

MUSLIM-FRIENDLY AND PORK-FREE LABELS: THE ROLES OF KNOWLEDGE, PERCEPTION, AND TRUST IN DINING INTENTION AMONG YOUTH CONSUMERS

Zulkifli Mohd Ghazali^{1*}
Norazmi Anas²
Nur Syaheerah Hajar Hilmy³
Nur Ieman Humayra Mohd Faizan⁴
Fitri Iman Safiyya Aizam⁵
Siti Nur Nadiatul Husna Samuri⁶
Nur Alieya Fitrah Jafar Sedik⁷

^{1, 3, 4, 5, 6, 7} Faculty of Computer and Mathematical Sciences, Universiti Teknologi MARA (UiTM), Perak Branch, Tapah Campus, 35400 Tapah Road, Perak, Malaysia (E-mail: zulkifli656@uitm.edu.my)

²Academy of Contemporary Islamic Studies, Universiti Teknologi MARA (UiTM), Perak Branch, Tapah Campus, 35400 Tapah Road, Perak, Malaysia (E-mail: norazmianas@uitm.edu.my)

*Corresponding author: zulkifli656@uitm.edu.my

Article history

Received date : 3-8-2026
Revised date : 4-8-2026
Accepted date : 8-9-2026
Published date : 21-9-2026

To cite this document:

Mohd Ghazali, Z., Anas, N., Hilmy, N. S. H., Mohd Faizan, N. I. H., Aizam, F. I. S., Samuri, S. N. N. H., & Jafar Sedik, N. A. F. (2026). Muslim-friendly and pork-free labels: The roles of knowledge, perception, and trust in dining intention among youth consumers. *Journal of Islamic, Social, Economics and Development (JISED)*, 11 (86), 1259-1270.

Abstract: *Muslim-friendly and pork-free labels may shape dining decisions even though they do not provide assurance equivalent to formal halal certification. This study examined the relationships among knowledge, perception, trust, and intention to dine at premises displaying these labels, including the mediating role of trust and the moderating role of gender. Data from a cross-sectional survey of 343 university students in Malaysia were analysed using partial least squares structural equation modelling with 5,000 bootstrap resamples. Knowledge was negatively associated with perception ($\beta=-0.570$), indicating that respondents with greater understanding of the limitations of these labels evaluated them less favourably. Perception positively predicted trust ($\beta=0.826$) and dining intention ($\beta=0.377$), while trust also positively predicted dining intention ($\beta=0.377$). Trust partially mediates the relationship between perception and dining intention ($\beta=0.312$). Gender moderated the trust–intention relationship ($\beta=-0.237$), with trust having a stronger influence among female respondents. The model explained 61.9% of the variance in dining intention. These findings indicate that favourable perceptions of informal halal-related labels are associated with greater trust and dining intention, whereas greater knowledge is associated with more cautious evaluation. Clearer consumer education and communication are therefore needed to reduce the risk that Muslim-friendly and pork-free claims are interpreted as equivalent to formal halal assurance.*

Keywords: *Halal certification; Muslim-friendly; Pork-free; Consumer trust; Dining intention*

Introduction

Halal compliance is an important consideration in food consumption decisions among Muslim consumers in Malaysia. Formal halal certification provides assurance that food products and preparation practices comply with recognised halal requirements. However, challenges associated with certification procedures, compliance costs, and adoption among food service operators have contributed to the use of alternative labels such as Muslim-friendly and pork-free (Abu Bakar et al., 2025). Unlike formal halal certification, these labels do not necessarily provide comprehensive assurance regarding ingredients, sourcing, cross-contamination, and food preparation practices.

Some food premises use Muslim-friendly and pork-free labels to indicate that their food may suit Muslim consumers (Haji Bibi, Nik Fauzi, Mahda, Ismailly, & Duan, 2025). However, these labels may create uncertainty because they are not equivalent to formal halal certification. Consumers may still view them as signs that the food is acceptable to eat. When information about ingredients, food sourcing, and preparation practices is limited, consumers may rely on these labels when deciding where to dine. Previous research shows that perception and trust are important in halal-related consumer behaviour, particularly when consumers make decisions based on limited information (Shahriman, Nur Hafizah Harun, Mohd Ashmir Wong, Borhan, & Mamat, 2026).

