakoff & Organ, 1986). This is because CMV always uses a single source of information that cannot show a high correlation between variables.

Based on this study, the researchers handled common method variance properly because it was based on one source of data. Additionally, after collecting the data, a post-Harman single-factor analysis was done to find out if variance in the data was mostly due to one sole factor (Podsakoff, Miller, Hoffman, & Gerrard, 2003). Besides that, face validity was established after consulting some experts and peers so as to find out if the questions captured exactly what they were meant for and it suitable or not for the instruments.

Lastly, several revisions of the drafted versions of the questionnaire preceded its presentation and face validation evaluation. The reason for this is to avoid statements, including the questionnaire, influencing respondents' bias (Babbie, 1990).

3.9.1 Population and Sampling

3.9.1.1 Sample Population

In 2050, the Muslim population in Malaysia increase from 72.4% compared to 63.7% in 2010. The are 5.4 million Muslims in the Klang Valley who practise Islamic law when buying products or services. Malaysian Gen Z are part of the main customers who is technology savvy and have greater knowledge and understanding about social media implications on food trends. Gen Z refers to those who were born between 1995 to 2012 (Wiedmer, 2015).

In Malaysia, the youth population is significantly high; with 14.8 million people and a median age of about 28 years old (Department of Statistics Malaysia, 2024). As compared to the Baby Boomers (11%) and Generation X (15%), Generation Y (25%) and Generation Z are among the biggest generational user groups in Malaysia (Department of Statistics Malaysia, 2024).

The Klang Valley was chosen because the area has a large population, with the majority being Muslims. This facilitates the data collection process. According to Sekaran & Bougie (2016), population is the group of objects, events, or individuals that researchers use for their study. Malhorta (2004) added that target population represents the items from which researchers gather data and draw conclusions.

3.9.1.2 Target Sample

To study the moderating role of self-congruence on the relationship between religiosity and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley, this study focus specifically on Muslim Gen Z consumers who buy halal food products and the area of study is Klang Valley. This is to better understand how the behaviour of Muslim Gen Z consumers towards repeat purchase of halal food products is influenced by religiosity factors and moderated by self-congruence.

3.9.1.3 Sampling Technique

The two general types of sampling techniques that can be employed in collecting research data include probability and non-probability sampling techniques. Simple random method, where the researcher has to make sure everyone has an equal chance and systematic random technique which involves equal probability with a fixed starting point, sequence, or pattern. Probability sampling techniques include simple random selection (sample procedure), and stratified random technique which keeps sub-group ratio intact of a population.

Convenience sampling is in which samples are chosen for consideration depending on convenience. Snowball sampling happens when the researcher asks one member of a sample to suggest another member of the sample, whereas researcher selects the sample based upon predefined criteria for judgmental sampling.

Next, probability sampling techniques it is considered the best type of method since the resulting probabilistic sample represents the population and hence statistical inferences can be made on the population using the analysed sample data. Probability sampling is based on sampling frames or lists of population's members, and all cases have known probabilities are included in sampled.

On the contrary, non-probability sampling compromises the sample's representativeness because it considers every element of the population not as a known probability of participating in the sample but as equal chances for selection. Surprisingly, the majority of social science research employs non-probability samples in reality. First, educators usually do not know very well what type of people is included in the generalisation. They also do not have clearly marked boundaries that tell them who belongs to that category. Sometimes, wrong people who would like to be included in the sample are often added. Secondly, it could be difficult to take a complete sample frame despite having several partial lists of individuals in different institutions or government departments.

Furthermore, according to Rowley (2014), although successful research may employ probabilities sampling techniques to gather a good sample frame, it would be quite hard to achieve a maximum of 100% response rate as some participants would remain unresponsive hence posing one other possibility for any existing biases. This is because the sample could include a sample whereby a half mix of male and female are sampled, however the answer set might not follow the same pattern.

Therefore, for this research be focus in use non-probability sampling techniques. The purposive sampling techniques are used for the study. Purposive sampling, which can be called judgment sampling too, is an intentional sampling that involves selection of respondents based upon traits that are valuable to achieving set objectives (Etikan et al., 2016). This method is conducted by the participants, who have very informative cases, choosing the particular data, or another hand, rejecting the subordinate information that does not relate to the topic of the research (Khodarahimi & Rasti, 2012).

It is thus purposive sampling together with the study aims and designed criteria that enables the researcher to determine who or what be included in a sample of research (Avcı & Ergüney, 2022). This thematic content aims to introduce a method that is free from randomisation, or strata sampling, but is fully embraced based on the specific goals of the study (Ulfah et al., 2023). Researchers recruiting the participants the way they do purposive sampling applies to choose participants based on their design and objectives. Thus, the sample chosen best fits the research objective (Maharani & Bernard, 2018).

This method of sampling is particularly relevant when the researcher's target group possess specific competencies or life experiences that are very important for the research. To give an example, such individuals might represent a unique flowing of ideas within the society (Palinkas et al., 2013).

In summary, in this research the purposive sampling techniques is use because to get specific data on sample of Muslim Gen Z consumer that buy halal food products in Klang Valley and this technique were used widely in Marketing Research (Burns & Bush, 2005).

3.9.1.4 Sample Size

The next step to measure the sample size of this thesis is by using G-Power Method. According to Erdfelder et al. (1996), G*Power is an independent power analysis software that supports most of the common statistical tests frequently utilised in social and behavioural research. This study employed a statistical test, G*Power 3, which determined the sample size. G*Power 3 offers power tests of z-tests and some exact tests along with a number of other statistical alternatives from the tests of t, F, and 2 family.

Next, G*Power 3 supports various types of tests and has improved effect size calculator options and increased number of visual choices, along with both distributions-based and design-based input options (Faul et al., 2007a). Among some of these benefits include identifying how sampling size affects results as well as getting a right sample size for the research (Erdfelder et al., 1996).

There are five methods used for statistics power assessment in the software application G*power three, namely, priory analysis, post hoc analysis, compromise analysis, sensitivities analysis, and criteria analysis. One efficient technique for controlling statistical power that may be recommended where the cost and the lack of available time is not significant. For instance, Cohen (1998) stated the sample size of N is computed as a function of the power level (1 – β), specified significance level α, and the effect size which can be detected with 1 – β in a power analysis.

In addition, Post hoc power analytics are often helpful at the end of a study, unlike a priori power analysis. In post-hoc analysis, 1 – β is computed based on the population effect size parameter and sample size used for a study. Therefore, one can find out whether a particular published statistical test could have rejected the wrong H0 with the help of some level of confidence. Nevertheless, post hoc analysis is not as reliable as prior because it depends on H1 impact size requirement for the underlying random sample.

Furthermore, retrospective power analysis is different than a post hoc, where an effect size is computed from sample data and then used to determine a sample estimate of the true power. Zumbo & Hubley (1998) asserted that retrospective power calculations are premised on a questionable assumption that the sampling effect size is roughly equivalent to the one for the population. The estimates for both α and 1−β are considered as a function of the effect size, N, and the ratio between the type I and II errors q= α/β in compromise power calculations (Erdfelder et al., 1996). One can set q = 1 if they want balanced type one and type two errors (a = β). However, when one sets q = 4, this means they prefer β= 4α. (Cohen, 1998). Before and after collecting this data, these kinds of compromise power evaluations could therefore be helpful to identify the sample size.

The study by Faul et al. (2007) stated that by using sensitivity analysis, the critical population effect size is defined as a function of α, 1 – β and N are less sensitive. Sensitivity analysis is a valuable tool in analysing previously published results from previous study. Given the same researcher sample size, it can detect a certain effect size

under those same conditions and the minimal response size that the test can detect. Additionally, doing sensitivity analyses prior to a study inform about the extent of its impact if the limited N is feasible.

In addition, criterion analyses compute α and correlate it with the selection criterion that is determined as a result of subtracting 1 – β, the effect size and the sample size. Criterion analyses constitute alternatives to post hoc power analyses performed after the study. They could therefore be appropriate if at any time the control of α is less critical than that of β. For instance, when applying goodness-of-fit tests regarding statistical models, the risk of wrong decisions should be minimised against the model hypothesis (H0). This can be used in determining what matters in criteria for .05 for modest effect sizes among researchers (Faul et al., 2007).

Therefore, after running the priori analysis using G*Power version 3.1.9.7 software, the effect size is 0.15, the significance level 0.05, the probability of rejecting null hypothesis at 0.95 with the predictors of 8 such as self-congruence, religious belief, subjective norm, knowledge and social responsiveness the minimum total sample size required is 160 for this study.

F tests – Linear multiple regression: Fixed model, R^2 deviation from zero		
Analysis:	A priori: Compute required sample size	
Input:	Effect size f^2	= 0.15
	α err prob	= 0.05
	Power (1–β err prob)	= 0.95
	Number of predictors	= 8
Output:	Noncentrality parameter λ	= 24.0000000
	Critical F	= 2.0002077
	Numerator df	= 8
	Denominator df	= 151
	Total sample size	= 160
	Actual power	= 0.9506385

Figure 3.2 G*Power Analysis for Medium Effect Size

On top of that, this research collected the data from 330 respondents even though the minimum sample size from G*Power analysis is 160. According to Field (2009) and Tabachnick & Fidell (2013), factor analysis can produce consistent results with a sample size of at least 300. Creswell (2009) provides support for this, stating that the greater the sample size, the lower the likelihood of mistake. Hair et al. (2017) also stated the larger the sample, the accurate the results. Additionally, Sekaran (2003) proposed that in the majority of cases, a sample size of 30 to 500 should be adequate. Therefore, for this research to collect 330 data from respondents is valid.

3.10 Data Collection

The data collection method for primary data can be do it by four ways such as survey, projective techniques, interviewing and observation. Therefore, for this study the focus is using survey method to collect the information of respondents.

In addition, the self-administered questionnaire was used to gather data regarding Muslim Gen Z consumers who buy halal food products in Klang Valley. The self-administered questionnaire utilised the Google Forms platform for easy distribution to Muslim Gen Z consumers in Klang Valley. The researcher also went to the Klang Valley areas, such as Ampang, Klang, Petaling Jaya, Subang Jaya, and Shah Alam, to collect the data.

The data collection occurred for approximately 3 months from 1 October 2024 to 1 December 2024. A total of 330 questionnaires were gathered and the data was analysed using Structural Equations Modelling (SEM) and path modelling data.

3.11 Data Analysis

Structural Equation Modelling (SEM) is a second-generation multivariate analysis approach.

Due to some shortcomings in the conventional Ordinary Least Square approach for handling latent constructs or variables, modelling or SEM was created (Awang, 2015). The primary difference between the studies of the first and second generations is the ability of SEM to evaluate many regression models or equations at once. The first-generation analysis technique involves evaluating each multiple regression individually in the Statistical Package for the Social Sciences (SPSS) program.

According to Bagozzi (1994), Babin, Hair & Boles (2008), and Hulland (1999), Structural Equation Modelling (SEM) forms a quasi-standard in a marketing study. Sharma (1996) added that SEM is one of the methodologies used in behavioural and science studies where the constructs are not observable. This offers researchers a chance to verify fully developed hypotheses or principles (Rigdon et al., 1998). Furthermore, the researcher also uses it to verify whether a construct is reliable, unidimensional and valid. The researchers appreciated the usefulness of the technique because it evaluates latent variables on an outer level (measurement model) and tests the relationship between the latent variables on inner or structural model (Bollen 1989).

In addition, SEM has been proven as a well-known approach for assessing multi-variate data (Hershberger, 2003). Simultaneous testing of hypotheses through performing structural equation modelling (SEM) permits a complete test of multiple regression model or equation (Ramayah et al., 2016). The software used for running PLS-SEM analysis is smart PLS software version 3.2.4 developed by Ringle, Wende & Becker (2015). The subsequent paragraphs provide more details on data analysis.

3.11.1 Descriptive Analysis

A descriptive analysis was done to scientifically summarise a large amount of information about presenting an ordered demographic profile of the research. This provides the numerical values to describe the large quantities of data (Parmjit et al., 2009). Respondents' summaries are presented along with the following information; gender, age, marital status, religion, race, education levels, occupation sector, monthly gross income, membership length, frequency of using credit facilities, current position be shows in table form. The study also reviews the mean scores and standard deviations of the variables.

3.11.2 Reliability Analysis

A reliability test was used to assess the accuracy and precision of the measurements. Reliable tests mean how consistent an instrument is in measuring something that it is meant to measure. To ensure assurance, the measurements were made repeatedly. According to Cavana, Delahaye & Sekaran (2001), the Cronbach alpha test can be used to perform the reliability analysis, with acceptable and better threshold levels of 0.70, and 0.80, respectively.

3.11.3 Validity Analysis

According to Malhorta (2003), validity means the degree in which a measure reflects the true dimensions on the phenomenon studied. The quantitative study applies Partial Least Squares Structural Equation Modelling (PLS-SEM) for data analysis. This study looks at the construct validity including Convergent Validity (CV) and Discriminant Validity (DV).

3.12 Data Analysis Using Structural Equation Modelling (SEM)

This type of modelling, the structural equation modelling (SEM), is treated as the second generation of the statistical technique analysis. SEM has become the most popular choice for second generation multivariate data analysis for social scientists because it does the job of supporting theoretical testing and additive causal model (Chin, 1998; Haenlein & Kaplan, 2004). However, the unique feature about the SEM analysis in testing for multiple regression model is what distinguishes it from the first-generation analysis. This is because in the first-generation analysis, we use single regression in SPSS one at a time. According to Kline (2015), exploratory and confirmatory analyses are not easily isolated in the first-generation analysis technique as indicated. Secondly, confirmatory analysis occurs where a connection is tested based on pre-established theories or concepts. This means it can either validate a theory or prove or disprove a concept or hypothesis. In a condition where some of the priori theories may not have been well-founded or developed, the same procedure can be applied to ascertain whether the proposed relationship can hold true. Exploratory analysis refers to the search for a pattern of relationship between two or more associated notions.

Table 3.6
Differences Between 1st and 2nd Generation Techniques

	Primarily Exploratory	**Primary Confirmatory**
1st Generation Techniques	• Cluster Analysis • Exploratory Factor Analysis • Multidimensional Scaling	• Analysis of Variance • Logistic Regression • Multiple Regression
2nd Generation Techniques	• Traditional PLS in SEM	• CB SEM • Confirmatory Factor Analysis • PLS Consistent with PLS 4.0

Source: Hair, Hult, Ringle and Sarstedt (2014), A Primer on Partial Least Squares Structural Equation Modelling (PLS-SEM).

SEM is bringing together path modelling/multiple regression and factor analysis. Interdependence of several variables can be established with the help of SEM. The theoretical model indicated the strength of the relationship between multiple variables according to Hair et al. (2014). Also, it includes latent variables that are unmeasured using indicators or their proxies as observed variables.

Hair et al. (2014) stated that two methods can be used in structural equation modelling: covariance-based approach (CB-SEM) and Partial Least Squares Structural Equation Modelling (PLS-SEM). However, each method is legitimate in its scope and applicable to a different research environment. The appropriate approach for this study is Partial Least Squares Structural Equation Modelling (PLS-SEM). In the last few years, PLS-SEM has been used broadly in many different areas of research. The use of PLS-SEM in the investigation of the marketing discipline is increasing because their model recognises that PLS-SEM is an option of CB-SEM (Hensler et al., 2009).

In addition, to validate or reject the hypotheses, an inverted covariance-based SEM is employed, whereas a variance-based SEM inverted is used for developing the theory. They serve a different purpose during a statistic interpretation. Specifically, covariance–based SEM (CB-SEM) aims at replicating the theoretical covariance matrix while ignoring explained variance (Hair et al., 2014). Minimisation of the gap in the empirical covariance matrix and theoretical matrix. It utilises a maximum likelihood function to reduce this gap between the observed sample covariance and the one that is expected in line with the theory. In general, the main idea in CB-SEM relates to the comparison between the theoretical diagonal matrix and the empirical covariance matrix.

Variance Based SEM (PLS-SEM) is a causal modelling method employed in this research to enhance and maximise the variance explained with the endogenous variable. PLS-SEM is basically used for the development of hypotheses and forecasting in the exploratory study. Hair et al. (2012) noted a significant difference between CB-SEM and variance-based SEM (PLS-SEM) and they could be used together as "different but complimentary statistical methods of SEM". Table 3.7 illustrates the key differences between PLS-SEM and CB-SEM to assist the researchers in deciding an appropriate method for their particular study.

Table 3.7
Evaluation of PLS – SEM and CB -SEM

Criteria	PLS -SEM	CB - SEM
Objectives	Prediction Oriented	Parameter Oriented
Approach	Variance Based	Covariance Based
Assumptions	Predictor Specifications (non - parametric	Typically, multivariate distribution and independent observation (parametric)
Parameter Analysis	Consistent as indicators and sample size increase (consistency as large)	Consistent
Latent Variables Scores	Explicitly estimated	Indeterminate
Epistemic Relationship between a latent variable and its measures	Can be modified with either formative or reflective indicators	Typically, only used with reflective indicators
Implications	Optimal for prediction accuracy	Small to moderate complexity
Model Complexity	Large Complexity (100 constructs and 1000 indicators)	Small to moderate complexity (less than 100 indicators)
Sample Size	Power analysis based in the portion of the model with the largest number of predictors. Recommendation for minimum number of observations range from 30 to 100 cases	Ideally based on power analysis of specific case model – minimal recommendations range from 200 to 800.
Types of Optimisations	Locally iterative	Globally iterative
Significance Test	Only by means of simulations: restricted validity	Availability
Global Goodness of Fit (GIF) Metrics	The standardise root mean square residual (SRMR) is the only goodness of (model) fit measure	Established GoF metrics available (eg: Chi – square/diff, RMSEA, GFI, NFI and etc.)
Software Availability	SmartPLS, PLS- GUI, PLS Graph, Warp PLS, Visual PLS, PLS Gui, SPAD – PLS, GESCA, Adanco, XL - STAT	EQS, AMOS, SEPATH, LISREL, MPLUS, Lavaan, Ωnyx

W. W. Chin & Newsted (1999) and (Hair et al., 2017)

The next table will describe regarding the rule of thumb that based on Hair et al. (2017) to choose the appropriate data analysis in selecting PLS – SEM and CB -SEM.

Table 3.8
Rule of Thumb in selecting PLS – SEM or CB – SEM

Criteria	PLS - SEM	CB – SEM
Research Goals	1. If the goal is predicting key target constructs or identifying key driver 2. If the research is exploratory or an existing structural theory	1. If the goal is to test theory or to compare a theory with an alternative theory
Measurement Model Specification	1. If formative measured constructs are part of the structural model	1. If errors term requires additional specification such as co - variation
Structural Model	1. If the structural model is complex (many constructs and many indicators)	1. If the model is non recursive
Data Characteristics and Algorithm	1. If CB -SEM cannot be met (ie: model specification, non – convergence, data distributions assumptions) 2. If sample size relatively low 3. If data to some extent non - normal	1. If data meet CB -SEM assumption exactly
	With large data sets, PLS – SEM and CB – SEM results are similar. PLS – SEM results are good approximation of CB – SEM results.	
Model Evaluation	1. If latent variables scores are required in subsequent analysis.	1. If a global goodness of fit criterion is required 2. If a test for measurement model variance is required

Hair, J. F., Ringle, C.M., & Sarstedt, M. (2011) PLS – SEM: Indeed a silver bullet. The Journal of Marketing Theory and Practice, 19(2), 139 -152.

Hair, Hult, Ringle & Sarstedt (2017) have proposed a systemic procedure for PLS-SEM data analysis. There are two stages to carry PLS - SEM analysis namely:

1. Assessment of measurement model
2. Assessment of structural model.

This step is used to check if the constructs (reliability and validity) are reliable and valid in measurement model stage. In the structural model stage, on the other hand, to check if the construct path-coefficient is relevant and predicts how much each endogenous and exogenous construct.

3.13 Measurement Model Analysis Using Partial Least Square Structural Equation Model (PLS -SEM)

The first step in PLS-SEM is to devise a measurement model and analyse its components. Two types of assessments must be completed, namely:

1. The relationship between items and constructs
2. The correlational relationship between the constructs

3.13.1 The relationship between items and constructs

PLS-SEM describes constructs-items relationships through two modes. These relationships take a formative form in that each item is an indicator of the latent variable and cannot substitute one another. Any other single indicative that is likely to be removed. According to Haenlain & Kaplan (2004), the single indicative can change what a latent construct conveys that is why it should be removed. Formative link among items and construct is portrayed with an arrow directed rightwards from items to construct as revealed in measurement model illustration.

In the second form of a relationship, items and constructs are directly connected by indicators themselves representing the latent variables. There is a great deal of interchangeability among the various indicators. The removal of just one indicator would not change what is implied by the hidden construct; (Petter, Staub & Rai, 2007). The diagram depicting the reflective relationships between the constructs, represented as circles, and the items, represented as rectangles, each item of which directed towards a specific construct, as shown by arrows.

Furthermore, in this subsection, some more analysis on how the construct measurement model was examined will be explained. To examine the construct measurement model using PLS-SEM, there are three types of analyses required which are:

1. Assessment of construct reliability
2. Assessment of convergent validity
3. Assessment of discriminant validity

3.13.2 Assessment of construct reliability

Two criteria can be applied in order to measure the reliability of construct:

i) Internal Reliability

The Cronbach's Alpha value must be 0.7 and above for the construct to achieve internal reliability (Nunnally, 1978). Nevertheless, in some cases, defining the null hypothesis with a Cronbach's alpha coefficient exceeding zero (e.g., $CA_0 = 0.50$) may be required, leading to an increase in the estimated sample size (Bujang et al., 2018). Internal consistency has traditionally been measured by using Cronbach's alpha (α). High Cronbach's Alpha shows that the measures under a construct have approximately similar meanings and ranges (Cronbach, 1971). Hence, it estimates the reliability using the correlation between the observed characteristics. Nevertheless, when using Cronbach's Alpha as an internal consistency measurement there also will be some deficiencies. To begin with, it is assumed that all the indicators in the various constructs, have the same relationship with the constructs in question. In other words, all indicators, have equal weights which load to the respective construct (Werts, Linn & Joreskog, 1974). Assuming that the other indicators will yield the same loadings is not proper. According to Hair et al. (2014), sensitivity to the number of items in the constructs tends to lead to underestimate result of internal consistency reliability. Taking into account these deficiencies, SEM application has developed a suitable approach for using some method to evaluate internal consistency reliability called composite reliability (CR) (Gefen, Straun & Boudreau, 2000).

ii) Construct Reliability

Construct reliability also describes the degree of internal consistency of the measured variable stated by Hair, Black, Babin and Anderson (2010). In such cases, a construct reliability of around 0.6 till 0.7 could imply that another condition of construct dependability is present when other signs of a model's construct validity are fine. Values below 0.708 indicate that the latent variable explains only a part of the variance in the indicator (Hair et al., 2017).

3.13.3 Assessment of Convergent Validity

Convergent validity, also termed as shared variance, measures the degree to which indicators of a construct converges or shares a lot in common with one another. Convergent validity refers the degree to which individual indicators represent a converging construct compared to indicators that measure other constructs (Urbach & Ahlemann, 2010). According to Hair et al. (2017), it also called Average Variance Extracted or AVE. It refers to the grand mean of all the squared loaders of the construct's indicators. This means the degree at which the latent construct explains their indicators' variances (Hair et al., 2017).

The checks for the convergent validity of the PLS-SEM model are these tests.

i) Average Variance Extracted (AVE)

Construct reliability exists under the stipulation that the average variance extracted (AVE) is at least 0.5 and more than 0.5. The AVE is one measure of convergent validity for a set of indicators of a construct (Hair et al., 2010). It is the average proportion of variance extracted, which refers to the amount that an independent variable explains from the dependent one. At least fifty per cent (50%) of each construct's variance should be assigned to another.

It is a criterion to ensure adequate convergent validity as satisfactory according to Fornell and Larcker (1981) and Hair et al. (2017). In addition, if the AVE value is more than 0.40 acceptable if the composite reliability (CR) value is satisfactory (Ho et al., 2020) and according to Lam (2012) if the AVE values less than 0.50 but the composite reliability value more than 0.60, the study can be continued.

ii) Factor Loading

According to Hair et al. (2017), a typical loading estimate is supposed to be at least 0.5 and if 0.7 and above will be ideally. Ho et al. (2020) added 0.4 acceptable and Lam (2012) supported study can be continued if CR value more than 0.60.