Youth consumers provide relevant context for this study, as dining out at restaurants, cafés, fast-food outlets, and other food premises is common among this group (Haji Bibi et al., 2025). This dining behaviour may expose them to various food-related labels, including Muslim-friendly and pork-free labels. In such situations, visible information such as labels, signage, and menu descriptions may contribute to how consumers evaluate a food premise and decide whether to dine there. Examining youth consumers therefore provides an appropriate context for understanding how Muslim-friendly and pork-free labels may influence everyday dining decisions.

Existing studies have examined halal certification challenges and broader halal consumer behaviour in Malaysia (Abu Bakar et al., 2025; Iman Hashim, Mohd Fauzi, Munirah Syuhada Mohamad Zan, & Hawa Radin Eksan, 2024). More recent research has documented consumers' awareness, perceptions, and preferences concerning Muslim-friendly, pork-free, and related informal signage (Abu Bakar et al., 2025; Shahriman et al., 2026). These studies provide the foundation for examining how youth consumers respond to these labels.

Accordingly, this study examines the relationships among knowledge, perception, trust, and intention to dine at food premises displaying Muslim-friendly and pork-free labels among youth consumers. It further examines trust as a mediator of the relationship between perception and dining intention and gender as a moderator of the relationship between trust and dining intention. In doing so, the study provides an explanatory account of how youth consumers evaluate informal halal-related labels and how these evaluations are associated with trust and dining intention.

Method

This study employed a quantitative cross-sectional survey design to examine youth consumers' responses to Muslim-friendly and pork-free labels in dine-in settings. The study focused on four main constructs, namely knowledge, perception, trust, and intention to dine in. The study adopted an explanatory research design to examine the relationships among these constructs

and to determine the mediating role of trust and the moderating role of gender in the proposed model.

Theoretical Foundation and Conceptual Framework

The conceptual framework is primarily grounded in signalling theory and halal-consumer trust research. Signalling theory explains how consumers use observable cues to evaluate attributes that cannot be directly verified when making decisions (Kirmani & Rao, 2000). In halal food consumption, product labels and other extrinsic cues can shape consumers' perceptions and subsequent purchasing decisions (Ishak et al., 2016). Muslim-friendly and pork-free labels may therefore function as informal signals through which consumers evaluate the suitability of food premises. However, because these labels are not equivalent to formal halal certification, their credibility and meaning cannot be assumed.

Consumers' interpretations of these signals may depend on their knowledge. In this study, knowledge refers to consumers' understanding of what Muslim-friendly and pork-free labels communicate and, importantly, what they do not guarantee. Previous Malaysian research indicates that possessing information about halal logos affects consumer confidence (Mohamed, Shamsudin, & Rezai, 2013), while recent evidence shows that consumers may misunderstand Muslim-friendly, pork-free, and related informal signage (Shahrman et al., 2026). Consumers with different levels of knowledge may therefore evaluate these labels differently. Accordingly, knowledge is proposed to influence consumers' perceptions of food premises displaying such labels.

Perception represents consumers' evaluation of whether food premises displaying Muslim-friendly and pork-free labels are suitable and acceptable for dining. Halal-related perceptions have previously been associated with consumers' purchasing decisions (Ishak et al., 2016). A favourable perception may consequently strengthen consumers' trust in the premises and directly increase their dining intention. The framework therefore proposes that perception influences both trust and dining intention.

Trust becomes particularly important because consumers cannot directly verify every ingredient, sourcing practice, preparation procedure, or risk of cross-contamination. Research on halal consumption demonstrates the importance of trust when consumers evaluate halal status and make food-related behavioural decisions (Al-Ansi, Olya, & Han, 2019; Bonne & Verbeke, 2008). Trust may therefore explain how consumers' perceptions translate into dining intention. Accordingly, the framework positions trust as both a direct predictor of dining intention and a mediator between perception and dining intention.

This study examines gender as a potential boundary condition of the trust–intention relationship. Previous halal-food research has identified gender differences in relationships leading to purchase intention (Sosianika & Amalia, 2020). However, broader evidence concerning gender in halal markets remains mixed and context-dependent (Noor, Nguyen, Tong, & Zainol, 2026). The present study therefore tests whether trust's influence on dining intention differs by gender, without predicting which gender will show the stronger relationship. Based on these proposed relationships, the conceptual framework is presented in Figure 1.