3.13.4 Assessment of Discriminant Validity

The measure model suggests that each variable will have adequate discriminant validity such that there are distinguishable components about each variable that will be captured by the other variables. Hair et al. (2010, p.689) noted that discriminant validity means "the degree to which a construct can reasonably be said to be different from other constructs"

Typically, there are three different kinds of measurements that go into determining discriminating validity in smart PLS 3.0. First, there can be a cross-evaluation for the constructs cross-loading. As explained by Hair et al. (2014) in their previous research, to achieve discriminant validity, its loadings must be high on the construct and low on the other constructs. The difference in cross-loadings of 0.1 indicates that the construct is more valid than another (Vinzi, Chin, Henseler & Wang, 2010). Loadings between latent variable differ by no less than 0.1 (Chin, 1998; Snell and Dean, 1992). It is also evident that if the loading for each indicator of a specific constrict is higher than that of the other ones, this shows that indicators of different constructs are not interchangeable.

Discriminant validity can also be confirmed by applying Fornell and Larcker criterion (1981). This is because, from that AVE is compared with square of correlation estimates (r2) of two factors, AVE is used as an estimate in this case. The AVE value for any two factors should be greater than the squared correlation between the two variables (AVE >r2) (Hair et al., 2010).

However, while performing discriminant validity analysis Henseler, Ringle & Sarstedt (2015) pointed out some major weaknesses when adopting the approach of Fornell and Larcker (1981). This is because based on their Monte Carlo study demonstrates the insensitivity of the Fornell and Larcker (1981) criterion to low discriminant validity (p. 10). Furthermore, from that Henseler et al. (2015) provided a new way of assessing discriminant validity by use of the heterotrait–monotrait ratio correlation method (HTMT). The correlations within versus between constructs with another contructs are referred to as HTMT. It shows great sensitivity towards the deficit of discriminant validity arising from its simulation study.

Two approaches are suggested of the HTMT for access discriminant validity. The first way to analyse the discriminant validity is shown by the use of it as a criterion. This means, when it has a higher HTMT value compared to the limits like HTMT.90

value of 0.90 (Gold & Maholtra, 2001) and HTMT.85 value of 0.85 (Klien 2011) it stated that discriminant validity will have an issue. Discriminant validity can be analysed by evaluating HTMT inference while treating it as a statistic test (Henseler et al., 2015). The HTMT score obtained through bootstrapping method should be associated with the confidence level that ranges in between -1 and 1(-1 < HTMT < 1) for discriminant validity. The case of the confidence interval that has the value 1 and -1 shows that there is lack of discriminant validity. However, if the value of 1 does not lie within this range, then it shows that the two constructs are different from one another. However, discriminant validity is achieved only if the 90% bootstrapping confidence interval of HTMT does not include the value of 1. In the context of this current study, discriminant validity of respective constructs is measured by using HTMT (Kline, 2011).

Finally, other method that can be use in evaluating discriminant analysis may include cross-loadings amongst constructs. According to Hair et al. (2014), to achieve the discriminant validity, the loadings of the constructs should be high in themselves than in another construct. Vinzi, Chin, Henseler & Wang (2010) added a discrepancy in cross-loadings by 0.1 shows up as discriminant validity of a variable difference over another.

Table 3.9
Indices of Measurement Model Analysis using Partial Least Square (PLS – SEM)

Assessment Test	Name of Index	Level of Acceptance	Literature Support
1. Reliability	Internal Consistency Reliability	Cronbach Alpha >0. 7 & 0.5	Robinson, Shave & Wrightsman (1991), Bujang et al., (2018)
		Composite Reliability >0.708	Hair et al., (2010), Hair et al., (2014)
2. Convergent Validity	Average Variance Explained	AVE Score >0.5, AVE Score >0.4	Hair et al., (2010), Hair et al., (2017), Ho et al., (2020)
	Factor Loadings	Loading for Indicators>0.5 – 0.70,	Hair et al., (2017)
3. Discriminant Validity	Cross – Loading Assessments	Cross loading score differs by 0.1	Vinzi, Henseler, Chin & Wang (2010)
	Fornell & Locker Criterion (1981)	AVE>r^2	Hair et al., (2010), Hair et al., (2014)
	HTMT Criterion (2014)	$HTMT._{85}$(Stringent Criterion)	Kline (2011)

Assessment Test	Name of Index	Level of Acceptance	Literature Support
		HTMT.$_{90}$ (Conservative Criterion)	Gold et al., (2001)
		-<HTMT<1(Liberal Criterion)	Henseler et al., (2015)

3.14 Structural Model Analysis using Partial Least Square Structural Equation Model (PLS – SEM)

To see the construct measurements are valid and reliable are through the measurement model, they can move further in analysing their structural model outcomes (Hair et al., 2017). The last step of PLS-SEM involves forming a structural model and assessing this model by use of a model fit.

The measurement model analysis criteria require that each one of these individual constructs should pass reliability test, provide evidence on convergent validity as well as discriminate validation analysis. For a structural model showing some connection of two or more variables in a hypothesised model. A structural model is also needed to explain links between exogenous and endogenous variables. This means, to see the relationship between the variables need to come out with the test.

The main aim is to put forward a theory in terms of structural equations and usually this is depicted through diagrammatic presentation approach. The main goal and focus of a structural model are as follows:

1. Assessing the collinearity of the inner model
2. Assessing the path – coefficient (hypothesis testing)
3. Assessing direct and indirect effect of exogenous variables on endogenous variables
4. Assessing the squared correlation (R^2) and the effect size (f^2)
5. Assessing the predictive relevance of the model (Q^2)

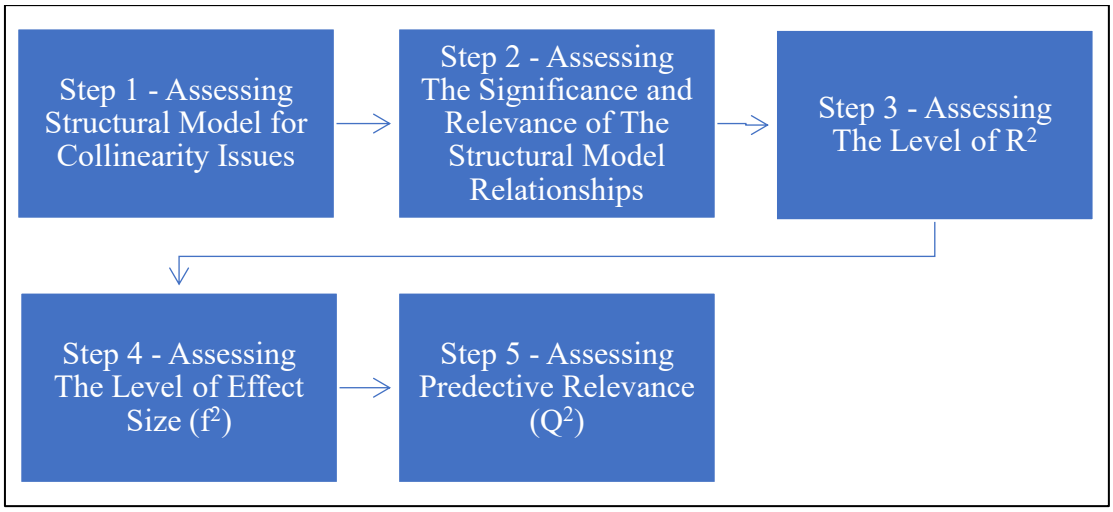


Figure 3.3 Summarize of five steps for assessing the Structural Equation Model using PLS – SEM

3.14.1 Step 1 – Assessing Structural Model for Collinearity Issues

The step 1 it should be noted that issues relating to lateral collinearity should be addressed from the onset. In fact, collinearity that is lateral (predictor criterion collinearity) could lead the researcher confuse when interpreting the outcomes of a study since it might be confusing between the true causative impact of the model. This is because the researcher assessed these concepts related to the phenomenon on behalf of both dependent and independent variables, which produced the event.

Therefore, to avoid the issue that all the predictors in the structural model should be examined individually or one by one. This can also be checked by a common-sense rule of thumb similar to the one applied when evaluating formative measurement (Hair et al., 2011). In addition, VIF value can be analysed using two methods. According to Hair, Ringle, and Sarstedt (2011), a VIF of five or more is indicative of a problem, while Diamantopolus and Siguaw (2006) added any VIF greater than three point three signifies serious high collinearity problem.

3.14.2 Step 2 - Assessing The Significance and Relevance of The Structural Model Relationships

The next step is to assess the significance and relevance of the structural model relationships. In this step, will focus on for the evaluation of the structural model's significance and relevance through the use of the bootstrapping technique. In bootstrapping technique, a lot of sub-samples are taken from the initial one as a substitute and give bootstrap standard errors that finally provide an approximation for the t value for statistical significance testing of the underlying structure path. Similarly, the bootstrap approximates normality of the data (Wong, 2013). This is because in getting such t-value for the loading and path coefficient, the bootstrapping technique should be applied for this purpose.

3.14.3 Step 3 – Assessing The Level of R^2 (Coefficient of Determination)

In Step 3, the focus is to assess the level of R^2 (Coefficient of Determination). In this stage, R^2 is a measure which assesses how well the model predicts and it can also be seen as an outcome of both exogenous and endogenous variables work on the endogenous variable. It is also explaining the amount of difference between internal construct and external ones. The allowable R^2 may be calculated using three distinct rules of thumb.:

1. Where, for example, 0.26, 0.13, and 0.02 signify significant, moderate, and low levels of predictive power, respectively (Cohen, 1998).
2. Where, for example, a value of 0.67, 0.33, 0.19 signify the level of predictive accuracy significant, moderate or weak (Chin, 1998).
3. Where, for example, the predictive accuracy indicates its significance as being significant, moderate, or weak at 0.95, 0.50 and 0.25 respectively (Hair et al., 2017).

Nevertheless, when computing R^2, the researcher should remember that whenever new predictors are included into the model, the R^2 value is increased. Adding

more and more predators to the model the more likely it is for R^2 to increase, without any stability.

3.14.4 Step 4 - Assessing The Level of Effect Size (f^2)

Besides that, the step four in this assessment is to assess the level of effect size f^2. From that, it is possible to evaluate the impact of the predictor constructs by using the f^2 (Cohen, 1988). This is because f^2 is an indicator to consider as how much of a prediction effect does a variable have on an endogenous construct. It is related to the strength of an exogenous construct to explain an endogenous construct known as R^2. According to Cohen's rule of thumb (1988), f^2 values of 0.35, 0.15 and 0.02 correspond to large, medium and small effect size respectively. From that, this will result in high difference between R^2 included and R^2 excluded and a high f^2 if the exogenous construct strongly explains the endogenous construct.

3.14.5 Step 5 - Assessing The Predictive Relevance (Q^2)

Finally, the last stage of the assessment is focus in assessing the predictive relevance (Q^2). In this part, path model predictive validity (Q^2) is an area that requires assessment by the researchers. For evaluating the model predictive appropriateness PLS 4.0's blindfolding procedure is applied along with the Stone and Geisser's Q^2, as presented by (Geisser 1974, & Stone, 1974). The blindfolding procedure is referred to a resampling technique in that it systematically deletes and replaces each data point in the reflective measurement models of both endogenous construct as well as endogenous single-item construct. Moreover, it makes a comparison of the actual values and the forecasted values. Hence, if the outcome of Q^2 value is more than zero means that the exogenous factor influences the endogenous variable that have being tested.

Therefore, in the next chapter discussion, is a thorough assessment of the structural model used for this research. Below is a table showing how the structural mode is evaluated by using PLS-SEM analysis.

Table 3.10
Indices for Structural Model Analysis using Partial Least Squares (PLS -SEM)

Assessment Test	Name of Index	Level of Acceptance	Literature Support
1. Collinearity	Variance Inflation Factor (VIF)	VIF<3.3 / VIF<5.0	Diamantopolus & Siguaw (2006) Hair et al., (2011)
2. Path-Coefficient	Path Co-Efficient	P value <0.05, t value	Hair et al., (2017)
3. R^2	Co-Efficient of Determination	0.75 Substantial 0.5 Moderate 0.25 Weak	Hair et al., (2017)
4. f^2	Effect of size to R^2	0.35 Large effect size 0.15 Medium effect size 0.02 Small effect size	Hair et al., (2017)
5. Q^2	Stone-Geisser Q^2	Value large than 0 means that exogenous constructs have predictive relevance over endogenous constructs	Hair et al., (2017) Stone (1974) & Geisser (1974)

3.15 Predictive Model Assessment

PLS predict is an example of holdout sampling which gives item-construct level of case prediction (Galit Shmueli et al., 2019). It is based on the concept of two types of sample sets including training set for estimating model parameters as well as holdout set for evaluating a model's capacity to predict.

The training sample comprises some of the full data set which is utilised in calculating model characteristics like the path coefficients, indicator weights, and loadings. Holdout samples constitute of the particular part of the dataset excluded for parameter valuation (Danks et al., 2017; Hair et al., 2018).

According to Shmueli et al. (2016), to predict the value of dependent construct's indicator, the software PLS predict uses the values of independent construct's indicator parameters for each case in the holdout sample set and then applies model estimates derived from training sample to the creation of dependent construct's indicator predictions This is an in-sample prediction where a model predicts the value of a training sample case. However, by design, the predicted values for holdout cases constitute Out-of-Sample predictions.

A small difference in the out-of-sample case values versus predicted values suggests considerable predictive power of the model. However, a big gap between the actual and predicted out-of-the-sample case values indicates low predictive capacity.

Also, since the model was fitted on those in-sample training cases, researchers would expect the in-sample forecasts to be closer to the actual values compared to the out-of-sample predictions. The differences between in-sample and out-of-sample prediction errors indicate that a certain type of model overfits the training sample. Predictive power of overfitting is low in many cases.

Furthermore, the evaluation of this model will be explained in the next chapter. Besides that, the indices of for evaluating the structural model in PLS-SEM already been developed in table.

3.16 Chapter Summary

This chapter focuses on the process that were conducted by the researcher to investigate the moderating effect of self-congruence on the relationship between religiosity and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

During the first stage of this chapter, the philosophies that explain about the study are highlighted. Thus, a positivist paradigm is adopted to address the research questions and test the hypotheses of the presented research model. Systematically, the research design and the applied methodology was explained. The study also addressed why some choices had to be made, for instance research instruments selection and type of data analysis tools, methods to exercise control over the procedure and avoid mistakes like common method variance and non-response bias were considered in this study.

We indicated the specific respondents and sample size for the study. The research framework explains how and which method of data collection that give adequate answers to the research questions and objectives. It helps the researcher and the readers understand how they prepared and gathered the data that be used for analysing them in future later. Finally, the findings of the study are very important to care because to use for address the hypothesis of the research that be discussed more in the next chapter.

CHAPTER 4
ANALYSIS & FINDINGS

4.1 Preamble

This chapter discuss about analysis and findings that was conducted for the study. The study aims to understand the moderating effects of self-congruence on the relationship between religiosity and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley. The religiosity factors that discuss such as religious belief, subjective norms, knowledge and social responsiveness.

This findings and analysis chapter is divided into three (3) sections which are section A, section B and section C. Section A is about preliminary data analysis, section B is about descriptive analysis and section C is about SEM result analysis. Section A describe the procedure for data screening to ensure proper data entry and the fulfilment of normality assumptions.

Next, Section B outlines the features of Muslim Gen Z consumers in Klang Valley, including demographic variables, and discusses the data related to each aspect discussed in this study. Both the descriptive findings were derived and provided in a summary form with reference to the survey questionnaire responses. As such, this section looks at the method of analysis of data based on the mean and standard deviation on a fixed set of variables.

Furthermore, Section C performed the analysis using SEM PLS. After the assessment of the descriptive part of the study concerning the demographic profile of the respondents, inferential statistics were done. Several methods from advanced statistical procedures discussed in the subsequent literature. A multivariate analysis was conducted through Structural Equation Modelling (PLS) system. It should be mentioned that there is a two-step process involved in the SEM analysis.

The first stage relates to the examination of the construct measurement model that involves confirmatory assessment of uni-dimensionality within each of the measured variables, modification to the model, and estimation of the reliability and validity of the measurement characteristics. In the next phase, a two-step structural equation modelling procedure is used (Anderson and Gerbing, 1988). This stage involves building of structure models. It is complex to stipulate the significant path

relationships between the marked theoretical latent variables. Then, after an appropriate structural model has been found that all the hypothesised relationship of the latent constructs established. Finally, all the links between the requisite latent constructs will described. This section also contains the findings of the hypothesis testing carrying out in the study, the objectives and questions asked in the study.

4.2 Section A: Preliminary Data Analysis

4.2.1 Data Preparation and Screening

After collected the data, then passes through a process whereby the acquired raw data is checked for completeness. After all questionnaires have been gathered, all documents were examined to ensure completeness of entries, legibility and homogeneity of codes (Zikmund, 1994). Then, in a study, only participants who answered a minimum of 75% of the questionnaire is used for sampling (Sekaran, 2003). The raw data is stored using the SPSS data file option, and all the question items being given numerical values before data entry.

Data preparation and screening must be conducted to prove that the data meets the criterion of normality and that any problematic inputs have been dealt with. Since data preparation forms part of the structural equation modelling process, solving them is needed at this stage.

Data preparation and screening for analysis are equally important for two reasons. First, SEM assumes certain characteristics of data distribution that are required to narrow down when performing analyses. Furthermore, issues surrounding data can result in the inability of the SEM software program to return solutions with a possibility of a system failure (R. B. Kline, 2015).

The goal of data cleaning is aimed the lowest possible level of errors when producing a data set. This means that there is always need to ensure that the data has been entered correctly. The probabilities of the variables would be affected by entry of wrong data. Item nonresponse happens when all the respondents fail to complete one or many questions of the survey instrument. Where the missing value was less than 5%, the value was replaced with the mean value according to Hair et al. (2006) and Schumacker & Lomax (2004).

Losing up to 10% of data will makes it highly unlikely that the interpretation of the findings will be skewed (Cohen & Cohen, 1983). The missing data estimation was done with the help of Expected Maximisation (EM) technique, which is more effective compared to listwise deletion or mean substitution methods (Graham et al., 1997).

Frequency statistics were used to check for data entry errors and it was observed that there were no errors. To eliminate the straight lining problem, the researcher used Microsoft Excel to check for the problem. It means that no general trend of the way in which respondents are able to select a similar response to all questions on most occasions can be observed (Hair et al., 2014).

Outliers must be identified before model assessment and this must be done before model specification and testing (Baumgartner & Homburg, 1996). Outlier is defined as an excessive numerical value in a distribution. They reduce the accuracy of some statistics, particularly parametric statistics because outlying values are beyond the main trends of the data (Vaus, 2002).

It emerges when an observation fits in the earlier cited data collection. An outlier can be the result of differences in completing the questionnaire, data entry mistakes, or respondents from districts not constituting the target population (Tabachnick & Fidell, 2001).

Outlier can be distinguished into two classifications. Any case that has a score that differs significantly from others on a single variable could be considered a univariate case. Regrettably, there appears to be no consensus with regards to precisely what constitutes an extreme value Kline (2015) proposed that values that are three standard deviations beyond the mean can be deemed as outliers conclusively. Furthermore, other values beyond ± 2.5 for standard variables can also be regarded as outliers where sample size is eighty or fewer observations; while scores above three standard deviations from the overall mean can be considered extreme when sample size is greater than eighty observations (Hair et al., 1998). None of the variables in the analysis came close to exceeding this threshold.

Detailed multivariate outliers were also searched prior to analysing the data by refining it. The Mahalanobis D^2 statistic must be computed to detect the most likely multivariate outliers. It is done by the SPSS regression, in which non-demographic factors serve as the independent factor, while case number serves as the dependent factor. A diagnosis of multivariate outliers is made if the D^2 is .001 or lower (Tabachnick & Fidell, 2001). To calculate the D^2 value, one has to apply the chi-square

distribution at the level of freedom equal to the number of variables used for the calculation.

Exploratory multivariate outliers were done using the regression method in SPSS version 26. The cases that were classified under BI, BSI, and BSNF were used as the dependent variable while the rest of them were the independent variable (IV). The criteria used in Mahalanobis distance are at $p<0.001$.

The critical value is obtained from the Chi-square table and the degree of freedom equals the number of variables in the table (Tabachnick and Fidell 2001). In this connection, the value used to determine the Mahalanobis distance is 5 degrees of freedom and 15.06. No case had a Mahalanobis distance greater than 15.06 at this time, by the data. Therefore, all 260 were deemed will be retained because there is no presence of multivariate outliers.

In multivariate data analysis, normalcy assumption is the best stated assumption and is held to be most critical. Normality of data can be checked by histograms, stem-and-leaf plots or any graphical method in conjunction with univariate and multivariate skewness and kurtosis coefficients and tests as well as on certain statistical tests (Bagozzi & Baumgartner, 1994).

To perform SEM, one has to assess the normality of the data distribution because their normality and adequate sample size are prerequisites and the assumption of normality is crucial because any sign of non-normality will result in further violations (Sharma, 1996).

The graphical method can be said to be normal based on the residual plots that are generated. Assuming the above holds, then the residuals should have a normal and independent distribution (Tabachnick & Fidell, 2001). In the current study, the skewness and kurtosis of the data are used to evaluate the normality of distribution. Desirably, the skewness coefficient and the coefficient of kurtosis should be near to zero, if a distribution is to be considered normal (Tabachnick & Fidell, 2001; Vaus, 2002).

Any value above one as regards skewness and/or kurtosis indicates that the data is highly non-normal (Hair et al., 2014). As mentioned in Table 4.1, based on this guideline, the data exhibited statistically significant normality. For one, the bootstrapping method of the researcher applied via PLS-SEM can handle both normal and non-normal data.

The application of PLS-SEM estimation method provides a high statistical model fitting using both fully and partly non-normal data, with skewness and/or kurtosis (Reinartz et al., 2009). Therefore, as described in the proposed study model, all the variables included in it were assumed to be normal distribution.

Table 4.1
Measure of Constructs and Descriptive Statistics

Dimensions	Measurement Items	Mean	Std. Deviation	Skewness		Kurtosis	
		Statistics	Statistics	Statistics	Std. Error	Statistics	Std. Error
Religious Belief	1. Consumption of halal foods is a form submission to Allah.	6.75	0.746	-3.329	0.151	10.53	0.301
	2. To purchase and consume halal food is every Muslim duty.	6.96	0.212	-6.000	0.151	39.49	0.301
	3. Purchasing halal food products can avoid “Syubhah” products	6.68	0.721	-2.368	0.151	4.90	0.301
	4. Consumption of halal food products obligatory for Muslims.	6.95	0.251	-5.523	0.151	32.91	0.301
	5. I avoid to consuming halal food products prohibited by religion.	4.87	2.591	-.613	0.151	-1.42	0.301
Subjective Norm	1. My parents will influence me to consume halal food products.	6.81	0.557	-3.280	0.151	11.06	0.301
	2. People who know me well feel that I should eat halal food products.	6.80	0.566	-3.350	0.151	12.62	0.301
	3. My friends feel I should eat halal food products.	6.85	0.450	-3.424	0.151	12.41	0.301
	4. Social media will influence me to consume halal food products.	6.40	1.003	-1.619	0.151	1.74	0.301
	5. My brothers/ sisters feel I should eat halal food products.	6.85	0.439	-3.228	0.151	11.65	0.301

Dimensions	Measurement Items	Mean	Std. Deviation	Skewness		Kurtosis	
		Statistics	Statistics	Statistics	Std. Error	Statistics	Std. Error
Knowledge	1. I possess good knowledge of halal food products.	6.39	0.829	-1.128	0.151	0.23	0.301
	2. I understand the concepts of halal.	6.65	0.660	-1.922	0.151	3.10	0.301
	3. Consume halal foods products is part of my community practices.	6.75	0.584	-2.719	0.151	7.79	0.301
	4. I know how to differentiate between halal and non- halal food products.	6.63	0.682	-1.879	0.151	2.98	0.301
	5. I know the food products that prohibited by Islam.	6.72	0.591	-2.204	0.151	4.58	0.301
Social Responsiveness	1. I buy halal food products to improve Muslim socio – economic.	6.52	0.850	-1.920	0.151	3.26	0.301
	2. I buy halal food products to support my community.	6.58	0.803	-2.035	0.151	3.58	0.301
	3. I support halal food products producers that donate to charity.	6.71	0.638	-2.453	0.151	5.94	0.301
	4. I encourage my family and friends to consume halal food products.	6.81	0.521	-3.009	0.151	9.37	0.301
	5. I contribute halal food products to communal activity.	6.50	0.881	-1.707	0.151	1.98	0.301

Dimensions	Measurement Items	Mean	Std. Deviation	Skewness		Kurtosis	
		Statistics	Statistics	Statistics	Std. Error	Statistics	Std. Error
Self -Congruence	1. Consistent consumption of halal food products signifies myself as a Muslim.	6.70	0.661	-2.737	0.151	9.04	0.301
	2. As a Muslim, I would reflect on buying halal food products.	6.90	0.320	-3.441	0.151	12.07	0.301
	3. When I buy halal food products it suits my personality as a Muslim.	6.82	0.456	-2.871	0.151	9.22	0.301
	4. Buying halal food products shows me as a Muslim who follows religious belief when consuming foodss	6.82	0.475	-2.890	0.151	8.86	0.301
	5. When I buy halal food products, I can show myself as a religious person.	6.42	1.023	-1.827	0.151	2.68	0.301
	6. Consuming halal food products can show me as a Muslim.	6.72	0.618	-2.299	0.151	4.96	0.301
	7. Buying halal food products reflects me as a Muslim.	6.72	0.605	-2.401	0.151	6.03	0.301
	8. Muslim consumers that similar to me will buy halal food products.	6.75	0.558	-2.288	0.151	4.74	0.301
Repurchase Intention	1. I will continue buying halal food products.	6.93	0.261	-3.300	0.151	8.96	0.301
	2. I often to buy halal food products.	6.92	0.294	-4.067	0.151	17.44	0.301
	3. I am looking forward to buy halal food products again.	6.89	0.350	-3.262	0.151	10.76	0.301

Dimensions	Measurement Items	Mean	Std. Deviation	Skewness		Kurtosis	
		Statistics	Statistics	Statistics	Std. Error	Statistics	Std. Error
	4. I am intending to recommend to my family to buy halal food products.	6.90	0.353	-3.611	0.151	13.33	0.301
	5. I will always try to buy halal food products.	6.92	0.273	-3.095	0.151	7.64	0.301
	6. The likelihood I would repurchase halal food products is high.	6.90	0.320	-3.441	0.151	12.07	0.301
	7. I would prefer to repurchase halal food products than non-halal food products.	6.92	0.300	-3.924	0.151	16.14	0.301

4.2.2 Data variables

The variables in this study are divided into three (3) which are independent variables, moderator variable and dependent variable. There have four (4) independent variables which are: religious belief (RB), subjective norms (SN), knowledge (K) and social responsiveness (SR). The moderator variable is self-congruence (SCG) and dependent variable is repurchase intention (RP). Table 4.2 shows all variables in this study.

Table 4.2
Variables of the study

Variables	**Code**	**Description**	**Designation**
		Religiosity	
Religious Belief	RB	Religious Belief	Independent variable
Subjective Norm	SN	Subjective Norm	Independent variable
Knowledge	K	Knowledge	Independent variable
Social Responsiveness	SC	Social Responsiveness	Independent variable
Self - Congruence	SCG	Self - Congruence	Moderator variable
Repurchase Intention	RP	Repurchase Intention	Dependent variable

4.2.3 Response Rate

Thus, there 330 questionnaires were distributed to Muslim Gen Z in Klang Valley. The questionnaires distributed through google form. The respondents can scan the QR code provided or follow the link shared to them. Out of 330 questionnaires 314 which translated about 95.2% response rate. However, discovered that 53 surveys had unanswered items and the respondents answered the same response to all questions in the survey, from that there 260 usable completed survey that equal to 78.78% usable response rate. Table 4.3 shows a summary of the returned questionnaire response rate.

Table 4.3
Summary of the return of questionnaire

	Number of questionnaires	Percentage/ Reason
Total questionnaire distributes	330	100 %
Complete questionnaire received	314	95.2 %
Unusable questionnaire	54	Unanswered items and same response to all questions
Usable questionnaire	260	78.78 %

4.2.4 Non- Response Bias

Nonresponse bias is usually considered as a major factor in survey research methodology (Armstrong & Overton, 1977). This research used the Armstrong & Overton (1977) method in screening the non-response bias questionnaires. This study tests the difference of late and early respondents in terms of demographic variables and the major variables of interest. The researcher decided to use an independent sample t-test to test for difference, between two groups of opposite categories which are the early respondents, who constituted 55% of the total sample that responded within the two weeks' time frame, and the remaining 45% of the total sample flagged down as the later respondent. This research further confirms that there is no difference to the results between the early and the late responders that answer the questionnaire. Therefore, there is no non-response bias in this research which means that the responses of the identified individuals were actually agreeing with the aims of the target population.

4.2.5 Common Method Bias

Another type of measurement error is the common method bias, recognised as variance, arising due to the measurement method rather than the measured variables (Podsakoff et al., 2003), which has many problems. The constructs used in this research are evaluated based on the perception of one person deemed to represent the members of Muslim Gen Z in Klang Valley. Therefore, the researcher had to use Harman's Single Factor technique to establish Common Method Variance (CMV) (Podsakoff et al., 2003). It must be noted the fundamental assumption of this test assumes that if common method bias is present significantly, then the factor analysis result would be an outcome

where the main effect accounts for a majority of the covariance between the independent and dependent variables.

The researcher submitted all the measurement items for factor analysis. The breakdown of the first factor in Table 4.4 shows that it has an explanation of variance of 25.968%. The findings show that no single factor is seen to have arisen out of the factor analysis phase of the study. This indicates the possibility that there is no common method bias affecting the variables used in the data set (Podsakoff & Organ, 1986).

Table 4.4
Common Method Variance Test Factor Analysis Summary
Total Variance Explained

Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of variance	Cumulative %	Total	% of variance	Cumulative %
1	9.885	28.242	28.242	9.089	25.968	25.968
2	3.408	9.738	37.980	2.793	7.981	33.949
3	2.147	6.134	44.114	1.878	5.365	39.314
4	1.730	4.942	49.056	1.466	4.188	43.501
5	1.525	4.358	53.413			
6	1.285	3.670	57.083			
7	1.148	3.281	60.364			
8	1.073	3.064	63.428			
9	.957	2.733	66.161			
10	.912	2.605	68.766			
11	.862	2.463	71.229			
12	.839	2.396	73.626			
13	.819	2.341	75.967			
14	.706	2.017	77.984			
15	.676	1.931	79.915			
16	.606	1.733	81.647			
17	.580	1.658	83.305			
18	.531	1.518	84.824			
19	.522	1.491	86.314			
20	.449	1.284	87.599			
21	.447	1.278	88.876			
22	.427	1.219	90.096			
23	.422	1.205	91.301			

Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of variance	Cumulative %	Total	% of variance	Cumulative %
24	.367	1.048	92.349			
25	.354	1.011	93.360			
26	.343	.981	94.342			
27	.315	.899	95.241			
28	.276	.788	96.030			
29	.261	.746	96.775			
30	.233	.665	97.440			
31	.216	.618	98.058			
32	.207	.592	98.650			
33	.180	.514	99.163			
34	.174	.497	99.660			
35	.119	.340	100.000			

4.3 Section B: Descriptive Analysis

4.3.1 Demographic profile of respondents

This section contains an outline of demographic data of the respondents to this research. It provides an account of the synopsis according to the portfolios of the respondents. To that end, this sub-section outlines the demographic profile of the respondents, namely gender, age, marital status, race, education, occupation, income, and intention to consume halal-certified food products. Table 4.5 displays the overall demographic profile of respondents in this research.

4.3.2 Descriptive profile of respondents

This section looks at the characteristics of respondents who is a Muslim Gen Z in Klang Valley that buy halal food products. This research work was conducted for five months from October 2024 to February 2025. Since the lists of respondents are not updated and some of the cases involve confidentiality, a sampling frame cannot be developed, and therefore probability sampling cannot be used. For this reason, purposive sampling was used in this study.

The respondents were chosen through purposive sampling technique as mentioned in the previous chapter. Of the identified sample, three hundred and thirty-three (330) questionnaires were distributed to targeted respondents. However, only three hundred and fourteen (314) were returned and two hundred and sixty (260) of samples which are considered as usable for the study. The questionnaires collected are enough in terms of achieving the minimum levels of sampling as elaborated in the previous chapter.

Table 4.5 explains the respondents' profile of Muslim Gen Z in Klang Valley. The total sample of this research is 260, with the majority being female (n=180, 69.2%) and male (n=80, 30.8%). In terms of age, the majority of respondents is 18 years old (n=85, 32.7%), followed by 19 years old (n=40, 15.4%), 21 years old (n=23, 8.9%), 23 and 25 years old (n=18, 6.9%), and 20 years old (n=13, 5%). Some respondents were 22 years old (n=12, 4.6%), 24 years old (n=11, 4.2%), 26 to 28 years old (n=10, 3.9%), and 29 years old (n=9, 3.5%).

From the marital status, most of respondents are single which is 239 that equal to 91.9 % and the married respondents are 21 that equal to 8.1%. In term of race, most of the respondents are Malay which are 242 or equal to 93 %, followed by Iban and Bidayuh with 4 respondents or 1.5%. Then, the third place of number of respondents in term of race is Melanau which is 2 or 0.8%. Finally, other races such as Bajau, Bumiputera, Chinese, Dusun, India, Indonesia, Kayan and Kedayan are same number of respondents which is 1 or 0.4%.

Later, from education background the most respondents of this study possess Diploma or STPM which shows the number of the respondents is 110 or equal to 42.3%. Then, followed by the number of respondents possess a degree is 97 or equal to 37.3%. The third largest group in the distribution sample is the group with SPM qualification which is the number of respondents is 46 or 17.6%. For respondents that have Master and ACCA is 3 and 2 or 1.2% and 0.8%, respectively. The last respondents have continued their study in certificate and Matrix that accounted 2 or 0.8%.

According to the findings, the largest percentage of the responders is students that represents 76.5%, which is equivalent to the 199 respondents. The second largest group of respondents work in private sector that accounted 49 respondents or equal to 18.8%. The third large proportion of the respondents is from the government sector which is 8 or 3.1%, whereas the self-employed and other occupies 2 or 0.8% of the sample.

From the income level part, the largest group of respondents in this study have income level RM 1,000 and below which is 182 respondents or equal to 70%. 30 or 11.5% of respondents earn RM 1,001 – RM 2,000 followed by 20 or 7.7% respondents earn RM 2,001 – RM 3,000. Those who earn RM 4,001 – RM 5,000 accounted for 11 respondents or equal to 4.2%. Finally, respondents that earning RM 3,001 – RM 4,000 and RM 5,001 and above are accounted 10 and 7 or 3.9% and 2.7%.

The last part is in term of respondents intend in consume halal food certification products. From the data collection, it shows 256 or 98.5% of respondents or samples intend to consume halal certification products while 4 or 1.5% answer 'no' in the questionnaire that shows they intend to consume foods products without concern have halal certification or not.

Table 4.5
Descriptive Profile of respondents

Variables	**Details**	**Frequency**	**Percent (%)**
Gender	Male	80	30.8
	Female	180	69.2
Age	18	85	32.7
	19	40	15.4
	20	13	5
	21	23	8.9
	22	12	4.6
	23	18	6.9
	24	11	4.2
	25	18	6.9
	26	10	3.9
	27	10	3.9
	28	10	3.9
	29	9	3.5
Marital Status	Single	239	91.9
	Married	21	8.1
Race	Malay	242	93
	Iban	4	1.5
	Bidayuh	4	1.5
	Melanau	2	0.8
	Bajau	1	0.4

Variables	Details	Frequency	Percent (%)
	Bumiputera	1	0.4
	Chinese	1	0.4
	Dusun	1	0.4
	India	1	0.4
	Indonesia	1	0.4
	Kayan	1	0.4
	Kedayan	1	0.4
Education	MCE/SPM/SPMV	45	17.6
	Diploma/STPM	110	42.3
	ACCA	2	0.8
	Degree	97	37.3
	Master	3	1.2
	Others	2	0.8
Occupation	Student	199	76.5
	Government Sector	8	3.1
	Private Sector	49	18.8
	Self – Employed	2	0.8
	Others	2	0.8
Income Level	RM 1,000 and below	182	70
	RM 1,001 – RM 2,000	30	11.5
	RM 2,001 – RM 3,000	20	7.7
	RM 3,001 – RM 4,000	10	3.9
	RM 4,001 – RM 5,000	11	4.2
	RM 5,001 and above	7	2.7
Consume Halal Food Certification Products	Yes	256	98.5
	No	4	1.5

4.3.3 Descriptive Results Analysis

This section will examine the variables of this study. The variables of this study consist of independent variables, moderator variable and dependent variable. The independent variables of this study are religiosity factors such as religious beliefs, subjective norms, knowledge and social responsiveness. The moderator variable of this study is self-congruence and the dependent variable of this study is repurchase intention. Tables 4.6 to 4.11 present the frequencies, mean value and standard deviation. In this

study, Likert Scales 1(Strongly Disagree) to 7 (Strongly Agree) was used to record the respondent's response.

4.3.3.1 Religiosity Factors – Religious Belief

Table 4.6 shows standard deviation, mean value and frequency rated for first religiosity factors which is religious belief. These measurements consist of five items. Each participant was asked to rate how religious belief influence themselves in intention to repurchase halal food products. The maximum mean score is 6.96. In this study, mean values are used to represent how the standard deviations appear in observed measurements.

Table 4.6
Religious Belief Descriptive Statistics

Items	Mean	Std. Deviation	N
Religious Belief			
1. Consumption of halal food is a form submission to Allah.	6.75	0.746	260
2. To purchase and consume halal food is every Muslim duty.	6.96	0.212	260
3. Purchasing halal food products can avoid "Syubhah" products	6.68	0.721	260
4. Consumption of halal food products obligatory for Muslims.	6.95	0.251	260
5. I avoid to consuming halal food products prohibited by religion.	4.87	2.592	260

4.3.3.2 Religiosity Factors – Subjective Norm

Table 4.7 shows standard deviation, mean value and frequency rated for second religiosity factors which is subjective norm. These measurements consist of five items. Each participant was asked to rate how subjective norm influence themselves in intention to repurchase halal food products. The maximum mean score is 6.85. In this study, mean values are used to represent how the standard deviations appear in observed measurements.

Table 4.7
Subjective Norm Descriptive Statistics

Items	Mean	Std. Deviation	N
Subjective Norm			
1. My parents will influence me to consume halal food products.	6.81	0.557	260
2. People who know me well feel that I should eat halal food products.	6.80	0.566	260
3. My friends feel I should eat halal food products.	6.85	0.450	260
4. Social media will influence me to consume halal food products.	6.40	1.003	260
5. My brothers/ sisters feel I should eat halal food products.	6.85	0.439	260

4.3.3.3 Religiosity Factors – Knowledge

Table 4.8 shows standard deviation, mean value and frequency rated for third religiosity factors which is knowledge. These measurements consist of five items. Each participant was asked to rate how knowledge influence themselves in intention to repurchase halal food products. The maximum mean score is 6.75. In this study, mean values are used to represent how the standard deviations appear in observed measurements.

Table 4.8
Knowledge Descriptive Statistics

Items	Mean	Std. Deviation	N
Knowledge			
1. I possess good knowledge of halal food products.	6.39	0.829	260
2. I understand the concepts of halal.	6.65	0.660	260
3. Consume halal foods products is part of my community practices.	6.75	0.584	260
4. I know how to differentiate between halal and non-halal food products.	6.63	0.682	260
5. I know the food products that prohibited by Islam.	6.72	0.591	260

4.3.3.4 Religiosity Factors – Social Responsiveness

Table 4.9 shows standard deviation, mean value and frequency rated for last religiosity factors which is social responsiveness. These measurements consist of five items. Each participant was asked to rate how social responsiveness influence themselves in intention to repurchase halal food products. The maximum mean score is 6.81. In this study, mean values is use to represent how the standard deviations appear in observed measurements.

Table 4.9
Social Responsiveness Descriptive Statistics

Items	Mean	Std. Deviation	N
Social Responsiveness			
1. I buy halal food products to improve Muslim socio – economic.	6.52	0.849	260
2. I buy halal food products to support my community.	6.58	0.803	260
3. I support halal food products producers that donate to charity.	6.71	0.638	260
4. I encourage my family and friends to consume halal food products.	6.81	0.521	260
5. I contribute halal food products to communal activity.	6.50	0.881	260

4.3.3.5 Self – Congruence

Table 4.10 shows standard deviation, mean value and frequency for rated of self-congruence of Muslim Gen Z in Klang Valley towards repurchasing back halal food products. These measurements consist of eight items. Each participant was asked to rate their self-congruence on how it reflects themselves in their intention to repurchase halal food products. The maximum mean score is 6.90. In this study, mean value is used to represent how the standard deviations appear in observed measurements.

Table 4.10
Self -Congruence Descriptive Statistics

Items	Mean	Std. Deviation	N
Self -congruence			
1. Consistent consumption of halal food products signifies myself as a Muslim.	6.69	0.660	260
2. As a Muslim, I would reflect on buying halal food products.	6.90	0.320	260
3. When I buy halal food products it suits my personality as a Muslim.	6.82	0.456	260
4. Buying halal food products shows me as a Muslim who follows religious belief when consuming foods	6.82	0.475	260
5. When I buy halal food products, I can show myself as a religious person.	6.42	1.023	260
6. Consuming halal food products can show me as a Muslim.	6.72	0.618	260
7. Buying halal food products reflects me as a Muslim.	6.72	0.605	260
8. Muslim consumers that similar to me will buy halal food products.	6.75	0.558	260

4.3.3.6 Repurchase Intention

Table 4.11 shows standard deviation, mean value and frequency for rated of repurchase intention of Muslim Gen Z in Klang Valley in buying halal food products. These measurements consist of seven items. Each participant was asked to rate their repurchase intention on buying back halal food products. The maximum mean score is 6.93. In this study, mean value is used to represent how the standard deviations appear in observed measurements.

Table 4.11
Repurchase Intention Descriptive Statistics

Items	Mean	Std. Deviation	N
Repurchase Intention			
1. I will continue buying halal food products.	6.93	0.261	260
2. I often to buy halal food products.	6.92	0.294	260
3. I am looking forward to buy halal food products again.	6.89	0.350	260
4. I am intending to recommend to my family to buy halal food products.	6.90	0.353	260

Items	Mean	Std. Deviation	N
5. I will always try to buy halal food products.	6.92	0.273	260
6. The likelihood I would repurchase halal food products is high.	6.90	0.320	260
7. I would prefer to repurchase halal food products than non-halal food products.	6.92	0.300	260

4.4 Section C: Structural Equation Modelling (SEM) Analysis

4.4.1 Analysis and Results of Measurement Model

The following part presents our study of the measurement model's data findings. Before performing structural model analysis, the researcher presented that the measurement model needs evaluation. Since the researcher uses the reflective measurement model here the analysis must come first before starting the structural model evaluations.

This section shows results from measuring the model analysis and highlights what the data demonstrates. At the previous Chapter the researcher explained that structural model evaluation starts with validating the measurement model. To analyse the structural model this research needs a reflective measurement model so the model must be evaluated first. Therefore, in this part will explain all the mentioning analysis above.

4.4.1.1 Assessment of Reflective Measurement Model

In this subsection, explore the analysis of measurement model. The measurement model analysis must occur before moving forward with the structure model testing. The analysis in the measurement model aims to identify:

i. The connection between each element that been measures.
ii. Analysis how different constructs connect to each other through correlations.

We tested the measurement model first to check if our data was suitable for analysis. The analysis shows there are no items missing from the current phase.

According to Hair et al. (2017), removing the indicators enhances the evaluation process for both convergent and discriminant validity through improved Average Variance Extracted (AVE) values. The researcher used 0.708 as the upper limit to find loadings at this point. The researcher uses Figure 4.1 to show their selected measurement model design. The following part shows the results from the measurement model study. These sections which are section 4.4.1.2 and section 4.4.1.3 examine how the evaluation of construct reliability moves into convergent validity then discriminant validity.

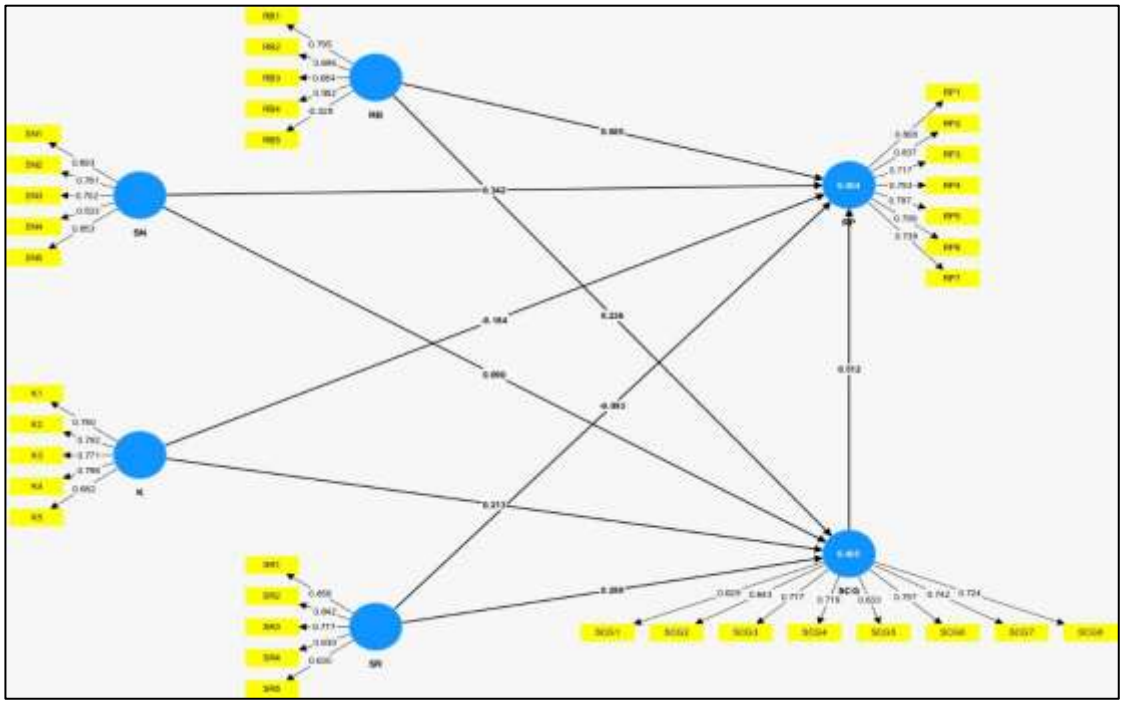


Figure 4.1 Measurement Model

4.4.1.2 Assessment of Construct and Convergent Validity

Firstly, need to evaluate the internal consistency of test items. Researchers previously have been long time used Cronbach's Alpha to test construct stability in studying relationships between observed testing results. Cronbach's Alpha assumes all indicators measures are show equal measurement reliability. The result required all indicators measuring a single concept to show equal relationships. Since Cronbach's alpha has its restrictions, it is recommend selecting a different way to test internal consistency reliability. Composite reliability can be use in determine how reliable each indicator works independently (Hair et al., 2014). Through PLS-SEM indicators have been use according to their individual reliability performance.

Convergent validity checks if indicators of one concept stand strongly connected to others measure by use the same construct (Hair et al., 2017). When examining a concept's relative measurements, the items need to show alignment in their shared patterns of variation. The validity test works only for reflective measurement systems. The study of reflective constructs depends on examining both indicator outer loadings and average variance extracted (AVE) when validating convergence.

Table 4.12 shows indicator loadings with composite reliability values and average variance extracted (AVE) figures for this study reflective components. The reliability analysis shows that for subjective norm, knowledge, social responsiveness and repurchase intention more than 0.5 and it means the component measurements achieved validity standards above 0.7 while also demonstrating average variances extracted (AVE) superior to 0.5 per the suggested criteria by Hair et al. (2014) but two AVE result is not more than 0.5 which are Religious Belief and Self-Congruence but still acceptable because more than 0.4 and the composite reliability (CR) value more than 0.6. This is supported by Ho et al. (2020) and Lam (2012), an AVE value exceeding 0.40 or approaching it, is acceptable if the composite reliability (CR) of the construct is satisfactory. In this study, the religious belief construct achieved composite reliability of 0.6 which meets the minimum reliability standard. Therefore, the data demonstrates that each construct meets reliability and convergent validity standards.