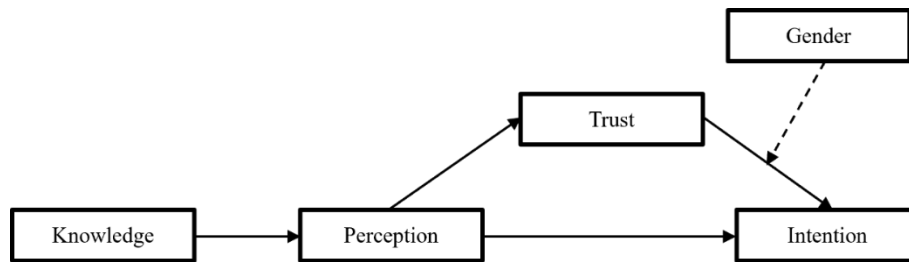


Figure 1. The Study's Conceptual Framework

Based on the theoretical foundations and the relationships specified in the conceptual framework, six hypotheses were developed to examine the direct, mediating, and moderating effects among the study constructs. Table 1 presents the hypotheses.

Table 1: Hypothesis Statement for This Study

Hypothesis 1	Knowledge significantly influences consumers' perception of Muslim-friendly and pork-free labels.
Hypothesis 2	Perception significantly influences consumers' trust in food premises displaying Muslim-friendly and pork-free labels.
Hypothesis 3	Perception significantly influences consumers' intention to dine in at food premises displaying Muslim-friendly and pork-free labels.
Hypothesis 4	Trust significantly influences consumers' intention to dine in at food premises displaying Muslim-friendly and pork-free labels.
Hypothesis 5	Trust mediates the relationship between perception and intention to dine in.
Hypothesis 6	Gender moderates the relationship between trust and intention to dine in.

Population And Sample

The target population comprises youth consumers who make dining decisions in commercial food environments. University students were selected as the sample because they represent a relevant segment of young adult consumers who regularly dine outside the home at restaurants, cafés, food outlets, and shopping malls. The study used a non-probability sampling approach, and data were collected from undergraduate students at a public university in Malaysia. Participation in the survey was voluntary, and the final analysis included 343 usable responses.

Instrument

Data were collected using a structured questionnaire comprising sections on respondents' demographic characteristics, dining behaviour, and the study constructs. Knowledge and perception were each measured using four items, while trust and intention to dine in were each measured using three items. Knowledge assessed respondents' understanding of the meaning and limitations of Muslim-friendly and pork-free labels. Perception measured their evaluation of the suitability and acceptability of food premises displaying these labels, while trust assessed their confidence in such premises. Intention

The measurement items were adapted and contextualised from previous halal-consumer research. Knowledge and intention items adapted from (Suib, Isa, Salahuddin, & ..., 2019), while trust-related and intention items were adapted from (Bahjam et al., 2022). The perception items were developed for the present context based on consumers' evaluations of Muslim-friendly and pork-free labels. Because the original studies examined general halal-product

purchasing, the item wording was modified to refer specifically to food premises displaying these labels. All construct items were assessed using a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

Data Analysis

Data analysis was conducted in R using the SEMinR package (Ray, Danks, & Calero Valdez, 2021). Frequencies and percentages were first calculated to summarise respondents' demographic characteristics and dining behaviour. Partial least squares structural equation modelling (PLS-SEM) was subsequently employed because the analysis focused on explaining variance in the endogenous constructs and estimating the direct, indirect, and interaction effects specified in the conceptual model. The measurement and structural models were assessed sequentially following established PLS-SEM guidelines (Hair et al., 2024).

The reflective measurement model was evaluated using indicator loadings, Cronbach's alpha, rho_A, composite reliability, and average variance extracted (AVE). Indicator loadings of approximately 0.708 or higher were considered satisfactory. Values between 0.70 and 0.95 were used as guidelines for internal consistency reliability, while an AVE of at least 0.50 indicated satisfactory convergent validity (Hair et al., 2022). Discriminant validity was assessed using the heterotrait-monotrait ratio of correlations (HTMT), with values below the conservative threshold of 0.85 considered satisfactory (Henseler, Hubona, & Ray, 2016).

Following establishment of measurement-model reliability and validity, the structural model was evaluated using path coefficients and coefficients of determination (R^2). Statistical significance was assessed through nonparametric bootstrapping with 5,000 resamples and 95% confidence intervals. An estimated effect was considered statistically significant when its confidence interval did not include zero.