Table 4.12
Assessment of Measurement Model: Factor Loadings, CR and AVE

Construct	**Item**	**Cronbach Alpha**	**Composite Reliability (rho_a)**	**Composite Reliability (rho_c)**	**AVE**	**AVE ≥ 0.4**
Religious Belief	5	0.511	0.641	0.700	0.377 ~ 0.400	YES
Subjective Norm	5	0.776	0.818	0.848	0.533	YES
Knowledge	5	0.824	0.850	0.874	0.583	YES
Social Responsiveness	5	0.803	0.810	0.866	0.568	YES
Self-Congruence	8	0.854	0.858	0.887	0.497 ~ 0.500	YES
Repurchase Intention	7	0.896	0.897	0.918	0.616	YES

4.4.1.3 Assessment of Discriminant Validity

The ability of one factor to stand apart from other factors defines discriminant validity. The test result shows that the discriminant validity model concept is different from others model concept and covers separate aspects that cannot be cover by other model components. Henseler et al. (2015) introduced the Heterotrait-Monotrait ratio (HTMT) for correlation analysis. The test results from every simulation environment reveal HTMT shows high accuracy and reliability between two construct that have been measured. That's mean HTMT excellent in rate of specificity and sensitivity. The HTMT method shows real construct relationship measurement while using accurate measurement tools.

In Table 4.13, the Heterotrait-Monotrait (HTMT) criterion was used to establish discriminant validity. The approach according to Kline (2011) HTMT.85 and Gold et al. (2001) HTMT.90 and Henseler et al. (2015) HTMT $_{\text{Inference}}$ assesses validity based on Confidence Interval Bias maximum value. Desired values less than 1 were fixed in Table 4.13. The results show that discriminant validity exists in the research sample.

Table 4.13
Hetrotrait Monotrait (HTMT) Criterion

	Knowledge	**Religious Beliefs**	**Repurchase Intention**	**Self - Congruence**	**Subjective Norm**	**Social Responsiveness**
Knowledge						
Religious Beliefs	0.555					
Repurchase Intention	0.243	0.462				
Self - Congruence	0.563	0.640	0.626			
Subjective Norm	0.608	0.569	0.528	0.507		
Social Responsiveness	0.585	0.542	0.320	0.636	0.607	

4.5 Structural Model Assessment

The following section shows the assessment of the structural model design. The research structural model appears in Figure 4.2. According to Hair et al. (2014), this study implements their five-step procedure for modelling structural evaluation. Figure 4.2 showcases the five-step structural model assessment method as described in Hair et al. (2014).

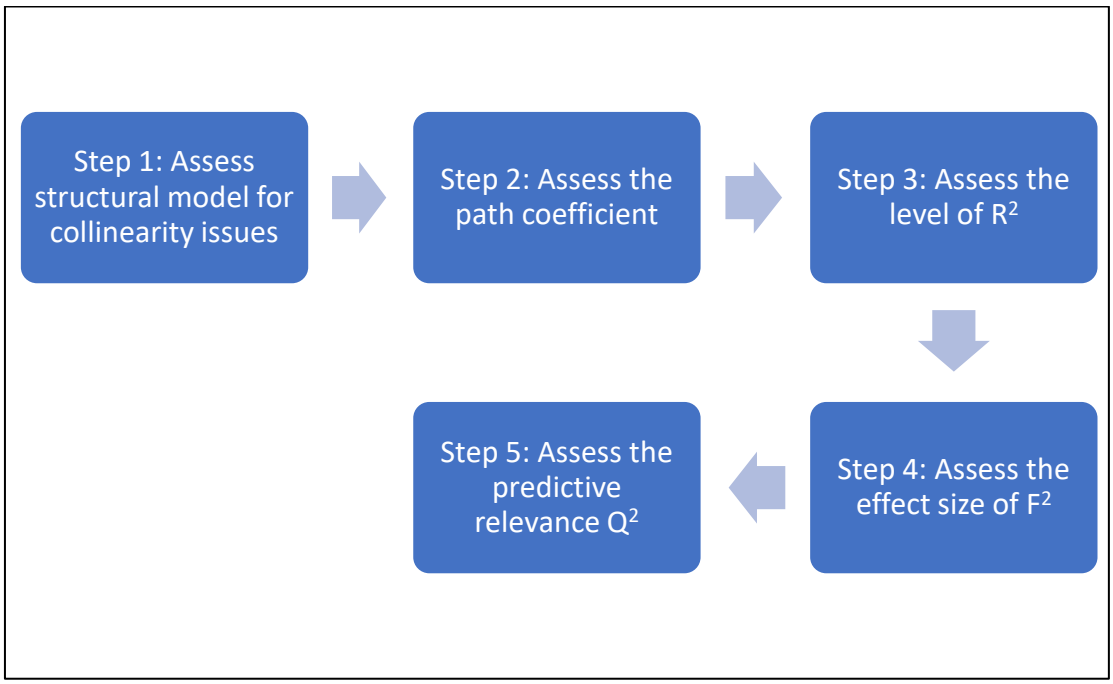


Figure 4.2 Five Steps Procedure for Structural Model Assessment

Source: A Primer Partial Least Squares Structural Equation Modelling (PLS – SEM) by Hair et al., 2014

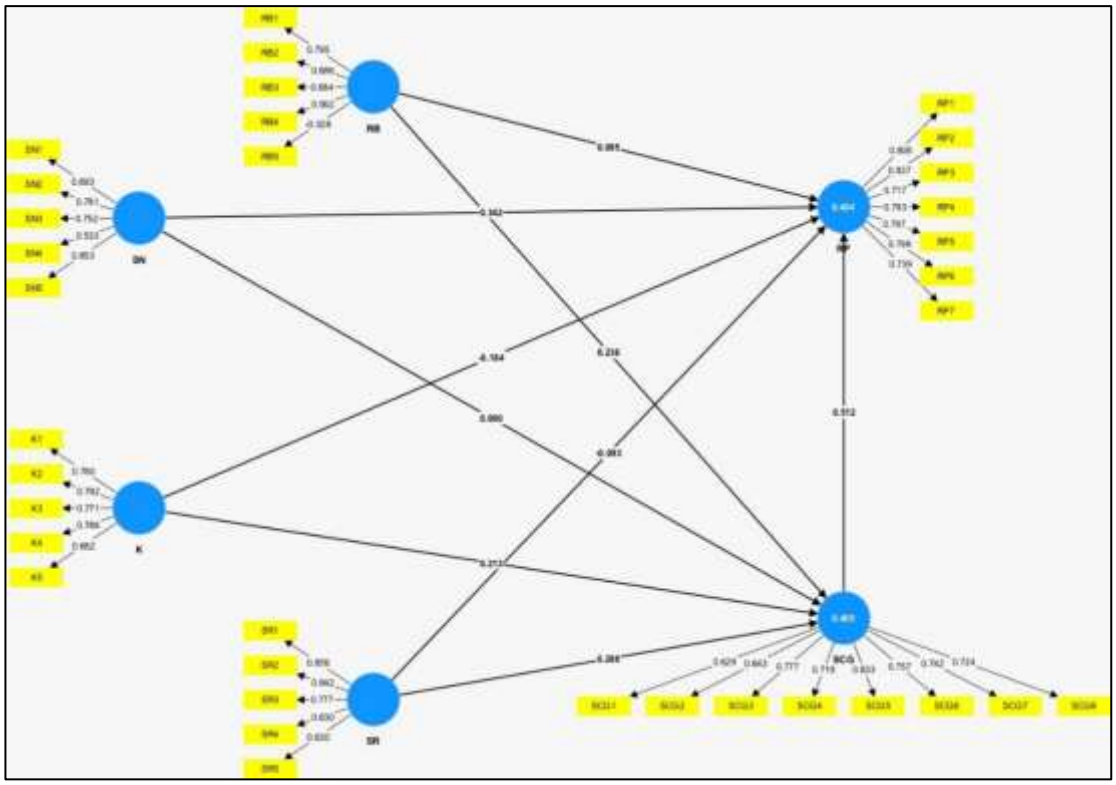


Figure 4.3 Structural Model

4.5.1 Step 1: Assess of Structural Model

The structural model evaluation requires verifying that no collinear problems exist. Individual analysis of predictor constructs sets must occur independently for every structural model component to confirm collinearity. The assessment outcomes of the collinearity study are shown in Table 4.14. The individual constructs' VIF scores remain under 3.3 which confirms there are no collinear relationships (Diamontopoulos & Siguaw, 2006).

Table 4.14
Collinearity Assessment Score

Direct Effect	VIF
H1: Religiosity Factors → Repurchase Intention	1.000
H2: Religious Belief → Repurchase Intention	1.415
H3: Subjective Norm → Repurchase Intention	1.525
H4: Knowledge → Repurchase Intention	1.631
H5: Social Responsiveness → Repurchase Intention	1.618

4.5.2 Step 2: Assess the path coefficient

The assessment of path coefficient aims to determine the relevance of proposed relationship between the constructs. The entire structural model comprises of six laten variables which are as below:

1. Religious Beliefs
2. Subjective Norm
3. Knowledge
4. Social Responsiveness
5. Self-Congruence
6. Repurchase Intention

Therefore, to measure the relationship between those variables, ten hypotheses were developed which are:

H_1: Muslim consumer religiosity factors have a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

H_2: Religious belief has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

H_3: Subjective norms have a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

H_4: Knowledge has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

H_5: Social responsiveness has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

H_6: Self-congruence moderates the relationship between Muslim Gen Z consumer religiosity factors and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between Muslim Gen Z consumer religiosity factors and Muslim Gen Z consumer repurchase intention will be stronger.

H_7: Self-congruence moderates the relationship between religious belief and Muslim Gen Z consumer repurchase intention towards halal food products in

Klang Valley is high and the relationship between religious belief and Muslim Gen Z consumer repurchase intention will be stronger.

H_8: Self–congruence moderates the relationship between subjective norm and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between subjective norm and Muslim Gen Z consumer repurchase intention will be stronger.

H_9: Self–congruence moderates the relationship between knowledge and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between knowledge and Muslim Gen Z consumer repurchase intention will be stronger.

H_{10}: Self–congruence moderates the relationship between social responsiveness and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between social responsiveness and Muslim Gen Z consumer repurchase intention will be stronger.

The analysis utilised PLS bootstrapping to extract significance assessments from t-statistics at every link stage. The results from the path coefficient analysis for proposed links appear in Table 4.15. The analysis through Hair et al. (2017) demonstrated that all direct hypothesis links achieved statistical significance if below a 0.05 p-value threshold. Therefore, the result shows from the Table 4.15, for the direct effect that only subjective norm have positive relationship with Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley and religiosity factors, religious beliefs, knowledge and social responsiveness do not have direct effect on Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

Lastly, in the result shows from Table 4.15 in term of moderating effect, shows that self-congruence moderate on the relationship between religiosity factors, knowledge and subjective norm and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley but not moderate on the relationship between religious beliefs and subjective norm and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

Table 4.15
Path – Coefficient Assessment

Hypothesis	Direct Effect	Std. Error	t - value	p - value	Results
H1	Religiosity Factors → Repurchase Intention	0.101	0.824	0.410	Not Supported
H2	Religious Belief → Repurchase Intention	0.020	0.462	0.644	Not Supported
H3	Subjective Norm → Repurchase Intention	0.060	3.182	0.002	Supported
H4	Knowledge → Repurchase Intention	0.036	1.836	0.067	Not Supported
H5	Social Responsiveness → Repurchase Intention	0.34	1.456	0.146	Not Supported
Hypothesis	Moderating Effect	Std. Error	t - value	p - value	Results
H6	Self-Congruence* Religiosity Factors → Repurchase Intention	0.088	5.206	0.000	Supported
H7	Self-Congruence* Religious Belief → Repurchase Intention	0.037	0.989	0.323	Not Supported
H8	Self-Congruence* Subjective Norm → Repurchase Intention	0.079	1.283	0.200	Not Supported
H9	Self-Congruence* Knowledge → Repurchase Intention	0.056	3.371	0.001	Supported
H10	Self-Congruence* Social Responsiveness → Repurchase Intention	0.062	4.444	0.000	Supported

4.5.3 Step 3: Assess the level of R^2 (Coefficient of Determination)

The R^2 (coefficient of determination) is evaluated during structural model examination in Step Three. The predictive capacity of a model depends on this coefficient which derives from correlating squared values of actual measurements with forecasted values of specific endogenous constructs. According to Hair et al. (2014, p. 198), R^2 functions as a coefficient of determination to show which proportion of endogenous construct variance results from related exogenous constructs.

The R^2 of 0.404 shown in Table 4.16 indicates that Muslim Gen Z consumers repurchase intention is influenced by religiosity factors, such as religious beliefs, subjective norms, knowledge, and social responsiveness, accounting for 40.4%. According to Cohen (1998), the relationship between religiosity factors (religious

beliefs, subjective norms, knowledge, and responsiveness) with Muslim Gen Z consumers repurchase intention is substantial.

4.5.4 Step 4: Assess the effect size of f^2

Furthermore, the next step is to assess the effect size of $f^{2.}$ This is because the R^2 value modification, which occurs when researchers remove an exogenous construct, can help determine this construct's major influence on endogenous constructs along with analysis of each endogenous construct's R^2 values. According to structural modelling practice, f^2 signifies the exogenous variable removal effect needed to determine any resultant changes in R^2 values.

The f^2 results in Table 4.16 show that all exogenous constructs, which are religiosity factors (0.006), religious belief (0.009), knowledge (0.035), and social responsiveness (0.009), have small effect size and only subjective norm (0.129) have medium effect size. It shows majority of exogenous construct have small effect size, that come to previous study by Hair et al. (2010) supporting it is difficult to get higher f^2 because it is depends on the model complexity and research area. The effect size usually small because the complexity of study model and current situation in several industries (Sullivan & Fein, 2012).

In summary, while the results show that the f^2 values of religiosity factors, religious belief, knowledge, and social responsiveness are small, efforts should be made to increase the impact of repurchase intention. It also focuses on developing subjective norm can lead to provide high impact to repurchase intention because from all the exogenous construct use in this study, subjective norm have higher effect size.

4.5.5 Step 5: Assess the predictive relevance Q^2

The last step of the structural model is assessing the predictive relevance Q^2. The evaluative power of researcher dependency on Stone-Geisser's Q^2 value to determine R^2 sizes used for predictive accuracy (Geisser, 1974; Stone, 1974). Through Q^2 values, model predictive power can be measured. The accuracy measurement of PLS-SEM requires this because it identifies predictive relationships between exogenous constructs and endogenous construct measurement which increases model reliability (Hair et al., 2017). After specifying reflective measurement models the blindfolding

method applies to both endogenous constructs and endogenous single-item constructs. A structural model with Q^2 values above zero indicates that predictive capabilities exist between exogenous constructs and endogenous constructs (Hair et al., 2014).

Table 4.16 shows that the Q^2 value is 0.487 for repurchase intention which is larger than 0. This means, the religiosity factors (religious beliefs, subjective norms, knowledge and social responsiveness) can predict the Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley. The amount of 0.487 for Q^2 considered as large predictive power (Hair et al., 2017). Thus, from the result it shows that the predictive is relevance and validity of this research model because the Q^2 value more than 0.

Table 4.16
Assessment of model quality

Hypothesis	Direct Effect	R^2	f^2	VIF	Q^2
H1	Religiosity Factors → Repurchase Intention	0.404	0.006	1.000	0.487
H2	Religious Belief → Repurchase Intention		0.009	1.415	
H3	Subjective Norm → Repurchase Intention		0.129	1.525	
H4	Knowledge → Repurchase Intention		0.035	1.631	
H5	Social Responsiveness → Repurchase Intention		0.009	1.618	

$R^2 \geq 0.26$ consider substantial (Cohen, 1998)
$f^2 \geq 0.35$ – substantial effect, 0.15 – medium effect, 0.02 small effect (Cohen. 1998)
$Q^2 > 0$ consider large (Hair et al., 2017)
$0.02 \leq Q^2 < 0.15$ weak predictive power
$0.15 \leq Q^2 < 0.35$ moderate predictive power
$Q^2 \geq 0.35$ strong predictive power

4.6 Asses the Moderating Effect of Self – Congruence

Moderating effect occurs when the relationship between independent variables (X) and dependent variables (Y) affecting by moderator value (Z) (Dawson, 2014). This can be explained in Figure 4.4 below and the moderator variables that use in this study is self–congruence.

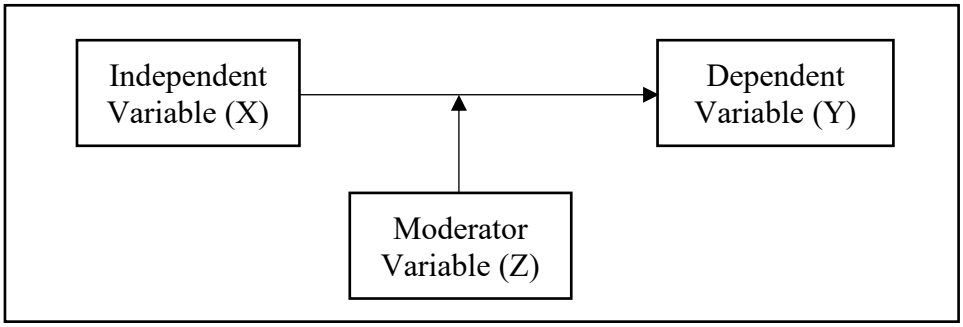


Figure 4.4 Moderating Variable Illustration

Therefore, in this section, explained regarding the moderating effects of self-congruence. The hypotheses created to evaluate the moderating effect of self–congruence are as below:

H_6: Self–congruence moderates the relationship between Muslim Gen Z consumer religiosity factors and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between Muslim Gen Z consumer religiosity factors and Muslim Gen Z consumer repurchase intention will be stronger.

H_7: Self–congruence moderates the relationship between religious belief and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between religious belief and Muslim Gen Z consumer repurchase intention will be stronger.

H_8: Self–congruence moderates the relationship between subjective norm and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between subjective norm and Muslim Gen Z consumer repurchase intention will be stronger.

H_9: Self–congruence moderates the relationship between knowledge and Muslim Gen Z consumer repurchase intention towards halal food products in Klang

Valley is high and the relationship between knowledge and Muslim Gen Z consumer repurchase intention will be stronger.

H_{10}: Self–congruence moderates the relationship between social responsiveness and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between social responsiveness and Muslim Gen Z consumer repurchase intention will be stronger.

Table 4.17 shows the moderating effect of self-congruence on the relationship between religiosity factors, religious belief, subjective norm, knowledge and social responsiveness and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley as denoted by H6, H7, H8, H9, and H10. The results denote that H6, H9, and H10 are supported while H7 and H8 are not supported. It means that self-congruence moderates the relationship between religiosity factors, knowledge, and social responsiveness with Muslim Gen Z consumers repurchase intention towards halal food products in Klang Valley, but not the relationship between religious belief and subjective norm with Muslim Gen Z consumers repurchase intention towards halal food products in Klang Valley.

Table 4.17
Moderating effect of Self – Congruence Assessment

Hypotheses	Relationship	Standard Error	T - Statistics	P - Value	Result
H6	Self-Congruence* Religiosity Factors → Repurchase Intention	0.088	5.206	0.000	Supported
H7	Self-Congruence* Religious Belief → Repurchase Intention	0.037	0.989	0.323	Not Supported
H8	Self-Congruence* Subjective Norm → Repurchase Intention	0.079	1.283	0.200	Not Supported
H9	Self-Congruence* Knowledge → Repurchase Intention	0.056	3.371	0.001	Supported
H10	Self-Congruence* Social Responsiveness → Repurchase Intention	0.062	4.444	0.000	Supported

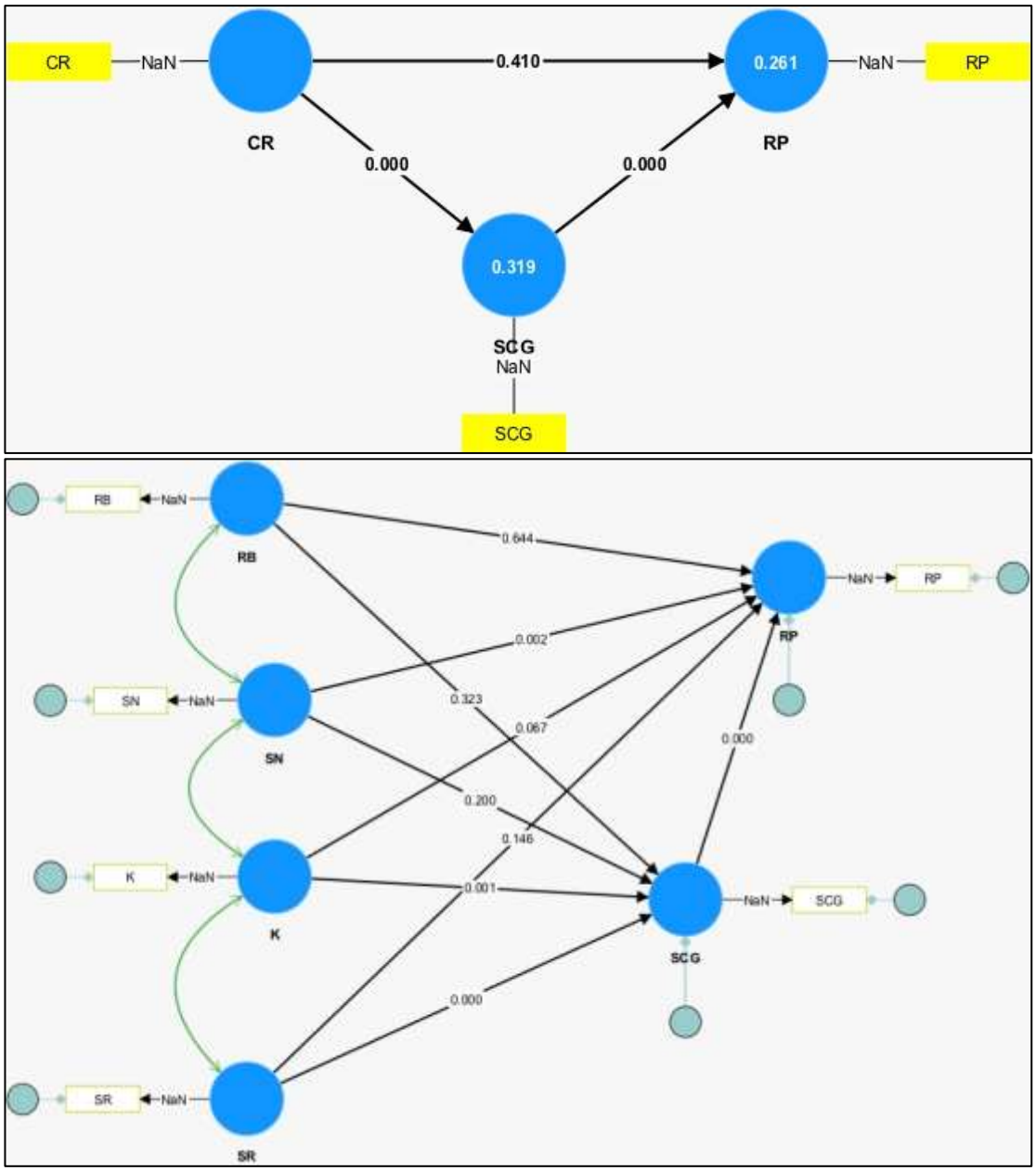


Figure 4.5 Moderating effects of self – congruence on the relationship between religiosity and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley area

4.7 Predictive Model Assessment

PLSpredict represents a holdout sample-based technique (Galit Shmueli et al., 2019) and stands as a prediction method, which gives both item and construct assessments at the case level. For estimating model, it bases predictive assessments on independent training principles to acquire model parameters and evaluate prediction strengths, training, and holdout samples.

Model predictive power can be measured by comparing actual and predicted data values, which display only a slight divergence in projected out-of-sample case values. A significant mismatch exists between actual values and predicted out-of-sample results. The model exhibits low predictive capacity when examined with out-of-sample case value differences.

Table 4.18
PLSpredict Result

Construct	Items	PLS - RMSE	PLSMAE	Q^2_predict	LM - RMSE	LM - MAE	Predict Power
Repurchase Intention	RP1	0.251	0.122	0.078	0.257	0.141	High
	RP2	0.279	0.128	0.107	0.295	0.151	High
	RP3	0.325	0.172	0.143	0.345	0.187	High
	RP4	0.337	0.168	0.092	0.342	0.180	High
	RP5	0.252	0.128	0.151	0.268	0.142	High
	RP6	0.304	0.156	0.105	0.315	0.174	High
	RP7	0.287	0.133	0.088	0.303	0.152	High
Self - Congruence	SCG1	0.603	0.378	0.171	0.649	0.400	High
	SCG2	0.307	0.155	0.089	0.322	0.171	High
	SCG3	0.415	0.232	0.179	0.434	0.255	High
	SCG4	0.436	0.248	0.165	0.455	0.275	High
	SCG5	0.930	0.658	0.178	0.975	0.648	High
	SCG6	0.567	0.353	0.164	0.634	0.399	High
	SCG7	0.559	0.363	0.152	0.608	0.397	High
	SCG8	0.489	0.311	0.237	0.505	0.306	High

4.8 Overall Hypotheses Result

The hypothesis outcomes of this study are explained in Table 4.19. The relationship of the variables was evaluated based on path analysis (direct effect) findings/results and the moderating effect was tested via interaction term.