The mediating role of trust was examined using the bootstrapped indirect effect of perception on dining intention through trust (Nitzl, Roldan, & Cepeda, 2016). The indirect effect was considered statistically significant when its 95% confidence interval excluded zero, while the nature of the mediation was determined by jointly examining the direct and indirect effects. For the moderation analysis, gender was coded as 0 for female and 1 for male. The interaction between trust and gender was estimated using the two-stage approach, while the main effects of trust and gender were retained in the model (Becker, Ringle, & Sarstedt, 2018). The significance of the interaction effect was assessed using the same bootstrapping procedure.

Results and Discussion

Respondent Profile

A total of 343 respondents participated in the study. Table 2 summarises the respondents' gender, age, and frequency of dining at food premises. The sample consisted predominantly of female respondents (70.3%), while males accounted for 29.7%. Most respondents were aged 18 to 20 years (60.3%), followed by those aged 21 to 23 years (39.1%). This age distribution reflects the study's focus on youth consumers. In terms of dining frequency, the majority reported eating at food premises three to four times per week (46.9%), followed by five to six times per week (27.7%) and one to two times per week (21.0%). These findings indicate that most respondents regularly dine outside the home and therefore represent an appropriate consumer group for examining responses to Muslim-friendly and pork-free labels.

Table 2. Respondent Profile and Dining Frequency

Characteristic	Category	Frequency	Percentage (%)
Gender	Female	241	70.3
	Male	102	29.7
Age	Below 18	1	0.3
	18–20	207	60.3
	21–23	134	39.1
	24–26	1	0.3
Dining frequency	Rarely (less than once a week)	8	2.3
	1–2 times per week	72	21
	3–4 times per week	161	46.9
	5–6 times per week	95	27.7
	Every day	7	2

Table 3 presents the types of food premises commonly visited by the respondents. Restaurants were the most frequently reported premises, selected by 79.0% of respondents, followed closely by fast-food outlets (77.8%) and cafés or coffee shops (72.6%). Convenience stores (67.9%) and street food stalls (63.0%) were also commonly visited. Bakeries (40.5%) and food courts (31.2%) were selected less frequently. Overall, the results demonstrate that respondents patronised a variety of commercial food premises, providing an appropriate context for examining their responses to different halal-related labels.

Table 3. Types of Food Premises Visited by Respondents

Type of food premises	Frequency	Percentage of respondents (%)
Restaurant	271	79
Fast-food outlet	267	77.8
Café / Coffee shop	249	72.6
Convenience store	233	67.9
Street food stall	216	63
Bakery	139	40.5
Food court	107	31.2

Note: Multiple responses were permitted; therefore, percentages do not sum to 100%.

Measurement Model

The measurement model was assessed prior to evaluating structural relationships. Figure 2 presents the outer loadings of the indicators for the four latent constructs. The indicator loadings ranged from 0.644 to 0.882 for Knowledge, 0.810 to 0.903 for Perception, 0.724 to 0.939 for Trust, and 0.720 to 0.868 for Intention. Most indicators exceeded the recommended value of 0.708, indicating satisfactory indicator reliability. Although B1 recorded a lower loading of 0.644, it was retained because the construct demonstrated satisfactory composite reliability and average variance extracted. Overall, the indicator loadings supported the measurement model's adequacy.

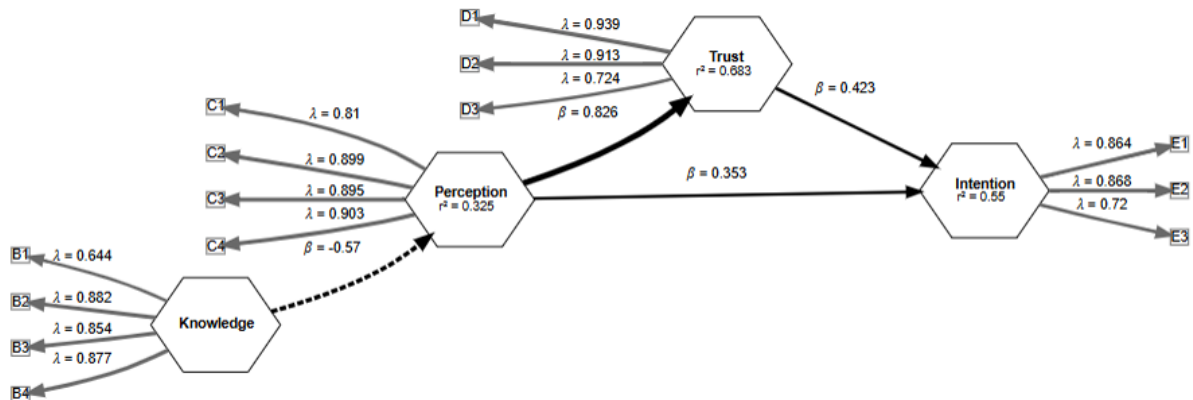


Figure 2. Measurement Model Estimates with Indicator Loadings

Table 4 presents reliability and convergent validity results. All constructs demonstrated satisfactory internal consistency, with Cronbach's alpha values ranging from 0.752 to 0.900 and composite reliability values ranging from 0.860 to 0.930. The rho_A values ranged from 0.747 to 0.900, further supporting construct reliability. Convergent validity was also established, as the AVE values ranged from 0.673 to 0.770, exceeding the recommended threshold of 0.50. These results indicate that the indicators adequately represent their respective constructs.

Table 4. Reliability and Convergent Validity of Constructs

	Cronbach's α	ρ_A	Composite reliability ρ_c	Average variance extracted (AVE)
Knowledge	0.836	0.889	0.890	0.673
Perception	0.900	0.900	0.930	0.770
Trust	0.825	0.861	0.897	0.747
Intention	0.752	0.747	0.860	0.673

Discriminant validity was assessed using the heterotrait-monotrait ratio (HTMT). As shown in Table 5, HTMT values ranged from 0.526 to 0.743, all below the conservative threshold of 0.85. The highest HTMT value was observed between Perception and Intention (0.743), followed by Perception and Trust (0.741). Therefore, discriminant validity was established, indicating that Knowledge, Perception, Trust, and Intention represent empirically distinct constructs.

Table 5. Discriminant Validity Assessment Using the HTMT Criterion

	Knowledge	Perception	Trust	Intention
Knowledge				
Perception	0.630			
Trust	0.705	0.741		
Intention	0.526	0.743	0.699	

Overall, the measurement model demonstrated satisfactory reliability, convergent validity, and discriminant validity. The results confirmed that the indicators adequately measured their respective constructs and that the four constructs were empirically distinct. Therefore, the measurement model was considered adequate for subsequent evaluation of the structural model.

Structural Model

After establishing satisfactory construct reliability and validity in the measurement model, the structural model was assessed to examine relationships between the constructs. Bootstrapping with 5,000 resamples was performed to assess the statistical significance of the path coefficients using 95% confidence intervals. The structural model explained 32.5% of the variance in Perception ($R^2=0.325$), 68.3% of the variance in Trust ($R^2=0.683$), and 61.9% of the variance in Intention ($R^2=0.619$). Figure 3 illustrates the structural model results, while Table 6 summarises the hypothesis testing results.