Table 4.19
Hypotheses Assessment Summary

Hypotheses	t - value	p - value	Results
H_1- Muslim consumer religiosity factors have a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.	0.824	0.410	Not Supported
H_2 - Religious belief has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.	0.462	0.644	Not Supported
H_3 – Subjective norms have a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.	3.182	0.002	Supported
H_4 – Knowledge has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.	1.836	0.067	Not Supported
H_5 – Social responsiveness has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.	1.456	0.146	Not Supported
H_6: Self–congruence moderates the relationship between Muslim Gen Z consumer religiosity factors and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between Muslim Gen Z consumer religiosity factors and Muslim Gen Z consumer repurchase intention will be stronger.	5.206	0.000	Supported
H_7: Self–congruence moderates the relationship between religious belief and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between religious belief and Muslim Gen Z consumer repurchase intention will be stronger.	0.989	0.323	Not Supported
H_8: Self–congruence moderates the relationship between subjective norm and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between subjective norm and Muslim Gen Z consumer repurchase intention will be stronger.	1.283	0.200	Not Supported
H_9: Self–congruence moderates the relationship between knowledge and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between knowledge and Muslim Gen Z consumer repurchase intention will be stronger.	3.371	0.001	Supported

Hypotheses	t - value	p - value	Results
H_{10}: Self–congruence moderates the relationship between social responsiveness and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between social responsiveness and Muslim Gen Z consumer repurchase intention will be stronger.	4.444	0.000	Supported

4.9 Chapter Summary

This chapter encompasses discussions on data analysis techniques used in this study and the corresponding findings of the analysis. At the beginning of analysis, this chapter details the entire research methodology before discussing data readiness processes required in the research examination of proper data entry. The first part in Section A discusses about preliminary data screening. Data cleaning protects the creation of a high-quality dataset, which maintains low error levels. Further research was conducted to identify potential multivariate outliers within the dataset. Researchers identified multivariate outliers by implementing regression metrics within SPSS version 26.

The second part of Section A discusses the data variables of this study, which include independent variables, moderating variables, and dependent variables. The independent variables are religiosity factors which include religious belief (RB), subjective norm (SN), knowledge (K) and social responsiveness (SR). The moderating variable of this study is self-congruence (SRG) and the independent variable is repurchase intention (RP). The response rate of respondents is also discussed in this section.

Furthermore, a common method bias analysis is conducted, which describes variations emerging from measurement methods instead of construct dimensions. The factor analysis produced no distinguishing general factors so the sample data remains free from methodological bias.

Then, in Section B includes the detailed of statistical information about respondents. The information presented regarding respondents in gender terms and by age while capturing marital status data alongside race together with education levels and occupation sector and monthly earnings and their consume of halal certification foods product. The section also analyses descriptive statistical data for all examined concepts.

In Section C, moved into its second stage through implementation of the two-stage SEM through analyses of composite reliability along with convergent validity and discriminant validity. The next part addresses formative measurement, discriminant validity, and the importance and relevance of the outer weights of formative constructs before to start discuss on assessment of structural model.

The assessment of structural model be discussed by using five steps, which are assessment on structural model of collinearity issue in first step follow with assess the path coefficient in second step, assess the R^2 level in step three, assess the effect size f^2 in fourth step and last step is assess the predictive relevance Q^2.

Therefore, the discussion of the hypothesis in this study shows that H3, H6, H9 and H10 are supported, and H1, H2, H4, H5, H7 and H8 are not supported based on path coefficient assessment. From the assessment of coefficient of determination (R^2), the result shows that the independent variables could explain more than 30% of the dependent variable. It shows majority of exogenous constructs have a small effect size to medium effect size of the f^2. Regarding the Q^2 of assessment predictive relevance, the results show that predictive is relevance and validity of this research model because the Q^2 value is more than 0.

The moderating effect of self-congruence was tested and shows that it moderates the relationship between religiosity factors, knowledge and social responsiveness, but does not moderate the relationship between religious belief and subjective norm with Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley. Finally, the last part summarises the overall hypothesis testing results, which will be discussed in Chapter 5.

CHAPTER 5
DISCUSSIONS, RECOMMENDATION AND CONCLUSION

5.1 Preamble

This study investigates how self-congruence functions as a moderator towards the relationship between religiosity factors, such as religious beliefs, subjective norm, knowledge, and social responsiveness, with Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley. Statistical analyses were used to analyse the data systematically. The empirical results are tabulated and presented in Chapter Four. The findings offer theoretical and practical implications for relevant stakeholders, including policymakers, government agencies, academicians, and marketers. This is followed by an assessment of its limitations and several recommendations for future research.

5.2 Research Overview

The main objective of this study is understanding the moderating effect of self–congruence on the relationship between religiosity factors and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley. This study is underpinned by three main theories: the Self–Congruence Theory, Theory of Islamic Consumer Behaviour (TiCB), and Theory of Planned Behaviour (TPB).

Theory of Islamic Consumer Behaviour (TiCB) has gained increasing popularity in academic investigations across multiple studies. Researchers focus on Muslim behaviour factors alongside Islamic principles to understand consumer behaviour because of this reason. The research conducted by Amin et al. (2014) demonstrates how TiCB serves as an assessment model to determine consumer mortgage preferences. TiCB is as a foundational model for various Islamic financial studies involving home financing (Amin, 2020), Islamic banking (Ayyub et al., 2020), and Islamic online purchasing (Putri et al., 2022). Research by Souiden & Jabeur (2015) demonstrates that analysing consumer behaviour requires the integration of Islamic values, which considers both levels of religiosity and Islamic beliefs together with ethical standards that affect consumer choices.

Expanding on this evidence, Shaari and Arifin (2009) reveals that the Muslim consumers tend to engage in consistent repurchasing when the products under consideration respond to their demands in accordance to their religious and moral aspect. Their results show that they have found positive effects of perceived Islamic compliance on consumer satisfaction and loyalty and consequently repurchase intention. In this line, it is confirmed by Salleh et al. (2024) that Islamic branding and the alignment of its values with the principles of TiCB enhance consumer confidence and encourage the repeat purchase of good build upon the halal-certified principles.

Most recently, Rachman & Amarullah (2024) incorporated TiCB in their research and looked into the repurchase intention of halal food in Malaysia. They found that religiosity and halal integrity had a tremendous effect on the repurchasing behaviour of consumers. Their results provide evidence to the idea that the repeat purchase behaviour of Muslim consumers is not determined on the basis of quality or price alone, but congruence with Islamic values, which is exactly what TiCB is based on in terms of conceptualisation.

Research employing TiCB has established critical factors in understanding Muslim consumer behaviour yet lacks analysis of Muslim consumer behaviour religiosity perspectives. Therefore, the present study utilises Theory of Islamic Consumer Behaviour (TiCB) to explore Gen Z Muslim consumer religiosity towards repurchase intention of Halal food products.

Next, the Theory of Planned Behaviour (TPB) stands as one of the leading influential theories to explain human behaviours across diverse settings. The model shows extensive use in making predictions about behavioural changes for both technology adoption and consumer purchasing conduct (Steinmetz et al., 2016).

This study focuses on consumer buying decisions for products or services. The study centres its attention on consumers who intend to purchase again. Theory of Planned Behaviour serves to evaluate consumer behaviour regarding their halal food product repurchase decisions. This is supported by Miao et al. (2021) who implemented the Theory of Planned Behaviour for understanding consumer repurchase intention according to their previous research.

Self-Congruence Theory represents a well-researched topic in consumer behaviour studies while literature reveals expanding evidence about its value for Muslim consumer behaviour analysis. Research shows that consumer choices depend on psychological matching between product ownership image and personal self, which

combines real-life values with idealised standards and social-based impressions (Mandal, 2020). The outcome of this comparison establishes powerful self-congruence because the product image matches the user image, which reflects the consumer's ideal self-image leading to enhanced positive affect and brand attitudes and behavioural intentions (Malär et al., 2011; Yu et al., 2020).

Therefore, this study aims to investigate whether self-congruence moderates the relationship between religiosity factors and Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

The objectives of this research as below:

RO1: To determine the relationship between Muslim consumer religiosity and Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

RO2: To analyse the relationship between religious belief and Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

RO3: To study the relationship between subjective norm and Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

RO4: To study the relationship between knowledge and Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

RO5: To analyse the relationship between social responsiveness and Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

RO6: To determine the moderating effect of self–congruence on the relationship between Muslim consumer religiosity and Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

RO7: To determine the moderating effect of self–congruence on the relationship between religious belief and Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

RO8: To determine the moderating effect of self–congruence on the relationship between subjective norm and Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

RO9: To determine the moderating effect of self–congruence on the relationship between knowledge and Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

RO10: To determine the moderating effect of self–congruence on the relationship between social responsiveness and Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

5.3 Discussions of The Findings

This study investigated the research objectives and questions outlined in Chapter 1. This study examines the main findings in Chapter 4. The researcher explores the following section to discuss the various hypotheses. The study tested each hypothesis to determine whether it was supported or rejected. The evaluation of the hypothesised structural model through estimation showed that four (4) relationships were statistically significant but six (6) relationships did not reach the significance level. The following subsection elaborates on the findings regarding directional relationships.

Table 5.1
Summary of hypotheses and relationship result

Hypotheses	Results
H_1- Muslim consumer religiosity factors have a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.	Not Supported
H_2 . Religious belief has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.	Not Supported
H_3 – Subjective norms have a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.	Supported
H_4 – Knowledge has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.	Not Supported
H_5 – Social responsiveness has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.	Not Supported
H_6: Self–congruence moderates the relationship between Muslim Gen Z consumer religiosity factors and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between Muslim Gen Z consumer religiosity factors and Muslim Gen Z consumer repurchase intention will be stronger.	Supported
H_7: Self–congruence moderates the relationship between religious belief and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between religious belief and Muslim Gen Z consumer repurchase intention will be stronger.	Not Supported
H_8: Self–congruence moderates the relationship between subjective norm and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between subjective norm and Muslim Gen Z consumer repurchase intention will be stronger.	Not Supported

Hypotheses	Results
H_9: Self–congruence moderates the relationship between knowledge and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between knowledge and Muslim Gen Z consumer repurchase intention will be stronger.	Supported
H_{10}: Self–congruence moderates the relationship between social responsiveness and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley is high and the relationship between social responsiveness and Muslim Gen Z consumer repurchase intention will be stronger.	Supported

5.3.1 Religiosity and Repurchase Intention

H_1: Religiosity factors have a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

The results of Hypothesis 1 (H_1) stated that Muslim Gen Z consumers in Klang Valley's repurchase intention for halal food products is largely affected by religious belief, subjective norm, knowledge and social responsiveness. The results from the analysis gave a t-value of 0.824 and a p-value of 0.410, which means that the difference is not statistically significant. This means that Hypothesis 1 is not supported, since the group's religiosity factors do not have a strong effect on the Muslim Gen Z consumer repurchase intentions towards halal food products in Klang Valley.

Within the literature, it is agreed that religiosity as a construct plays a central role in determining the purchasing journey of Muslim consumers, especially concerning halal food products. Empirical studies have always shown that religious beliefs, cultural background, and religious education were key factors in the consumption of halal products during initial purchase and repeat purchases (Alam & Sayuti, 2011). The findings of this study, however, conclude that there is no significant relationship between religiosity and repurchase intentions by the Muslim consumers of Generation Z, hence inferring that there is indeed a measurable difference in behavioural acts by this generation.

One reasonable reason which contributes to this deviation is the gradual normalisation and institutionalisation of the halal standards in Malaysia. Halal systems of certification have grown significantly and the inspection by the authorities deemed reliable has become commonplace, providing the background in which the halal compliance is extraneous rather than a distinguishing feature (Bonne & Verbeke, 2008). At the consumer level in major urban areas, including the Klang Valley, an

advertisement or a label suggesting the halal status, is merely a reminder about safety as a minimum requirement, but concerns of convenience, peer recommendations and user-generated review, aspects of digital brands experiences, and perceived value, have all become essential factors of deciding whether they repurchase a product.

This change is also contextualised by technological integration and internet business. The studies have shown that the modern Muslim Gen Z consumers have been affected by the logic of utility, societal influences, and social media connectivity to the point that the aspect of religion plays a single part in a broader decision-making pool. Wilson and Liu (2010) present the examples that among such consumers, religion is still relevant but can be explained in an interaction with utilitarianism, brand trust, and social identity to assess repurchase decisions. Based on this, it cannot be said that religiosity always lead to repetitive purchasing behaviour as a form of strong motivation to buy halal food.

The findings support the discussion provided by Awan et al. (2015) who state that religiosity is relevant when considering a strong influence on trial purchases but, with the passage of time, a higher reliance on experiential and functional rewards than on abstract religious conventions in terms of loyalty. Similarly to what Aisyah (2016) suggests, although religiosity puts its significant pressure on the purchase of halal cosmetics, peer pressure and the changes in the cohort contributed to a perceived decreased importance of religion in the life of younger Muslims.

These trends are confirmed in Kaur et al. (2024) who note that in the case of Muslim Gen Z consumers, social media coverage, aesthetics and convenience often override religious intentions in influencing repurchase behaviour. The rationale for the raised relates to the fact that, even though being religious may veer towards socially acceptable behaviour, it not necessarily imply habitual or repeated market involvement.

The outcomes of the effect of religiosity could also be mediated by variations in contextual confidence. Shamsuddin & Yusof (2020) imply that religiosity is especially important when consumers dare not rely on institutional control or awareness of the concept of halal. The very loose and overall broad nature of the halal regulation in highly connected urban areas like the Klang Valley may be the catalyst behind such confidence in the institutional-based trust or service as the sole factor in its safeguarding, rather than leaving its adherence to personal religious belief in the repurchasing of the products or services.

This is complicated by the dynamic of competition in the market. Rahman et al. (2015) argue that spiritual values are more likely to influence attitudes of consumers than their practices and, even when the bulk of products are assumed to follow halal standards, the trend is intensified. Taste, affordability, familiarity, and availability are therefore the key factors when it comes to measuring alternatives in repurchasing.

Since the correlation between religiosity and repurchase intention is low, it may be assumed that the current Gen Z of Muslim consumers do not rely only on religion to make decisions about repurchasing halal foods products. Having grown up in the era of the internet and globalized lifestyles, the current Gen Z is expected to behave differently than other generations. Such a result differs from the results provided by previous studies on the behaviour of halal consumers.

To summary, the decreased influence of religiosity on the repurchase intention of Muslim Gen Z consumers means a shifting of priorities and situational drivers of consumer loyalty instead of declining importance of religiosity. While all previous studies focused on the role of religiosity in the formation of halal purchase intentions, the results obtained in the current study demonstrate that identity matching, social influence, and lifestyle compatibility are becoming more influential for halal repurchase intentions of young Muslims. Future studies and policymaking should take into account these subtle behavioural changes so that halal consumerism can remain resilient, flexible, and value-based.

5.3.2 Religious Belief and Repurchase Intention

H_2: Religious belief has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

The results of Hypothesis 2 (H_2) focus on how Muslim Gen Z consumers in Klang Valley relate their religious beliefs to their decision to buy halal food products again. This study found no support or significant for the hypothesis because the t-value equalled 0.462 and the p-value equalled 0.644, which demonstrates religious belief lacks significance in influencing repurchase intention. This means, the internalised values and understanding of Islamic teachings along with religious obligations that guide how religious consumers choose their food constitute religious belief in this study.

Gradations of religious commitment fail to establish obvious connections between buying halal products among members of Gen Z.

This is because the shifting religious practices of younger people explain why this relationship becomes less predictable since they tend to follow spiritual faith while excluding traditional religious rules while making consumer choices. The movement of Gen Z Muslims towards blending religious principles with modern life practices could weaken the relationship between faith and specific actions, including consumer repetition rates (Wilson & Liu, 2011).

Furthermore, recent empirical studies point out to a significant change in the purchasing behaviour of the Muslim Gen Z consumer in Malaysia, especially regarding the repurchase intention of halal food products. Though religious knowledge has not deteriorated much among this generation, their actual purchasing behaviour seems to be being increasingly influenced by their non-religiosity. According to Abdullah (2023), religious beliefs are not the only driving factor of repurchases, the authors observed that Gen Z consumers are highly educated about the necessity of halal diet plans, peer influence, online marketing techniques, and brand reputation are the primary factors that influence repeat purchases.

Moreover, the stable results are reflected in the study by Md Taib et al. (2022), which shows that now, instead of religious obligations among Gen Z, attitudinal and normative beliefs (particularly those based within family and peer environments) prove to be the key factors that define consumption behaviour. This change is a reorganisation of factors that affect the consumption of halal food where social signals and lifestyle factors have been repositioned to precede religious authority and seen as a continuation of a generational trend that involves evermore dependent use of digital connectivity and social affirmation in daily decision making

These patterns of behaviour align with the Theory of Planned Behaviour (TPB) presented by Ajzen (2020) according to which the intention to behave is determined by the attitude concerning the behaviour, subjective norms, and the sense of behavioural control. Although religious beliefs are used in determining attitudes, they do not automatically convert into a behaviour intention, unless there is social approval (subjective norms) and perceived ease in engaging in action. As such, even though Muslim Gen Z consumers stick to religious values, these values are not enough to create a reliable repurchase intention without the approval of their peers or convenience in their product.

This argument is further backed by the insignificant effect of Hypothesis 2 (H2) during the study. The search result implies that, although religiosity is intellectually recognised, it does not significantly influence the repurchase intention amongst urban Gen Z Muslims in Klang Valley. Personal preference, convenience factor and social influence are variables that apply an increased level of influence in repeated purchasing decisions. These findings are divergent to previous studies conducted by Bonne et al. (2007) and Alam & Sayuti (2011), which assumed that the main predictor of halal food purchase behaviour was religious belief among Muslim consumers.

Besides that, a generational difference is more apparent when compared with Aisyah (2016) who reported that more mature or more religious Muslim consumers, especially in Indonesia, are very dependent on religious decisions when making purchasing decisions for example based on the fatwas and religious leaders. The younger shoppers like Muslim Gen Z, in their turn, place less emphasis on such authorities, they focus more on the functional features of products like taste, quality, affordability, and accessibility along with digital interactions.

These results support modern research studies that examine the changing value systems of the young Muslims. According to Abdullah (2023) and Md Taib et al. (2022), religious belief is still in the interpersonal context, but consumers are becoming increasingly divided into psychological and social constructs, such as self-congruency, brand-perception, and the dynamics of social media. Gen Z Muslim consumers tend to express religious values by adopting ethical consumerism and their social responsibilities in the digital environment, which constitutes a more personal and practical outlook when viewing religious consumption.

In summary, religiosity remains a desirable aspect of identity for Muslim Gen Z consumers; however, it is not the only factor influencing their repurchase intention of halal food products. This paradigm change requires going beyond the two-dimensional representation of young consumer behaviour through the incorporation of faith, functionality, and social control in the deductions of future consumption trends of halal goods.

5.3.3 Subjective Norm and Repurchase Intention

H_3: Subjective norm has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

This section explores the relationship between subjective norms and the repurchase intention of Muslim Gen Z consumers who buy halal food products in Klang Valley according to Hypothesis 3 (H_3). The research statistics show that subjective norms strongly influence repurchase intentions since the results show a significant positive correlation between these variables that the t-value is 3.182 and p-value is 0.002. This means, social influence possesses a substantial influence on how consumers decide about halal food consumption.

The research findings show that Muslim Gen Z consumers base their intention to repurchase halal food products on their perceived social expectations. Consumer behaviour is shaped by subjective norms since they represent the impacts of family alongside peers and religious leaders and societal influences. The research findings match previous studies done by Ajzen (2020) that use Theory of Planned Behaviour (TPB) and Lada et al. (2009) that use Theory of Reason Action (TRA) that use to demonstrate how social references affect buying decisions. The results presented in this study demonstrate Muslim Gen Z consumers heavily depend on their surrounding environment to determine their decisions about halal food purchases. The decision-making process of Muslim Gen Z consumers might primarily depend on the collectivist cultural perspective since peer expectations and societal rules heavily impact their choices. The buying habits of young Muslim consumers are powerfully influenced by their friends and family members when it comes to following religious beliefs and making ethically responsible purchases (Salmah & Shikur, 2023).

Research by Aisyah (2016) and Wilson & Liu (2011) demonstrated that religious leaders along with community expectations impact halal purchasing behaviours, thus supporting results from this study. Gen Z customers who heavily engage with digital platforms experience social influence patterns by participating in social media discussions and using digital religious forums and by assessing recommendations from Internet influencers. Recent studies by Md Taib et al. (2022) demonstrate how digital influence dominates the process of how younger consumers choose their halal food through online peer networks and social community interactions.

This study aligns with Bonne et al. (2007) who discovered Muslim consumers need external approval from their community before they decide to purchase anything. Muslim collectivistic communities base their repurchase intention decisions on mutual values and social expectations. Results indicate that commitment to buying halal food grows stronger due to social pressure that mainly comes from family members and religious figures, which makes subjective norms essential for determining consumer behaviour. A consensus of research papers shows that subjective norms drive customers to decide what halal food products they buy.

The comparison with previous study shows that consumers need external approval and trusted opinion before selecting halal products in their purchase decisions (Bonne et al., 2007; Wilson & Liu, 2011). The results suggest that Muslim Gen Z purchasers evaluate halal food product repurchases primarily based on the social cues and communal expectations that they receive.

Previous studies investigated Muslim consumers but this research adds value through its focus on the Gen Z generation. Gen Z consumers exhibit heightened digital connectivity compared to older generations because of which social influence achieves stronger amplification on their behaviour. The combination of social media endorsements with religious content and peer discussion strengthens how subjective norms impact their buying decisions. According to Salmah & Shikur (2023), digital communities strongly influence how young consumers make halal purchasing decisions.

This is also supported by Alam & Sayuti (2011) and Lada et al. (2009) who confirmed that subjective norms produce substantial predictive power in the field of halal consumption behaviours. Analogous to the current research results, Muslim consumers heavily depend on peer recommendations and religious instruction in addition to social validation to make their purchasing decisions.

Lastly, Bonne & Verbeke (2008) found that Muslim consumers in Belgium strongly follow social norms to choose their halal meat products. According to Md Taib et al. (2022), the influence of religion and family members on purchasing decisions remains prominent throughout Malaysia. This study verifies that Gen Z consumers maintain social influences as a primary factor in their halal consumption, which establishes cross-cultural norm consistency.

The importance of subjective norm means that social influences continue to play an important role among the Gen Z Muslim consumers in Klang Valley. This supports

the Theory of Planned Behaviour that suggests that the behavioural intentions are driven by the approval of relevant referent groups like peers, family, and social groupings. The Gen Z Muslim consumers interact quite well within the social media environment, thus making them susceptible to social influence as well as consumption trends on the internet. Therefore, the intentions to buy halal products will be stronger due to social influences.

In summary, the results of the current research would provide empirical evidence to support the hypothesis that the subjective norms have a significant and dominant effect on the repurchase intentions of halal food among Muslim Gen Z consumers in the Klang Valley. The strong influence of the essentially collectivist cultural environment and broad levels of religious socialisation that Muslim Gen Z people endure also stresses the behavioural salience of fitting into communal and societal norms.

5.3.4 Knowledge and Repurchase Intention

H_4: Knowledge has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

Knowledge has a positive influence on the repurchase intentions of halal food products by Muslim Gen Z consumers in Klang Valley based on Hypothesis 4 (H_4). However, the research data showed a t-value of 1.836 together with a p-value of 0.067 that exceeds the 0.05 threshold for significance. Thus, the statistical results from this study rejected Hypothesis 4 because knowledge lacks a meaningful statistical effect on halal food repurchase intention among Muslim Gen Z in Klang Valley.

The current study shows that, although variables based on knowledge are essential in identifying halal concepts, the variables prove to have little impact on the repurchase intentions of Muslim Gen Z consumers in Klang Valley. Test conducted in a statistical form implies that the relationship that exists between halal knowledge and repurchase intention is not significant since the t-value falls below the traditional value of 1.96 and the p-value is greater than 0.05. Such results indicate that consumers are likely to gather sufficient halal information and fail to take part in recurrent buying.

It is hypothesised that Muslim Gen Z consumers can be characterised as surface-level halal literacy by merely advising the consumer on the first steps and not on the

perspectives on long-term successful brand loyalty and buying issues. It can be seen that brand trust, peer influence, and the ease of purchase seem to have more authority in shaping their repeat purchase choices. This fact concurs with the Theory of Planned Behaviour (TPB) advanced by Ajzen (2020), stating that mere knowledge or belief systems could not project behaviours without the presence of great attitudes, normative pressure, or perceived behavioural control.

There is also the variable of digital media. Gen Z consumers being the digital natives are particularly subject to halal information via social media and other online media; however, this does not guarantee their consistent behaviour in this regard. According to Supriani et al. (2025), there is much access to information, but the impacts of attachment, lifestyle relatedness, and peer acceptance are stronger than can be induced by informational awareness. Affective and social reinforcements are therefore essential along with knowledge acquisition when it comes to repurchase intent.

Moreover, Rahman et al. (2020) argued that Malaysian Muslim young people possess significant knowledge of halal but their behaviours as consumers are mostly controlled by social approval and brand image. Knowledge, in that case, acts like a producer of halal consciousness, but not an ultimate driving force of the same second purchase. Equally, Nasution and Rossanty (2022) conclude that interaction between halal knowledge and both brand perception and product quality is synergistic in decision-making, which means that it does not act as an independent determinant.

The previous studies produce conflicting information on the role of knowledge in determining the halal food behaviour. The findings of Bonne et al. (2007) in France indicated that halal knowledge has a greater influence to less and older consumers, and it means that demographic and contextual variables modulate the strength of its effect. On the contrary Aisyah (2016) demonstrates that Halal knowledge promotes trust in certification plans but reaches the conclusion that knowledge is better employed in the initiation of the use of the product than in habitual behaviour. According to Kuntum (2025), halal knowledge positively affects the positive attitude towards a halal product among university students, except on the repurchase intention, which is influenced by halal knowledge solely through the mediating variables (trust-based satisfaction).

According to Alam & Sayuti (2011), there was a substantial correlation between knowledge and consumption of Halal food among their study participants who were a wider population, and it is possible that their observations might not be helpful in relation to the taste and requirements of urban, digitally connected Gen Z consumers.

The study adds a more subtle insight by accentuating that the current state of consumption, domination, digital persuasion and lifestyle-fit have replaced the earlier informative motifs towards repurchases of products among the Gen Z population demographics.

In summary, the study indicates that although halal knowledge is still built under the foundation, it no longer plays a controlling role in predicting repurchase behaviour among the Gen Z Muslim consumers in Klang Valley. The implications of knowledge on behaviour are mediated by social displays, trust, emotional match, which supports the necessity to transform their approaches to halal marketing and educational practices with reference to the growing digital lifestyles and consumer demand.

5.3.5 Social Responsiveness and Repurchase Intention

H_5: Social responsiveness has a positive relationship with Muslim Gen Z consumer repurchase intention of halal food products in Klang Valley.

The research outcomes regarding Hypothesis 5 (H_5) demonstrate social responsiveness as a factor that positively affects Muslim Gen Z consumers' intentions to repurchase halal food products in Klang Valley. The research hypothesis was rejected because the statistics showed a t-value of 1.456 with a p-value of 0.146 that fails to reach the critical threshold of statistical significance ($p < 0.05$). The research findings show that social responsiveness variables do not affect customers from this demographic in their purchase decisions.

The results reveal that the understanding of Muslim Gen Z consumers regarding how companies practice ethical behaviours, community, and corporate social responsibility (CSR) performance does not have a statistically significant impact on the repurchase intention of halal food products in Klang Valley. It indicates a generation characterised by social awareness would respond well to such activities is not supported by consistent results in the correlation of social responsiveness and re-purchasing of halal food among this group of people.

The repurchase behaviour of Muslim Gen Z consumers is primarily determined by utilitarian considerations, such as taste, affordability, convenience, brand trust, and peer recommendations of fast-moving consumer goods like halal food products. In line with that, the work demonstrates a gap between the approval in cognitive life and the

occurrence in behaviour. CSR attitude does not necessarily divide into long-term consumer loyalty and repetitive buying.

In line with that, the same pattern can be inferred in the Theory of Planned Behaviour developed by Ajzen (2020) which states that behavioural intention is a product of a combination of attitude, subjective norms and perceived behavioural control, in the case that these antecedents are low, the likelihood of consistent behaviour is less. The findings also correspond to Kuntum (2025) who remarks that despite the positive effect of social responsibility on brand perception, the impact of the former declines within the utilitarian nature of the purchasing decision in food categories. Rahman et al. (2015) stated that if consumers do not emotionally react to the message, social responsibility can contribute to the brand trust and image only to a minor extent. Likewise, Gen Z consumers support and demand ethical practices but only choose the brands based on validation generated through experience and social media accordingly (Shah et al., 2022).

Furthermore, previous studies on the relationship between CSR and customer loyalty are not comprehensive. Alhouti et al. (2016) show that CSR increases loyalty when perceived to be real and based on the values of consumers, the current results indicate that this effect is product-specific. Arli et al. (2021) argue that CSR based on the Islamic principles, such as fairness, environmentalism, and charity, is associated with positive attitudes, but these are unlikely to turn into behavioural change unless confirmed by the hierarchy of habit or confirmation by peer pressure. The same is outlined by Supriani et al. (2021), who noted that although CSR appeals to Malaysian youths, it ranks low on their priorities compared to product satisfaction, peer approval, and approving celebrity recommendations, especially when it comes to purchasing basic needs like food.

In line with these findings, Cecilia & Gearie (2018) confirm that CSR can enhance brand trust, but this vary depending on the consumer-product involvement. Since brand loyalty to common things such as a halal food product is usually low and a customer is inclined to buy due to convenience, the CSR messages are not likely to make a significant impact on behaviour unless it is integrated with other tangible benefits. Tiep Le et al. (2023) underline that the successful communication around the CSR approach can be attained only in case of its constant presence throughout various touchpoints and alignment with local cultural and community values, as well as functional and emotional motivation.

To summarise, the research reveals that social responsiveness is not a significant determinant of repurchase intention of halal food, despite its admirable appreciation by both Muslim Gen Z consumers. Results indicate that CSR contributes symbolic value with the need to have emotional attachment, product satisfaction, and social reinforcement to transform ethical intention into regular behaviour.

5.3.6 Discussion on The Moderating Effect of Self – Congruence

H_6: Self-congruence moderates the relationship between Muslim Gen Z consumer religiosity factors and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

The first part of the moderating effect is to investigate Hypothesis 6 (H_6) that focuses on how self–congruence influences religiosity factors like religious belief, subjective norm, knowledge and social responsiveness with repurchase intention of Muslim Gen Z consumers towards halal food products in Klang Valley. The hypothesis is proven significant, as a significant relationship was found between the moderating variable and the independent variables and dependent variables at the p-value of 0.000 and t-value of 5.206. This result means that the role of religiosity factors on repurchasing increases strongly when Gen Z Muslims who are into halal food identify a perfect fit between self-identity and the halal food products.

The findings in this research reflect that there is a significant effect of self-congruence on increasing the strength of the relationship between religiosity and repurchase intention towards halal food products amongst the Muslim Gen Z consumers in the Klang Valley. Self-congruence refers to the level of match between the self-identity of a consumer with the brand or product image. In the current study, religiosity consist of religious belief, subjective norms, halal knowledge, and brand value perception according to the Islamic notion.

Furthermore, in a situation where consumers sense similarity between their religious identity and the brand portrait, especially in the sphere of shared Islamic values, they become more loyal and keep on buying identical halal products. This observation agrees with the Self-Congruence Theory put forth by Sirgy et al. (1997) that predicts that consumers are more emotionally involved in those brands that exhibit the self-concept, thus encouraging a longer-term behavioural outcome.

This is because to most Muslim consumers, faith has been one of the core aspects of self-identity. On that note, halal brands that have clear visible symbols of the Islamic ethics like trust, modesty, transparency, and social awareness are perceived with high emotional connotation, trust, and repeat purchases (Alserhan & Alserhan, 2012). These findings support the idea that when brands connect with the individual religious values then religiosity becomes actions.

Moreover, this theoretical view is supported by empirical evidence. In the case of Muslim Gen Z consumers, Subri et al. (2022) stated that religiosity and self-congruence are mutually determined variables that positively affect brand loyalty via the use of halal cosmetics. The extent to which the interviewed respondents are both converted and liberalized ensures that long-term brand loyalty is enhanced to both collectivist cultures, such as Malaysia, where brand identity based on the synthesis of religious and social values encourages lasting brand loyalty, a trend that most Gen Z is highly interested in due to their strong affinity to authenticity and social conformity in brands.

The same findings are indicated by Lada et al. (2009), whereby religiosity has greater behavioural appearance when consumers view the brand as being religiously congruent. According to Muslichah & Sanusi (2019), repeat purchases are more effective with the help of halal knowledge and religiosity in cases when a customer experiences personal congruence with the brand. This individual coordination based on collective norms, way of life and religious manifestation produces uniformity between ideology and action.

Besides that, Al-Hyari et al. (2012) notice that those brands that exhibit Islamic values of taking care of the community, being modest, and fair generate better connections amongst Muslim customers. He & Li (2011) believe that the concept of self-brand compatibility—the belief of consumers that the brand aligns with their personality and sense of identities—average greatly into repeat-purchase decisions. Therefore, a positive moderating effect of self-congruence in the current study means that religiosity is not enough, but rather, it needs to be turned on by matching identity to achieve behavioural results.

Serhan (2016) suggests that the coordination of the brand identity with the Islamic values provide a more emotionally enjoyable experience in comparison with the religious faith structure. Hamizar et al. (2023) confirm this claim as they highlight that by focusing on the cultural and religious identity, especially in the Muslim market, the

brands under consideration not only increase customer loyalty but also contribute to the long-term brand development and sustainable presence in the market.

Finally, in the study, it is confirmed that self-congruence significantly moderates the effect of religiosity on repurchase intention of Muslim Gen Z consumers. Being self-congruent can mean being loyal in both behaviours and feelings regarding consumers with a faith-based self-concept, and, when the halal brands are aligned with it, it can be established as a strategic requirement towards brand sustainability in religiously conscious markets.

H_7: Self–congruence moderates the relationship between Muslim Gen Z consumer religious beliefs and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

This part examines Hypothesis 7 (H_7), which focuses on how self-congruence affects the relationship between religious belief and halal food products repurchase intention for Muslim Gen Z consumers in Klang Valley. The statistical evaluation revealed a t-value of 0.989 together with a p-value of 0.323 that surpassed the conventional 0.05 significance threshold. The findings prove that self-congruence does not function as an influential factor in shaping the link between religious belief and repurchase intention. Therefore, the hypothesis receives no support.

The current study finds that the degree of self-congruence, that is, the degree of consistency between the self-concept of a consumer and the perceived representation of a brand or a product, is not a significant moderating factor between religious belief and repurchase intention among Muslim Gen Z consumers, who live in Klang Valley. Contrary to the earlier theoretical formulations of the idea that consumers who highly associate themselves with the ethical values of religion more likely repurchase the halal food products when there is congruence between the self-identity and such food products, as postulated by the presence of empirical evidence, this is not the case in the present study. The t-value is low and the p-value is high, which indicates that self-congruence does not have any statistically significant effect on the religiosity-repurchase intention relationship of this study.

The result is supported by a few explanations. According to empirical data, the population of Muslim Gen Z customers living in large cities like the ones in the Klang Valley is more likely to unite their religious values with their contemporaries-related

lifestyle needs where they initially consider the aspect of brand experience, convenience, peer-referral, and pricing activities in their life, along with their religious inconveniences. According to Wilson & Liu (2011), the modern Muslim consumer behaviour can be visualised as a combination of spiritual and material pursuits, which provide a more dynamic and context-specific decision-making.

Abdullah (2023) presents the view that the beneficial influence of self-congruence on consumer behaviour is conditional, depending on the availability of complementary variables like brand trust and satisfaction, or even social validation. The cohesiveness of a brand image and the religious self-identity of a consumer cannot be sufficient to encourage repeat purchasing without additional reinforcements. In line with this observation, Elrizal & Astuti (2024) revealed the fact that Gen Z consumers frequently attribute greater credence to peer effect and social media ratings and price anonymity than to identity-based assessments. The trend means that the symbolic feature connected to self-congruence could be ranked lower than practical and social incentives, in low-involvement buying categories like food.

In the original formulation, Sirgy et al. (2007) argued that consumers prefer to make purchases on brands that portray either their actual or desired images of self. However, later research proves that self-congruence is efficacious in predicting different product types and consumer segments. For example, Salman et al. (2024) established that self-congruence also had a significant moderating influence on religious commitment and purchase intention in high-involvement product categories like Islamic banking, but it does not have a significant effect in low-involvement consumer goods like halal food products that known as fast-moving consumer goods (FMCGs). Due to the habit, convenience or plain tastes that are used to purchase the low-involvement products, the concept of matching the self is also reduced.

Besides, Kaur and Arora (2024) noted that social media stories and practical convenience often become prevalent over emotional congruence in brands among Gen Z customers and particularly when they are on repeat purchase tendencies. Being compatible with the values of a brand makes a difference in repurchase intention but is not necessarily the best factor, especially when there is a consistent product satisfaction, low prices and internet recommendations.

Islam et al. (2019) go further to indicate that the Islamic brand identity and consumer-brand congruence should be applied to relatively emotionally or symbolic products, and not to even daily consumption items like food. Miftahuddin et al. (2022)

validate that the Malaysian consumers are more likely to trust and see the perceived value of a product than align their identity when taking actual repurchase decisions. As a whole, the evidence presented by these studies give us enough evidence to think that self-congruence is theoretically useful but with little behavioural implications to utilitarian and habitual modes of purchases.

Overall, the results of this study suggest that self-congruence would not have significant implications in strengthening the impact of religiosity on repurchase intention extended to Muslim Gen Z consumer market in Klang Valley. In spite of the strength of religious identity, symbolic brand alignment plays quite a minor role in real purchases within the halal food category, being primarily influenced by its pragmatic and social components. Future halal marketing practices should, therefore, be more than a reiteration of identity affirmation to involve a wider range of consumer involvement motivators.

H_8: Self–congruence moderates the relationship between Muslim Gen Z consumer subjective norm and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

The next part discusses the results regarding Hypothesis 8 (H_8) that show the relationship between subjective norm and repurchase intention of halal food products among Muslim Gen Z consumers in Klang Valley. Thus, the t-value of 1.283 combined with a p-value of 0.200 exceeds the typical standard level of 0.05. The findings show that Hypothesis 8 fails to be supported because self-congruence does not substantially affect how subjective norms relate to repurchase intention.

Based on the analysis of the current study, self-congruence fails to predictively moderate the interaction between subjective norms and the repurchase intention among Muslim Gen Z consumers located on the Klang Valley. However, unlike the first hypothesis stating that the group of people who have a stronger match between personal identity and brand values (high self-congruence) should be more prone to social pressure, in the empirical exploration, no moderating effect was supported. This non-statistical significance shows that subjective norms are independent of self-congruence in the determination of repurchase behaviour concerning the halal food products among this group of consumers.

The null finding can be explained by a deeply ingrained collectivist attitude, religio-cultural standards, which dominate the Malaysian Muslim society. In these situations, subjective norms the feeling of being socially pressured by family, friends, and religious leaders are then internalised to a point where they are naturalised and regularly made to happen, especially in the low involvement purchase categories like food. It is noted by Ajzen (2020) in his Theory of Planned Behaviour (TPB) that the effect of subjective norms on behavioural intentions is strong when consumers have a perception that the society expects a lot in relation to a given behaviour. These pressures find fulfilment in such an environment as there is both cultural and religious pressure of halal eating.

This reasoning is supported by Card (2022), who notes that, in collectivist culture, social conformity is often a natural behavioural standard, particularly, among young people, the preferences of whom are often affected considerably by their peers. In this circumstance self-congruence which is the congruence between brand image and the self-identity, acquire diminished importance as a factor considerations, since the influence of community as well as the social institutionalisation of the behaviour dominates.

The results are also supplementary to those done by previous researchers. In the study conducted by Ali et al. (2017), it was noted that self-congruence has the largest effects in the earlier stages of brand choices but declines as purchases becomes routine and a habit like food which are mostly bought because of convenience or social norms that are long established. A similar conclusion was achieved by Shalihin et al. (2023) which demonstrates that Muslim millennial consumers are prone to a family and community pressure of preferring halal consumption to the agreement between brand and self-image.

In turn, the present research makes contribution to the theoretical knowledge of self-congruence because it again refers to Sirgy et al. (1997) who suggested that the effects of self-congruence on product preference are affected by the degree of identity salience. The marginal effect of self-congruence becomes insignificant in the context in which religio-cultural conformity has already been internalised. Mirza et al. (2020) have confirmed this by showing that self-congruence moderates the effect of social norm only in the high-involvement purchase environment like Islamic banking service, but not in low-involvement situations such as food.

Additional data is stated by Kaur et al. (2024), who found that, in the context of purchasing, Gen Z consumers react more highly to real-time peer validation and digital social proof phenomena, compared to the conformity with the idea of their personal identity to the purchasing brands. These findings are congruent with Miftahuddin et al. (2022), who claimed that subjective norms are the most powerful factor in determining the repurchase behaviour of the halal goods in Malaysia, and self-congruity is acting in an indirect or periphery manner. Joshi and Garg (2022) agree that, in Muslim-majority cultures, the halal buying behaviour is frequently observed as a case of the default compliance with religious conventions and not the conscious implementation of self-identity.

In summary, the current results demonstrate that although self-congruence can have an effect on some dimensions of consumer decision-making, it cannot moderate the association between the subjective norms and repurchase intention among the consumers of halal food of the Muslim Gen Z in Klang Valley. When the behaviours are highly normative like in the case of Halal food consumption, the cultural expectations governing the behaviour and the communal values take priority, hence having an extra alignment of identity, which in this case branding, not be required in influencing any repeat purchases.

H_9: Self–congruence moderates the relationship between Muslim Gen Z consumer knowledge and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

The analysis of Hypothesis 9 (H_9) illustrates how self-congruence affects the relationship between knowledge and repurchase intention of Muslim Gen Z halal food products consumers in Klang Valley. The results show the t-value of 3.371 with a corresponding p-value of 0.001 as the analysis fell below the 0.05 means the result is significant. This means Hypothesis 9 (H_9) receives support since self-congruence demonstrates a significant effect on the relationship between knowledge and repurchase intention.

The current research would be useful in providing empirical data as to how self-congruence significantly enhances the connection between knowledge and the repurchase intention among the Muslim Gen Z consumers in the Klang Valley. Even though halal literacy equips the users with knowledge regarding religious values and

certification standards, this proficiency has even more impact on repetitive behaviour when it is aligned with the self-concept and self-identity of people.

Self-congruence in the current content refers to the extent to which the participants have a feeling that their self-concept and, most significantly, their religious and ethical orientation, align with the identities of halal food products. As Muslim Gen Z consumers view consumption as compatible with their ideal selves, the cognitive utility of halal knowledge increases its motivational value, thus making consumers stronger in their adherence to activities conforming to personal and religious identities.

These empirical results are compatible with the integrative model of brand behaviour proposed by Escalas and Bettman (2005), in which people exhibit increased brand loyalty to those that identify them. Self-congruence is considered a psychological component in this model that enhances the saliency and affective relevance of brand-associated information to arouse behavioural responses.

Hence, these findings have another level of conceptual support, with Pradhan et al. (2016) demonstrating that self-congruence positively influences the level of consumer involvement, which is enhanced via the strength of individual commitment to brand knowledge, especially in identity-based cohorts, including members of Generation Z.

Another theory that can help one explain these findings is the Motivated Reasoning Theory (Kunda, 1990), which posits that people tend to adopt and respond to information that is consistent with their existing identity formats and values. In the context of halal intake, knowledge that has the repeating with religious identification is internalised to a greater degree that provokes greater intention to behave.

The current results are also in line with the previous studies. The same pattern is reported in Chen (2014) according to which self-congruence enhances the effect of food safety knowledge in the instances where the meaning of products is of symbolic or of value-loaded nature. Nguyen et al. (2017) also note that the young Southeast Asian Muslims only connect with halal knowledge in the sense that it is part of a system of expressing identity, and therefore support the conclusion that identity matching turns abstract knowledge into behavioural motivation.

Moreover, Teng and Wang (2015) argue that such a concept as self-congruence is a primary evaluative tool between consumer knowledge and emotional commitment and loyalty. The point of their argument, that any knowledge only influences behaviour when made contextually meaningful in a sense, is supported by the findings reported

here as, in those cases, identity alignment serves to turn cognition into easily actionable emotion and behaviour.

Furthermore, they also stress that Muslim Gen Z make religious consumer choices by evaluating them based on the authenticity of self and comfort of lifestyle choice, emphasising that identity-consistent consumption breeds trust and intent to repurchase. Similarities can be traced in Beldad & Hegner (2018) who illustrate that knowledge has a stronger impact on purchase intentions in antecedents linked to the identity of consumers, irrespective of the type of products, even foods.

Overall, the results of the study highlight that self-congruence is to be viewed as an important moderator that enhances the effect of the knowledge about halal on the intention of repurchasing a product among Muslim Gen Z consumers. The convergence of the brand identity and the personal religious values results in the broader applicability of halal knowledge in terms of actionability, affective resonance, and behavioural uniformity, which has implications that relate to brand management, policy making, and ethical consumerism in modern Muslim cultures.

H_{10}: Self–congruence moderates the relationship between Muslim Gen Z consumer social responsiveness and Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley.

Lastly, this part demonstrates the analysis that Hypothesis 10 (H_{10}) receives support because self-congruence acts to strengthen the relationship between social responsiveness and halal food product repurchase intention rates of Muslim Gen Z consumers in Klang Valley. The results support for the hypothesis through a t-value of 4.444 along with a p-value of 0.000 which proves the existence of a statistically significant moderation between variables. Social responsiveness demonstrates stronger effects on repurchase intention because Muslim Gen Z Klang Valley consumers view their personal identity as well aligned with the brand or product

The current paper provides empirical evidence on the view that self-congruence significantly increases the effect of social responsiveness, as operationalised by corporate social responsibility (CSR) activities, on the intention of Muslim Gen Z consumers to repurchase in the Klang Valley. Social responsiveness here refers to the ability of the brand to support societal and community needs by resorting to ethical sourcing, sustainability, and charity partners reflecting the Islamic ethics. This

perceived compatibility between consumers and self-identity, defined as designated self-congruence, would come out as a key influence in the positive response of consumers towards CSR.

According to the Self-Congruity Theory (Sirgy et al., 1997), consumers tend to identify with those brands that reflect their personal traits, beliefs, and values. CSR activities can affect the behaviour of Muslim Gen Z consumers, only in case they can emotionally appeal to such self-referential identity-making concerns as environmentalism, empathy, or societal well-being. This result is close to the conclusion of Narayanan (2022), who found that Generation Z customers were particularly receptive to CSR marketing when brand communication was deployed in line with individual identity.

This is supported by the fact that Muslim consumers are shown to exhibit increased brand loyalty when brand commitments to ethical and religious causes are aligned with cultural and religious congruence (He & Lai, 2014). A touch of self-congruence unlocks internal standards, which makes CSR no longer a symbolic compromise but a worthwhile input in the field of behaviour increment. Similarly, Chatzopoulou & de Kiewit (2021) demonstrated that when CSR values are communicated in a coherent, consistent manner but also in line with consumer beliefs, they press consumers into a long-lasting commitment by extending their moral commitments to the values of a company.

Moreover, the relational nature of brand engagement also claims its worth among Gen Z, as they tend to find brands that would provide them with utility that is also validating their moral and social identity. As surveyed by Irshad, Ahmad, and Mahmood (2024), the messages of CSR that acknowledge the self-based values of consumers provide a stronger bond of emotions and behavioural response. Personalised CSR, which is based on brand authenticity and value alignment, thus becomes essential in engaging this group.

Furthermore, in their review of CSR efforts and efficacy, Kang & Hustvedt (2014) hold that a perceptual view of CSR as purposefully relevant to an individual is the only way to achieve the desired meaningful behavioural change. In the same manner, He and Li (2011) demonstrate that messages about CSR enhance and build trust and long-term brand loyalty especially when these messages can be related to personal values and beliefs. This affective cognitive correspondence changes CSR as a marketing tool into a trust building tool.

According to Rahman et al. (2016), when the messages used in CSR and self-brand congruency align then one has a high incidence of repeat purchasing, particularly until there is an incorporation of religion consideration and ethical consideration in the brands. On the contrary, less effective are iconoclastic or performative CSR activities that do not resemble consumer identity and can lead to consumer turn off.

All in all, the outcomes of the present study confirm the claim that contemporary Muslim consumers have turned into active contributors in brand advocacy, but only when they feel that they are represented in the social causes promoted by their favourite brands. Among Muslim Gen Z, CSR has ceased to be a moral addition, it is a means of asserting one identity that enhances consumer-brand touching.

After that, the paper emphasises that self-congruence is at the core of enhancing the effectiveness of behaviours that CSR has regarding repurchase intentions of Muslim Gen Z consumers. Such brands as commit to ethical and socially responsible practices must relate to the identity of the consumer, religious values, and expectations within their culture. By so doing, CSR is not only an ethical obligation but rather a strategic tool of constructing trust, emotional connection and consumer loyalty in the fast-growing halal market.

In summary, the moderation effect of self-congruence indicates that the purchase behaviour of Muslim Generation Z consumers towards halal products is increasingly being affected by the congruence of identity. These results indicate that Muslim consumers will keep choosing halal food products in case such choices are congruent with their identity, values, and self-concept. These results add to the Self-Congruence Theory in the study of halal consumer behaviour since identity congruence can be viewed as a psychological process that accounts for the link between some aspects of religiosity and the intention to repurchase halal products. In other words, the results confirm that the consumption of halal products by Muslim Generation Z consumers is driven by both religion and identity symbolism.

5.4 Summarise of Hypothesis Result in Answering Research Problem

In this chapter that the results of the research are linked to the research problem, which is about understanding the repurchase intention of Muslim Gen Z towards halal food products in Klang Valley. It especially looked at how religiosity works and whether self-congruence moderated it. As the popularity of halal consumption is

increasing in Malaysia, and younger generations, especially Gen Z, take a central role, the findings can provide new knowledge about the reasons behind the halal repurchasing motives among young urban Muslim consumers.

Although religiosity has long been considered the core aspect of the halal consumer behaviour, the results of the current research question the expectations that it is the factor of religiosity that greatly determines the intention of repurchasing the product. The statistical findings indicated that religiosity consists of elements like religious belief, subjective norm, knowledge, and social responsiveness did not have a significant effect on the repurchase of the intention on country of Muslim Gen Z in Klang Valley (H_1). This finding can be explained by changing consumer experience of Gen Z consumers, whose interests are driven by utilitarian forces and social trends and digital impact, as opposed to religious ones. Although these consumers agree that halal is an important consideration, factors like brand experience, convenience, peer validation, and digital connectivity stand as greater determinants in their choice of repurchasing.

Furthermore, out of all the constructs of religiosity, subjective norm only showed significant levels of affecting repurchase intention (H_3). This indicates the strength of collectivist cultural beliefs in Malaysia where family, peer group, and religious figure influence the individual behaviour significantly. It is premised on the Theory of Planned Behaviour, and related literature like Lada et al. (2009) and Md Taib et al. (2022) highlights the importance of the subjective norm in shaping intentions, especially in communal societies. As a result, in the case of halal food repurchase, the expectations and behaviour of their social circle exert great influence on Gen Z consumers, particularly when strengthened as a result of unity or social media and influencer marketing.

The insignificant results of religious belief (H_2) and knowledge (H_4) together with the social responsiveness (H_5) indicate any change of behavioural determining factors. Although the halal knowledge is necessary to be aware, it does not predict repurchase behaviour at all. Although Gen Z values social responsiveness and its branding ethics at the cognitive level, it does not convert to behavioural loyalty unless they are supported by other motivational domains. These results indicate that there is a gap between values and behaviour in low-involvement product categories such as food which tend to involve more of habitual or convenient decisions. This assertion is supported by past research (Rahman et al., 2020; Shah et al., 2022), where it was

highlighted that brand reliability, peer pressure, and lifestyles match work in favour of than informational or ethical decisions.

One of the biggest contributions of this research is analysis of self-congruence as a moderating predictor. Findings indicate that in terms of the relationship between overall religiosity (H_6) and the intention to repurchase, self-congruence adds considerable reinforcement to the relationship. When the Muslim consumers in the Gen Z generation feel that a halal brand reflects their personal self-identity, they tend to repurchase products of the brand. It reinforces the Self-Congruity Theory (Sirgy et al., 1997), which states that consumers feel closer to brands whose personality profile they share, due to which they are more attached to those brands. This is in line with Alserhan & Alserhan (2012) and Subri et al. (2022) which identified identity congruent branding to increase the loyalty of Muslim consumers.

Moreover, to be more exact, the moderating influence of self-congruence was identified to have a significant effect on the interdependencies between knowledge and repurchase intention (H_9), as well as between social responsiveness (H_{10}) and repurchase intention. In both examples, knowledge and CSR activities were more influential whenever consumers felt close connection to their own identity. It means that the performance of cognitive and ethical variables increases when they are consistent with self-concept of consumers transforming awareness into emotional motivation and fidelity. Motivational reasoning theory (Kunda, 1990) and integrative model of brand behaviour (Escalas & Bettman, 2005) support these findings and explain that alignment of identity to information processing and a behavioural response.

Besides that, self-congruence on the other hand did not have moderating effects on the role that was played by religious belief (H_7) and subjective norm (H_8) in influencing repurchase intention of Muslim Gen Z in Klang Valley. This result implies that in such a collectivist context as Malaysia, social norms and internal values of religion have already become ingrained, and therefore no longer work through the prism of identity assessments. The family, religious institutions, and cultural expectations gained through behaviour impose their effects, and in such circumstances, there is no necessity to attach any other brand-self alignment. The research by Card (2022), Shalihin et al. (2022), and Miftahuddin et al. (2022) confirms that community expectations are predominant in normative scenarios like consumption of halal food that mostly supersede symbolic brand associations.

Theoretically, the proposed study lead to the improvement of three key theories namely which are the Theory of Planned Behaviour (TPB), Self-Congruity Theory, and the Theory of Islamic Consumer Behaviour (TiCB). TPB (Ajzen, 2020) is the theory that governs behavioural intentions which are formed via attitude, subjective norm, and perceived behavioural control. This observation strengthens the fact that subjective norm is a dominant force in the collectivist societies. Meanwhile, the coverage of Self-Congruity Theory (Sirgy et al., 1997) gives a better scope of identity consuming behaviour, particularly among youthful Muslim consumers. TiCB gives this dimension by placing the consumption of halal in the context of Islamic worldview, where religious faith and observance of sharia, along with ethical consumption is given importance. Although this study observed that religiosity was less effective in predicting repurchase intention as a variable in isolation, religious frameworks nonetheless fill the implication of the TiCB in influencing consumer consciousness and values. The combination of TPB, Self-Congruity, and TiCB factors agrees to provide a multidimensional model, as the behaviour of halal repurchasing can be explained both by the external social validation mechanisms and internal socialisation of the identity with the Islamic values.

In summary, the results of the research in question identify an imperative paradigm shift in Muslim Gen Z consumers behaviour in Klang Valley. Although religiosity is one of the established aspects of their identity, it does not play a leading role towards repurchase behaviour. Rather, it is the social norms and identity congruence which become more influential. Self-congruence can be used to strengthen the behavioural effects of knowledge and CSR when consumers experience a feeling of value congruence, whereas social norms exercise a robust direct influence whether identity-fit occurs or not. These results add to the literature of halal consumer behaviour besides increasing the Theory of Planned Behaviour, Self-Congruity Theory, and the Theory of Islamic Consumer Behaviour by uniting religiosity, identity, and social influence as a unitary theory of behaviour.

5.5 Implications of Study

5.5.1 Theoretical Contribution

The first implication of the study is theoretical contribution. The first implication in term of theoretical implication is contribution to Theory of Islamic Consumer Behaviour (TiCB). This study enhances the Theory of Islamic Consumer Behaviour by investigating the relationship between self–congruence and religiosity within the framework of repurchase intention, particularly Muslim Gen Z consumers in Malaysia. The research analyses on how personal identity factors, such as an individual's sense of self and adherence to religious beliefs that can shape consumer choices.

This is because in a culturally and religiously diverse environment like Malaysia, consumer behaviour cannot be separated from its socio–cultural context. For instance, the analysis reveals that consumers do not merely engage with products based on demographic factors but are influence by their internal belief systems and self-congruence. Furthermore, by identifying self–congruence as moderating variable, the study highlights on the psychological mechanism that underline decision–making processes related to halal food products. From that, this lead to understand fosters a deeper comprehension of what drives repurchase intention. Thus, it helps enriching the theoretical landscape of consumer behaviour studies.

Next, from the study it can help to filling the research gap. From the previous research, research in consumer behaviour has often examined religiosity and purchase intention relationship but lacking on how these elements moderate by other variables. Therefore, this study addresses the gap by exploring how self–congruence moderates the relationship between religiosity and consumer repurchase intentions.

The research emphasises the importance of individual characteristics like self–congruence and personal beliefs, urging the scholars to broaden the scope of consumer behaviour studies. The multi–dimensional approach not only facilitates a thorough understanding of consumer dynamics within the halal market but also marks a shift in thinking that recognises how personal identity factors can significantly moderate purchasing behaviour.

Thus, by addressing the complexity of how these variables influence each other, the study encourages further inquiry into the multicultural dimensions of consumer

behaviour, particularly among distinctly segmented populations like Muslim Gen Z consumers. This is critical, as the insights gained can inform how businesses tailor their marketing strategies to align with the values and beliefs of specific consumer groups.

Furthermore, the study can help the development of a conceptual framework. This means the findings of the research contribute development of an advanced conceptual framework that effectively encompasses the roles of both self–congruence and religiosity predictors of consumer behaviour.

The framework would offer a cohesive viewpoint on how these variables interact and influence repurchase intentions, becoming a vital resource for future research endeavours. It presents a structured schema that allow researchers to delve into the complexities of consumer motivation and behaviour across various contexts. In addition, the framework adaptability to different cultural and consumer settings enhances its relevance, allowing for cross–cultural comparisons that extend the applicability of consumer behaviours theories.

In summary, the results add to the theoretical body of knowledge in that religiosity on its own is increasingly becoming an insufficient variable to explain repurchase behaviour of Muslim Generation Z consumers in the contemporary setting. The lack of a significant relationship between religiosity and repurchase intention contradicts the traditional beliefs held about halal consumer behaviour and highlights the growing importance of identity-based consumption among younger Muslim generations. In addition, this paper adds to the existing literature on halal consumer behaviour by applying Self-Congruence Theory in the context of halal consumer behaviour to show how self-congruence strengthens the relationship between religiosity and repurchase intention.

5.5.2 Practical Implication

The results of this study present important practical implications by providing insider information to marketers in gaining an in-depth knowledge of consumer behaviour, especially in the halal food market. Among the most prominent implications is that much more specific and culturally relevant marketing strategies should be worked out by businesses. The moderating effects of self-congruence between inclusive consumer behaviour against purchase behaviour also indicate that marketers ought to match their campaign with the religion-related concepts as well as identity-related

notions among Muslim consumers in the Generation Z. Religiously committed and personalized marketing communication based on the individual attributes is presumable to succeed and contribute to deeper brand perception, engage the consumer and appreciate the distinctiveness of the target group. By aligning product offers with the values of Muslim Gen Z consumers, companies can better engage customers, build customer loyalty, and buy at higher rates.

In addition, this basic knowledge of self-congruence as a strategic instrument in market positioning enables the marketers to position the halal food products better through a context that consumers can identify with. Marketers need to focus on brand attributes depicting consumer personalities and philosophies, such as purity, ethically produced products and cultural heritage. These qualities attract the Muslim Gen Z consumers because they want to have real and value-laden relationships with the items they buy. It is especially important in a market that is becoming competitive to measure such unique attributes to achieve differentiation and consumer attractiveness.

Moreover, the study highlights the significance of branding policies that would fit Islamic values and reveal the consumer identity. Creation of brand stories which truly reflect Islamic values and identity of the person improve brand credibility but also can contribute to emotional connection and long-term brand loyalty. Halal brands should promulgate messages aligned to the faith and self-image of the Muslim Gen Z consumers to increase brand loyalty and customer retention. The insight offers a guide to designers to develop brand strategies that are highly effective as well as culturally aligned.

Furthermore, the paper notes that brand communications should be modified in respect of the expectations of Muslim Gen Z customers. Such consumers would go more with a brand having realness, earnestness, and relatability attributes. Marketing-wise, therefore, the cultural and religious issues must be incorporated, which conforms with the central self-definition of this group of citizens. Communication that surrounds the cultural and religious background of the Muslim Gen Z consumers lead to more positive brand views and rise in the chances of repurchasing.

After that, the results be valuable in terms of product development in the halal food sector. Business operators and product designers can use such insights to create marketing products and activities to meet the expectations of Muslim Gen Z. The main criteria to be examined are quality of taste, ethical availability, health values, and compliance with standards of halal. Actions of producing products that are sensitively

tailored to meet the values and beliefs of the target market be more likely to determine the behaviour of repurchasing it especially where beliefs and values are self-congruent and religious. Through this, the research be useful to businesses to come up with new and applicable products that meet the changing demands of the halal consumer group.

Finally, from the above findings, it is clear that the marketers of halal food products need to venture out from their traditional marketing strategies based on religion and engage in identity-based branding that resonates well with the lifestyle, ethics, and self-concept of Gen Z Muslims. Since subjective norms have a huge impact on repurchase intention, the marketers should use influencer marketing and engage with consumers on social media to create positive social influence concerning halal food products. Halal products that resonate well with consumers' personal identities would encourage repurchase behaviour.

5.5.3 Implications for Policy Maker

The research results have also significant implications to policymakers, especially in enhancing the halal food industry using regulatory, educative and learning programs. To begin with, one of the main implications is addressed to the development of uniform regulatory regimes. Regulatory standards have been quite important in terms of the quality and authenticity of halal products. It is advised that policymakers should seek to design strong and acceptable halal certification schemes that be accepted by the Muslim consumers. Creation of such standards creates higher consumer confidence in the brands and builds higher purchasing confidence in these related products and brands as well. Due to this buildup the brand loyalty and the repetitive purchase process come in place. An acceptable mechanism of halal certification does not only guarantee the authenticity of products, but also enhances market networks that stimulate the long-term development of halal food industry.

Moreover, the study indicates that they should create more awareness of the halal principles among the consumers, especially among the younger Muslim population. This is possible through the implementation of focused educational programmes by the policymakers together with the key stakeholders. The educational campaigns on the religious basis of halal practices should target Muslim Gen Z consumers through the sharing of information as well as the ethical and health-promoting qualities of halal practices. With a higher degree of consumer literacy in the

matters of halal, these steps improve consumer engagement in halal markets, foster safety within the markets, and eventually integrate a more competitive and transparent halal food operation sector.

The results of this study also support the need to foster the development of the halal food industry and innovation. Insights on the purchasing behaviour and preferences of Muslim Gen Z consumers can guide various policy initiatives to trigger industry development. Policymakers can develop enabling systems that promote research and development, innovation in halal product offerings, and diversification of halal product lines. Governments can support businesses to offer more halal products by creating an enabling environment via grants, tax breaks, or forming strategic alliances, thus enabling businesses to offer more halal products. These efforts not only improve the global competitiveness of the halal sector but also have a positive contribution towards national economic growth.

Furthermore, the paper stresses on the need of culturally sensitive policymaking. Effective development of relevant policies pertaining to halal should be based on proper grasp of culture and religious value of consumers that are Muslims. Regulations must incorporate the culture literacy and sensitivity terms to religion to guarantee correlation to the identity and beliefs of the target population. The policies which touch the cultural values of the community are likely to be more acceptable and lead to collaborative involvement. Focusing on policy development on cultural congruence help the stakeholders to improve the effectiveness of regulations, the level of community involvement and provide the services more satisfactory to Muslim consumers.

Finally, the authorities responsible for creating policies and regulating halal should improve the efforts made towards raising halal awareness by using more interactive and digitally focused methods of communication which apply to Muslim Gen Z consumers. Since the members of Gen Z among Muslims are highly influenced by their environment and digital interactions, campaigns of halal awareness should include influencers, social media, and communication techniques that appeal to young people.

5.5.4 Social Implications

The present research also has serious social implications, especially in helping form better relationships between business and the Muslim community. Improvement

of community engagement is one of the main social implications. The study recommends is that the businesses ought to boldly interact with the Muslim people so as to gain intelligence on what exactly they need and expect in the way of halal products supply. In this, firms can achieve this through adoption of various platforms like social media, community forms and even feedback forms that enable the company to have direct contact with its target audience. Lastly, community practice has a two-fold effect for example it allows companies to understand the values of their consumers and their buying patterns, as well as enhance relationships with them on the basis of cultural and religious understanding. Businesses increase their chances of consumer trust and commitment through cultural awareness and commitment to communities.

The second important implication is that ethical consumption be encouraged among Muslim Gen Z consumers. This group is more inclined to orient their buying towards the religious principles and also towards the ethical orientations such as, environmental awareness and social responsibility. Therefore, the halal industry should focus on creating the products that have the compliance with Islamic ethical norms and include modern social issues like working ethically and sustainability. The Muslim Gen Z is most likely attracted to marketing messages with emphasis on ethical sourcing, corporate responsibility and environmental stewardship. Helping the consumers exercise ethical consumption helps companies to foster greater loyalty and reinforce repeat business by value-seeking consumers.

The third social implication refers to the focus on the diversity of the Muslim consumer community. The article demonstrates that Muslim market is heterogenous and embraces a great diversity of cultural heritage and religious patterns. Companies should learn to appreciate this heterogeneity in the marketing and product development processes. The idealised marketing solutions that incorporate the multiculturality of Muslim communities particularly the social media material promoting inclusivity can contribute to the bond that the consumer draws to the brand. When organisations embrace the concept of cultural inclusivity in product design, messaging as well as representation, a feeling of belonging among consumers is aroused. This embracing position does not only enhance the community relations but also increases customer base by making it known that the various cultural identities are respected and valued.

Last but not least, the study reveals the necessity of promoting sustainable business operations as a social interest. The Muslim consumers have become very environmental and ethics conscious in their consumption behaviour, and halal food

enterprises are supposed to take note of that. These sustainability practices that companies should consider include ethical packaging, ingredient sourcing, and eco-friendly production. Brand associations may be enhanced through sustainability focused marketing communications that attract conscious consumers. In addition to this, companies can establish themselves as leaders in corporate social responsibility by actively engaging in sustainable activities hence attracting more consumers and instilling repurchasing behaviour. The ethical and environmental values of the target marketplace then be in line with the practices of a company, which aligns with the definition of such positioning of brands in a competitive marketplace and differentiates it.

5.5.5 Implication for Retail and Distribution

The last implication of this study relates to the retail and distribution policies in the halal food business. The research is a source of information that can help businesses choose the correct ways of distribution that may reach Muslim Gen Z consumers according to their choices and buying habits. Businesses are to seek to find out the online and offline mediums whereby such a group can be mostly active and interested in. For example, one can work with retail outlets carrying the ideas of halal like the Islamic community centres, the marketplace focused on Muslims or even a separate event aimed at being seen as Muslim market. Placement of products at strategic locations as far as the cultural and religious identity of the demographic population is concerned is a moderate approach that increase the attractiveness and purchase intention within the business.

The digitalisation of trade means that e-commerce sites have become a point of interaction, especially among Muslim Gen Z consumers who are digital natives. Businesses need to invest in e-commerce platforms, which not only are user-friendly but also portray the spirit of religiosity and self-congruence to play an effective role in addressing this segment. That comprises the feature of prominently featuring halal certifications, providing full product descriptions that appeal to both ethical or spiritual factors, and simple navigation to make an online shopping experience as smooth as possible. More so, a balance between making things easier and convenient by integrating the recommended product based on individual preference, peer review of

similar individual Muslim consumers, and interactivity in the content can create a sense of communalism and trust hence the chances of subsequent purchasing.

Besides that, the usual retail settings also may remain an important customer-contact zone to reach Muslim Gen Z consumers with culturally sensitive in-store promotional plans. Retailers must think of ways that they can arrange experiential activities like product samplings (especially on religious celebrations such as Ramadan or Eid) so that as consumers, they can give halal products a trial. Such promotional activities as the provision of discounts in accordance with Islamic holidays or during the introduction of the loyalty program connected with the purchase of the halal product can entrench the consumer relationship. Such strategies should be developed to appeal to the cultural and religious beliefs of Muslim Gen Z so that the messages used in their promotion be acceptable and persuasive. When this demographic is well understood in terms of its preferences, in-store marketing be conducted more effectively and eventually lead to customer satisfaction and loyalty.

Finally, the paper implies that retail outcomes may be further enhanced with the help of collaborative selling strategies. Halal food brands can introduce co-branded activities, promotional campaigns, and integrated product packages, which not violate the principles of self-congruity and religiosity through the association with halal food brands in collaboration with retailers. For example, a joint effort to discuss the ethical origin of ingredients and their cleanliness can reach the value-seeking preferences of Muslim Gen Z consumers. Such partnerships not only heighten the attraction of products but also broaden the brand awareness and strengthen common values. This emerging market segment can be tapped through the macro point of cooperation by pooling resources in marketing and enhancing interaction and sales through the same enterprise.

5.6 Limitations of The Study

The study was conducted to understand how religiosity elements are connected with repurchase intentions of Muslim Gen Z consumers concerning halal food products in Klang Valley, and the self-congruence was used as a moderating variable. Although the study presented the intricate nature of consumer behaviour in the halal food industry, there are several limitations that prevent the results into perspective and make recommendations for further study.

The initial limitation speaks of the generational facility of the study. The experimental work focuses on Gen Z only and is considered by the authors to represent people born between 1995 and 2012 (Wiedmer, 2015). Even though Gen Z is a rather powerful and distinctive consumer group that is defined by specific values and behavioural patterns, the limitations to the other generational groups in which such concerns might not apply and may hinder the generalizability of the results. Various age categories can have various repurchase behaviour, which is dependent on various experiences of life, cultural exposure, and maturity in consumption. In this way, a wider generation range might increase the comprehension of the consumer beforehand based on various demographic outlines.

Second, the research hypothesis has a geographical constraint of the Klang Valley area in Malaysia. Although the area is already distinguished by the large number of Muslims and is a commercial centre, the sociocultural and economic environment might not be representative of the experiences of Muslim Gen Z consumers in the rest of Malaysia or even abroad. Consequently, the results cannot be completely applied to those populations living in rural areas, East Malaysia, and Muslim populations with different culture, regulation, or economy. External validity of the study is limited by the regional character.

The third limitation is due to the sampling used. A non-probability method of purposive sampling was adopted in the study because there was no full representation of the target population where sampling could be done. The fact that there was no randomisation may be considered an advantage of this method, because during the conducting of the research, the researcher could be specific and select respondents who fit particular inclusion criteria, but, without some sort of randomisation, the results could not be generalised. However, that was taken into consideration by making sure that the sample size would be statistically adequate to analyse, and where the sampling strategy put more emphasis on the quality of data rather than quantity. Such a strategy offered dense and highly situational information, which is beneficial in learning about the targeted consumer group, although this information cannot be generalised beyond the presented context.

The fourth limitation is connected to the method of data collection that was based on structured questionnaire involving self-report measures. Even though this is an effective approach to studying variables like religiosity, self-congruence, and repurchase intention on the large scale, the method is also prone to biases (with the most

evident one being the social desirability bias). Respondents can give responses which can be both socially expected or thought imagined instead of expressing their actual beliefs or habits. This can influence the validity of answers and cause biased judgment of relationships between the variables.

The next limitation is the narrowness of the variables present in the study. The studies mainly concentrated on religiosity, self-congruence and repurchase intention when other possible influential variables like social influence, economical limitations, lifestyle orientation and personal values were not included at all. The incorporation of such variables may give a satisfactorily explanatory view of the intricate issues behind consumer repurchase tendency in halal food industry. In future research, an enlarged model will be useful to take into consideration other factors.

Lastly, the research is limited with time. The market in halal food is dynamic, changing with time as a result of variation in societal norms, scientific technology, innovation, and variations in religious interpretations. The results of this work are what is applicable to consumer behaviour at the moment and these results may no longer be valid in the future. In this regard, a longitudinal study or repeated studies after a certain period of time should be used to reflect the change over time and gain better insights on the changing consumer behaviour in the halal food industry.

In conclusion, although this study introduces significantly valuable insights in the literature by exploring the moderating effect of the self-congruence construct on the correlation between religiosity and repurchase intention among Gen Z consumers of Muslims, the limitations of this research need to be given due consideration. By acknowledging these shortcomings, the researchers may outline future studies to make them more extensive, valid, and profound to increase the applicability of the studies and contribute to a more detailed and diversified insight into the behaviour of consumers on the market of halal food.

5.7 Future Recommendations of The Study

Based on the limitations highlighted and discussed earlier, this section identifies various research directions that researchers can employ in the future to increase the knowledge related to the Muslim consumer behaviour in the halal food market. The mentioned recommendations will help promote more integrative, inclusive, and

methodologically diverse research, which could eventually lead to more successful marketing means and theoretical development in the area.

To begin with, the scope of demographic variables needs to be extended in future studies. This study only considered Muslim consumers of Generation Z. Although this group denotes a major segment of consumers, the extension of sample to cover other generations, such as Millennials and Generation X, will enrich the enlightenment on the intergenerational nature of consumer behaviour. Another limitation that should be addressed in future research is demographic differences according to factors like age, gender, level of income, and educational background, in which religiosity and the willingness to repurchase should be impacted differently. These contextual variables could easily affect consumer behaviour and lead to a more differentiated, generalised framework (Kotler & Keller, 2016).

Secondly, it is also recommended that future research should include qualitative research methods in addition to quantitative methods of study. Although structured surveys are helpful in pattern identification and testing relationships, they can overlook the underlying motivations and subjective experience of consumers. In-depth interviews, focus group discussions, and ethnographic qualitative studies would provide a deeper understanding of how Muslim consumers live. The method allows recording cultural, emotional, and social forces, which drive consumer choices that the aspects that quantitative analysis might overlook (Creswell & Poth, 2018). Quantitative and qualitative approaches can be combined to offer deeper insights and build a holistic perception of consumer behaviour.

Third, scholars need to consider other moderating and mediating factors in the religiosity versus repurchase intention. Although self-congruence was analysed to serve as a moderator in the research, other constructs like brand loyalty, customer satisfaction, social influence, perceived behavioural control, and personal values can also be applied. The variables can mediate or moderate this relationship between religiosity and behaviour and hence are more explanatory. For example, Alam & Sayuti (2011) underscore the great influence of perceived value and satisfaction on the purchasing intentions of halal food. Such constructs might be useful in building a better and more complex theoretical framework of consumer repurchase behaviour in halal markets.

Fourth, cross-cultural comparisons may be useful in future research. The need to conduct a study in various countries or varying cultural settings can point to how religiosity and self-congruence affect consumer behaviour across countries, depending

on market maturity, religious interpretations, and cultural norms. A cross-comparative comparison between Muslim consumers in Southeast Asia, the Middle East, and Western countries may unravel general and regional differences towards the factors influencing halal consumption. These results would be of great use to multinational organisations that are interested in formulating an effective marketing strategy on halal food items globally.

Fifth, it is highly advised to conduct longitudinal studies. This is because of the dynamic consumer behaviour that is more pronounced among the Gen Z consumers due to their sensitivity to social-economic and technological changes, political orientations of cross-sections within the marketplace, the longitudinal designs would assist in monitoring consumer behaviour trends in repeat purchasing intentions. It is seen that this methodology can be used to predict the influence of stable or fluctuating religiosity, self-congruence, or external factors (e.g., economic uncertainty, constant changes in the requirements of becoming halal) on long-term consumer loyalty and a corresponding brand attachment (Bryman, 2016). The data will give meaningful information towards the marketers who need to maintain consumer attraction in an ever-changing halal food industry.

Future research is also required to determine the role of social media and technology in influencing the conduct of consumers especially in respect to religiosity and self-congruence. The use of social media has led to a lot of changes in the way the consumer views brands, in their creating of identity and interaction with goods (Ashley & Tuten, 2015). Social media in the case of Muslim Gen Z consumers will not only be a place to discover products but will also be an area to express an identity and assert religious faith. The study ought to evaluate the impact of brand-related contents on Instagram, TikTok, YouTube on consumer consideration of halal authenticity, ethical fit, and self-identity fit. Moreover, online interaction in terms of influencer marketing, user-generated content and algorithmic-based suggestions may also have an effect on both brand confidence and frequency of purchase (Rosidah, 2023). The knowledge of interactions between online identity construction and religiosity-driven decision-making will become important to marketers who will be working in online halal marketplaces.

In summary, it would require more expansive and holistic research in more depth to get to know more about the Muslim Gen Z consumer behaviour in relation to the halal food products. Further research should strive to embrace a wide range of

demographic populations, employ both quantitative and qualitative methods, examine other psychological and behaviour variables and study the cultural and technological aspects. In this way, researchers will be able to build upon the current body of literature and offer viable approaches to help the firms interested in interacting with the ever-increasing consumer base that specialises in halal fare do so in ethical and expedient ways.

5.8 Concluding remarks

This chapter provides an overall summary and conclusion of this study. This study is to investigate the moderating effect of self-congruence on the relationship between religiosity factors and Muslim Gen Z consumers' repurchase intention towards halal food products in Klang Valley. For this study, the religiosity factors are religious belief, subjective norm, knowledge, and social responsiveness. This study aims to understand whether a person identifies as a religious person, how much their friends and relatives guide them, how knowledgeable they are about religion, and how involved they are with the community. Based on Self-Congruence Theory, Theory of Islamic Consumer Behaviour (TiCB), and Theory of Planned Behaviour (TPB), the study was designed to test ten hypotheses by using structural equation modelling (SEM).

The findings show an understanding of how different kinds of religion can impact the behaviour of Muslim Gen Z consumers when it comes to buying halal food products. In this study, it was proven that only four of the ten hypotheses tested were significant. Among direct relationships, subjective norm was found to be very influential on repurchase intention, which emphasises the role of peer views and expectations. This is aligned with previous studies, which reported that Muslim Gen Z consumers choose their food based on the opinions of people around them.

Other religiosity factors like religious belief, knowledge, and social responsiveness do not have significant relationships with Muslim Gen Z consumer repurchase intention towards halal food products in Klang Valley. It seems that even when religious values and rules are well known, Muslim millennials are not always guided by them in their everyday habits. Gen Z likely connects their faith with the contemporary lifestyle and what they experience online.

Furthermore, self–congruence is the novelty of this research because it is internally connected to strengthen the relationship between religiosity factors and the

Muslim Gen Z consumer to repurchase halal food products again. This can be seen from the overall hypothesis result of H_6, H_9, and H_{10}. It indicates that when halal food products show ethical and religious values that match consumers' identity, they are more likely to choose them again. This is supported by Sirgy et al. (1997) who found a personal relationship between a person's self-identity and the brand's personality, which influence the person's emotion and behavioural commitment.

However, the different aspects of religiosity factors, such as religious beliefs and subjective norm are not influenced by self-congruence. It shows how hard it is to understand what consumers want in a halal product and highlights the need for brands to match consumers' identity, rather than only targeting adults based on their religious beliefs.

Theoretically, this study implements the Self–Congruence Theory, Theory of Islamic Consumer Behaviour, and Theory of Planned Behaviour to have a better explanation on how Muslim Gen Z make purchase decisions. This proves that action often results from both religion and a personal sense of identity. The model is very helpful in studying halal consumers who consider things such as values, identity, and societal influences.

Furthermore, the findings can be beneficial for marketers, policymakers, and everyone involved in the halal food industry. Branding efforts for Gen Z should be tailored to create strong feelings and should not rely only on certifying halal food products. Companies that focus on what people care about are more likely to win their trust over the years. Authorities and halal certifiers could try to deliver messages that encourage younger generations like Gen Z to see the advantages and aim that communities gain from them, especially through online resources.

Lastly, the study also concludes by pointing out several limitations and recommendations for further study. It supports longitudinal studies, uses duration to notice changes, and prefers both quantitative and qualitative resources for analysis. The model of halal food products repurchase behaviour can be made more effective in the future by studying other important factors such as trust in the brand, satisfaction, and culture.

In conclusion, the study indicates that while religion is still significant in halal food products buying decisions, its real strength is felt when people feel their identity is aligned with it. Self-congruence works by shifting values into actions and therefore

has solid potential for enhancing relationships between consumers and brands in the halal food industry.

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APPENDICES

APPENDIX 1

Letter of Approval from UiTM Research Ethics Committee

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UNIVERSITI TEKNOLOGI MARA

Pejabat
Timbalan Naib Canselor
(Penyelidikan dan Inovasi)

Reference : 600-TNCPI (5/1/6)
Our reference : REC/10/2024 (PG/MR/501)
Date : 1445H 6 ربيع الأخير
9 October 2024

Mr Mohamad Firdaus Mohamad Zaid - 2023216758
(Supervisor: Assoc. Prof. Dr Jati Kasuma Ali)
Faculty of Business and Management
Universiti Teknologi MARA
40450 Shah Alam
SELANGOR

سلام عليكم ورحمة الله وبركاته and Greetings

Mr

APPROVAL LETTER - UiTM RESEARCH ETHICS COMMITTEE

Thank you for submitting your research proposal to the Research Ethics Committee (REC). After considering your application, the Committee approved your proposal titled "The Moderating Effect of Self – Congruence on The Relationship Between Religiosity and Muslim Gen Z Consumer Repurchase Intention Towards Halal Food Products in Klang Valley Area" at Shopping Mall, supermarket, hypermarket in the Klang Valley. Details of the approval are as follows:

Ref. number:	REC/10/2024 (PG/MR/501)
Approval Period:	9 October 2024 until 17 May 2026
Authorised personnel:	1. Mohamad Firdaus Mohamad Zaid 2. Assoc. Prof. Dr Jati Kasuma Ali

The UiTM Research Ethics Committee operates in accordance to the ICH Good Clinical Practice Guidelines, Malaysian Good Clinical Practice Guidelines and the Declaration of Helsinki. The approval of this project is conditional upon your continuing compliance with these guidelines and declaration.

We draw to your attention the requirement that a report on this research, must be submitted every 12 months from the date of the approval or on the completion of the project, whichever occurs first. Failure to submit reports will result in withdrawal of consent for the project to proceed. Amendments, if any, to the study documents are to be submitted to the REC for approval.

If you require further information, please contact the REC Secretariat at 03-55448069/03-55442794 or email at recsecretariat@uitm.edu.my.

اوسها، تقوى، مولیا
"MALAYSIA MADANI"
"BERKHIDMAT UNTUK NEGARA"

Yours sincerely,

(EMERITUS PROFESSOR DATO' DR RAYMOND AZMAN ALI)
Chairman
UiTM Research Ethics Committee

c.c.: Deputy Dean (RI), Faculty of Business and Management, UiTM

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UiTM di hatiku

APPENDIX 2

Questionnaire

UNIVERSITI TEKNOLOGI MARA

For Office Use Only/Kegunaan pejabat sahaja

A STUDY ON MUSLIM GEN Z CONSUMER REPURCHASE INTENTION TOWARDS HALAL FOOD PRODUCTS IN KLANG VALLEY

KAJIAN TERHADAP PENGGUNA GEN Z MUSLIM DALAM MEMBELI SEMULA PRODUK MAKANAN HALAL DI LEMBAH KLANG

Dear Respondent,

I am a PhD (Business Management) candidate, conducting research on "Muslim Gen Z consumer repurchase intention towards halal food product in Klang Valley" for the completion of my PhD study. I would like to invite you, as a Muslim Gen Z to participate in this survey, I greatly appreciate your time in answering this questionnaire. Your answers and responses will be **kept strictly confidential** and will be used for academic purposes only. Thank you for your cooperation. For more information, please email me at ffirdauszaid@gmail.com

Kepada Responden yang dihormati,

Saya pelajar Ijazah Doktor Falsafah (Pengurusan Perniagaan), sedang menjalankan penyelidikan berkenaan "Kajian Terhadap Pengguna Gen Z Muslim Dalam Membeli Semula Produk Makanan Halal di Lembah Klang" sebagai sebahagian daripada syarat keperluan pengajian saya. Saya ingin menjemput anda sebagai pengguna Gen Z Muslim untuk mengambil bahagian dalam kaji selidik ini. Saya amat menghargai masa yang anda luangkan untuk menjawab soal selidik ini. Jawapan anda akan ***dirahsiakan****untuk tujuan akademik sahaja. Terima kasih atas kerjasama anda. Untuk maklumat lanjut, sila hubungisaya di ffirdauszaid@gmail.com*

Researcher

Mohamad Firdaus bin Mohamad Zaid
PhD (Business Management) Candidate

Assoc. Professor Jati Kasuma bin Ali
Associate Professor
UiTM Samarahan Campus

Dr. Ismalaili binti Ismail
Senior Lecturer
UiTM Perlis

Dr. Syahrul Hezrin bin Mahmud
Senior Lecturer
UiTM Kuala Terengganu

Section (A): Demographic Profile [Please tick (√) on the appropriate answer and write on the spaceprovided

Bahagian (A): Profil Demografi [Sila tandakan (√) pada jawapan yang berkaitan dan tulis dalam ruangan yangdisediakan

1. Gender / *Jantina* **Male** / *Lelaki* ☐ **Female** / *Perempuan* ☐	**2. Age** / *Umur* **(As of year 2024)** *(Pada tahun 2024)* _____ **Years Old** / *Tahun*
3. Marital Status / *Status Perkahwinan* **Single** / *Bujang* ☐ **Married** / *Berkahwin* ☐ **Others (Please Specify)** / *Lain-lain (Sila nyatakan)* ……	**4. Race** / *Bangsa* **Malay** / Melayu ☐ **Chinese** / Cina ☐ **Indian /** India ☐ **Iban** / Iban ☐ **Bidayuh** / Bidayuh ☐ **Melanau** / Melanau ☐ **Others (Please Specify)** / *Lain-lain (Sila nyatakan)* …….
5. Higher Education Level / *Tahap Pendidikan Tertinggi* **PhD** / Doktor Falsafah ☐ **Master** / Sarjana ☐ **Degree** / Sarjana Muda ☐ **Diploma/ STPM** / Diploma/ STPM ☐ **MCE/SPM/SPMV LCE/SRP/PMR** ☐ **Others (Please Specify)** / *Lain-lain (Sila nyatakan)* …….	**6. Occupation Sector** / *Sektor Perkerjaan* **Government Sector** / Sektor awam ☐ **Private Sector** / Sektor Swasta ☐ **Self - Employed** / Berkerja Sendiri ☐ **Student**/ Pelajar ☐ **Others (Please Specify)** / *Lain-lain (Sila nyatakan)* …….
7. Individual Monthly Gross Income (RM) / *Pendapatan Kasar Bulanan Individu (RM)* **RM1,000 and below /** *RM1,000 ke bawah* ☐ **RM1,001 – RM2,000 /** *RM1,001 – RM2,000* ☐ **RM2,001 – RM3,000 /** *RM2,001 – RM3,000* ☐ **RM3,001 – RM4,000 /** *RM3,001 – RM4,000* ☐ **RM4,001 – RM5,000 /** *RM4,001 – RM5,000* ☐ **RM5,001 and above /** *RM5,001 ke atas* ☐	**8. I will always make sure that I consume halal foods certification product** */ Saya akan sentiasa memastikan bahawa saya akan mengambil/membeli produk makanan yang mempunyai pensijilan halal* **Yes** / Ya ☐ **No** / Tidak ☐

Section (B) : Religiosity factors that influence Muslim Gen Z behavior of halal food products (Please circle the appropriate answer)

Bahagian (B) : Faktor keagamaan yang mempengaruhi tingkah laku Muslim Gen Z terhadap produk makanan halal (Sila bulatkan pada jawapan yang berkaitan)

No.	**PARTICULARS** / *BUTIRAN*	**1 - Strongly Disagree** *(Sangat Tidak Setuju)*						**7 - Strongly Agree** *(Sangat Setuju)*
Religious Belief / *Kepercayaan Agama*								
Religious Belief Perspectives / *Dari Perspektif Kepercayaan Agama*								
B1.	Consumption of halal foods is a form submission to Allah. *Pengambilan makanan halal suatu bentuk penyerahan kepada Allah.*	1	2	3	4	5	6	7
B2.	To purchase and consume halal foods is every Muslim duty. *Membeli dan makan makanan halal merupakan kewajipan setiap Muslim.*	1	2	3	4	5	6	7
B3.	Purchasing halal food products can avoid "Syubhah" products. *Membeli produk makanan halal boleh mengelakkan produk "Syubhah".*	1	2	3	4	5	6	7
B4.	Consumption of halal food products obligatory for Muslims. *Penggunaan produk makanan halal wajib bagi orang Islam.*	1	2	3	4	5	6	7
B5.	I avoid to consuming halal food products prohibited by religion. *Saya mengelak daripada makan makanan halal adalah dilarang agama.*	1	2	3	4	5	6	7

Subjective Norms / *Norma Subjektif*								
From The Perspectives of Influences by Family, Friends, Relatives and others / *Dari Perspektif Pengaruh Keluarga, Rakan – Rakan, Kenalan dan Lain - Lain*								
B6.	My parents will influence me to consume halal food products. *Ibu bapa saya akan mempengaruhi saya dalam mengambil produk makanan halal.*	1	2	3	4	5	6	7
B7.	People who know me well feel that I should eat halal food products. *Orang yang mengenali saya dengan baik merasakan bahawa saya harus makan produk makanan halal.*	1	2	3	4	5	6	7
B8.	My friends feel I should eat halal food products. *Kawan – kawan saya rasa saya patut makan makanan halal.*	1	2	3	4	5	6	7
B9.	Social media will influence me to consume halal food products. *Media Sosial akan mempengaruhi saya dalam menggunakan produk makanan halal.*	1	2	3	4	5	6	7
B10.	My brothers/ sisters feel I should eat halal food products. *Kakak dan abang saya merasakan saya patut makan produk makanan halal.*	1	2	3	4	5	6	7

Knowledge / *Pengetahuan*								
From Knowledge Perspectives/ *Dari Perspektif Pengetahuan*								
B11.	I possess good knowledge of halal food products. *Saya mempenyuai pengetahuan yang baik tentang produk makanan halal.*	1	2	3	4	5	6	7
B12.	I understand the concepts of halal. *Saya memahami tentang konsep halal.*	1	2	3	4	5	6	7
B13.	Consuming halal foods products is part of my community practices. *Penggunaan produk makanan halal adalah sebahagian daripada amalan komuniti saya.*	1	2	3	4	5	6	7
B14.	I know how to differentiate between halal and non-halal food products. *Saya tahu membezakan antara produk makanan halal dan bukan halal.*	1	2	3	4	5	6	7
B15.	I know the food products that are prohibited by Islam. *Saya tahu produk makanan yang dilarang oleh Islam.*	1	2	3	4	5	6	7

Social Responsiveness / ***Responsif Sosial***								
From Social Responsibility Perspectives/ ***Dari Perspektif Tanggungjawab Sosial***								
B16.	I buy halal food products to improve Muslim socio – economic. *Saya membeli produk makanan halal untuk meningkatkan Socio – Ekonomi Muslim*	1	2	3	4	5	6	7
B17.	I buy halal food products to support my community. *Saya membeli produk makanan halal untuk menyokong komuniti saya.*	1	2	3	4	5	6	7
B18.	I support halal food products producers who donate to charity. *Saya sokong pengeluar produk makanan halal yang menderma kepada badan amal.*	1	2	3	4	5	6	7
B19.	I encourage my family and friends to consume halal food products. *Saya menggalakkan keluarga dan rakan-rakan untuk menggunakan produk makanan halal.*	1	2	3	4	5	6	7
B20.	I contribute halal food products to communal activity. *Saya menyumbang produk makanan halal dalam aktiviti kemasyarakatan.*	1	2	3	4	5	6	7

Section (C): How do you rate your self–congruence in consuming halal food products? (Please circle the appropriate answer)

Bahagian (C) : Sejauh manakah penilaian kogruensi diri/imej peribadi anda dalam membeli produk makanan halal? (Sila bulatkan pada jawapan yang berkaitan)

No.	**PARTICULARS** / *BUTIRAN*	**1 - Strongly Disagree** *(Sangat Tidak Setuju)*						**7 - Strongly Agree** *(Sangat Setuju)*
C1.	Consistent consumption of halal food products signifies myself as a Muslim. *Pengambilan produk makanan halal secara berterusan menandakan diri saya seorang Muslim.*	1	2	3	4	5	6	7
C2.	As a Muslim, I would reflect on buying halal food products. *Sebagai seorang Muslim, saya akan membeli produk makanan halal.*	1	2	3	4	5	6	7
C3.	When I buy halal food products it suits my personality as a Muslim. *Apabila saya membeli produk makanan halal, ia sesuai dengan keperibadian saya sebagai Muslim.*	1	2	3	4	5	6	7
C4.	Buying halal food products shows me as a Muslim who follows religious beliefs when consuming foods. *Membeli produk makanan halal menunjukkan saya sebagai seorang Muslim yang mengikuti kepercayaan agama apabila membeli makanan.*	1	2	3	4	5	6	7
C5.	When I buy halal food products, I can show myself as a religious person. *Apabila saya membeli produk makanan halal, saya boleh menunjukkan diri saya sebagai orang yang beragama.*	1	2	3	4	5	6	7
C6.	Consuming halal food products can show me as a Muslim. *Makan makanan halal boleh menunjukkan saya sebagai seorang Muslim.*	1	2	3	4	5	6	7
C7.	Buying halal food products reflects me as a Muslim. *Membeli produk makanan halal mencerminkan saya sebagai Muslim.*	1	2	3	4	5	6	7
C8.	Muslim consumers that are similar to me will buy halal food products. *Pengguna Islam yang serupa dengan saya akan membeli produk makanan halal.*	1	2	3	4	5	6	7

Section (D): To what extent do you intend to repurchase back the halal food products? (Please circle the appropriate answer)

Bahagian (D) : Sejauh manakah anda berhasrat untuk membeli semula produk makanan halal? (Sila bulatkan pada jawapan yang berkaitan)

No.	**PARTICULARS** / *MAKLUMAT*	**1 - Strongly Disagree** *(Sangat Tidak Setuju)*						**7 - Strongly Agree** *(Sangat Setuju)*
D1.	I will continue buying halal food products. *Saya akan terus membeli produk makanan halal.*	1	2	3	4	5	6	7
D2.	I often buy halal food products. *Saya akan selalu membeli produk makanan halal.*	1	2	3	4	5	6	7
D3.	I am looking forward to buy halal food products again. *Saya akan membeli produk makanan halal semula pada masa hadapan.*	1	2	3	4	5	6	7
D4.	I am intending to recommend to my family to buy halal food products. *Saya akan mengesyorkan kepada keluarga saya untuk membeli produk makanan halal.*	1	2	3	4	5	6	7
D5.	I will always try to buy halal food products. *Saya akan sentiasa cuba membeli produk makanan halal.*	1	2	3	4	5	6	7
D6.	The likelihood I would repurchase halal food products is high. *Kemungkinan saya akan membeli semula produk makanan halal adalah tinggi.*	1	2	3	4	5	6	7
D7.	I would prefer to repurchase halal food products than non-halal food products. *Saya lebih suka membeli semula produk makanan halal daripada produk makanan tidak halal.*	1	2	3	4	5	6	7

AUTHOR'S PROFILE



Born in 1993, Mohamad Firdaus bin Mohamad Zaid began his career as warehouse supervisor in Hitachi Transportation Malaysia Sdn. Bhd. Moreover, due to his passion in teaching he continued his job as Marketing and Management lecturer until now. Based on his experience in education industry as a lecturer and programme leader, help him to develop more skills of communication, teaching, admin skills and also marketing skills helped him to come out of study in Islamic Marketing. Following his graduation from Universiti Teknologi Mara with Diploma in Business Studies (Transportation), Bachelor of Business Administration Marketing major and Master in Business Administration from Universiti Teknologi Mara. With a strong academic interest in Islamic marketing, self-identity theory, and consumer psychology, his PhD thesis that explores the moderating role of self-congruence on religiosity and repurchase intention of halal food products. He has also contributed to curriculum design and assessment in business education, particularly in the areas of marketing research and advertising ethics. Apart from his academic pursuits, he has experience as a lecturer, guiding undergraduate students in marketing-related subjects, and has actively participated in academic events and conferences. His long-term ambition is to bridge the gap between Islamic consumer values and modern marketing strategies through impactful research and policy-oriented contributions. His PhD thesis promises to be landmark contribution not only in academic perspective but also to marketers in understanding more on Muslim consumer behaviour.

LIST OF PUBLICATIONS:

A Conceptual Framework for Analysing the Effects of Religiosity and Self-Congruence on Halal Food Repurchase Intention in Muslim Gen Z Consumers.

Why Gen Z Comes Back for Halal Food Products: The Role of Religiosity and Self-Congruence

LIST OF CONFERENCES:

6Th International Halal Conference 2025
Best Presenter Award

International Postgraduate Colliquium (Business & Social Science Series) 2026
Best Presenter Award (Marketing Category)