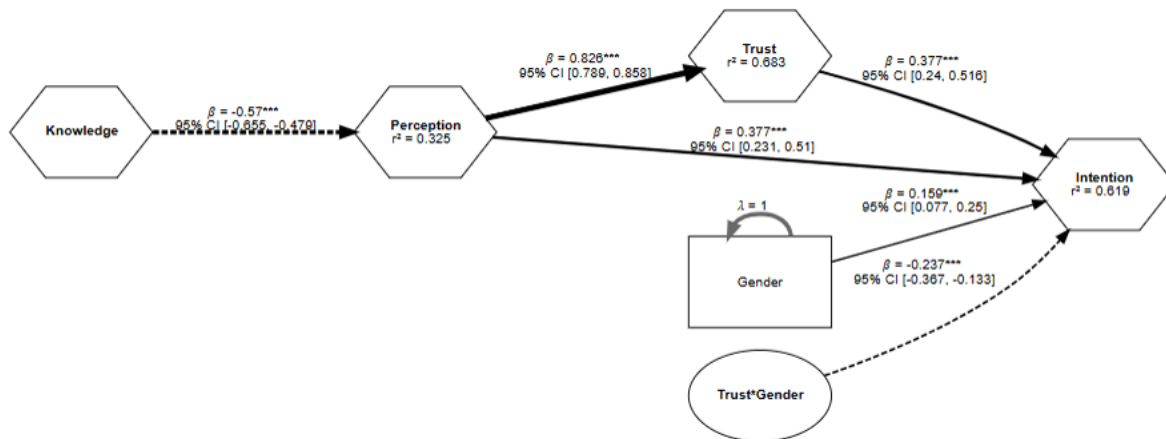


Figure 3. Structural Model with Bootstrapping Results

The results showed that Knowledge had a significant negative effect on Perception ($\beta = -0.570$, 95% CI $[-0.655, -0.479]$), supporting H1. This indicates that respondents with greater knowledge of halal-related claims and the limitations of Muslim-friendly and pork-free labels tended to have less favourable perceptions of such labels. In contrast, Perception had a strong and significant positive effect on Trust ($\beta = 0.826$, 95% CI $[0.789, 0.858]$), supporting H2. Perception also had a significant positive direct effect on Intention ($\beta = 0.377$, 95% CI $[0.231, 0.510]$), supporting H3. Similarly, Trust significantly and positively influenced Intention ($\beta = 0.377$, 95% CI $[0.240, 0.516]$), providing support for H4. These findings indicate that favourable perceptions of Muslim-friendly and pork-free labels contribute to greater trust in food premises and stronger intention to dine in.

The mediating role of Trust was examined through the bootstrapped indirect effect of Perception on Intention. The indirect effect was positive and statistically significant ($\beta = 0.312$, 95% CI $[0.196, 0.429]$). As the confidence interval did not include zero, H5 was supported. Furthermore, the direct effect of Perception on Intention remained significant after including Trust in the model. This indicates that Trust partially mediates the relationship between Perception and Intention. Thus, consumers' perceptions of Muslim-friendly and pork-free labels influence their intention to dine in both directly and indirectly through the development of trust in the food premises.

Gender significantly moderates the relationship between Trust and Intention ($\beta = -0.237$, 95% CI $[-0.367, -0.133]$), supporting H6. Given that gender was coded as 0 for female and 1 for male, the negative interaction indicates that the positive effect of Trust on Intention was stronger among female respondents than among male respondents.

Table 6. Structural Model and Hypothesis Testing Results

Hypothesis	Relationship	β	SE	t	95% CI	Decision
H1	Knowledge $\rightarrow$ Perception	-0.570	0.045	-12.739	[-0.655, -0.479]	Supported
H2	Perception $\rightarrow$ Trust	0.826	0.017	47.574	[0.789, 0.858]	Supported
H3	Perception $\rightarrow$ Intention	0.377	0.071	5.276	[0.231, 0.510]	Supported
H4	Trust $\rightarrow$ Intention	0.377	0.07	5.378	[0.240, 0.516]	Supported
H5	Perception $\rightarrow$ Trust $\rightarrow$ Intention	0.312	0.059	5.261	[0.196, 0.429]	Supported
H6	Trust $\times$ Gender $\rightarrow$ Intention	-0.237	0.06	-3.976	[-0.367, -0.133]	Supported

Discussion

The significant negative relationship between knowledge and perception indicates that respondents with a greater understanding of halal requirements and the limitations of Muslim-friendly and pork-free claims evaluated these labels less favourably. Rather than accepting the labels as evidence of halal suitability, knowledgeable consumers may assess them more cautiously. In other words, consumers who better understand the limitations of Muslim-friendly and pork-free claims may be less inclined to rely on these labels when deciding where to dine. This interpretation is consistent with (Shahriman et al., 2026), who found that many consumers were unclear about the meanings of “Muslim-Friendly,” “No Pork No Lard,” and “Serve No Pork” signage and that some incorrectly associated these terms with full halal compliance. This also aligns with (Mohamed et al., 2013), who showed that information about halal logos and claims can affect consumers’ confidence and intended purchasing decisions.

Perception was positively associated with trust and dining intention, while trust was also positively associated with dining intention. The significant indirect effect further showed that trust partially mediated the relationship between perception and dining intention. This pattern is broadly consistent with (Sosianika & Amalia, 2020), who found that trust mediated the effects of halal-value and halal-logo understanding on halal-food purchase intention among millennials. However, the present finding raises a particular concern because the Muslim-friendly and pork-free labels examined in this study are not equivalent to formal halal certification. Favourable interpretations of these labels may therefore generate confidence that exceeds the assurance they provide. Under Malaysia’s Trade Descriptions (Definition of Halal) Order 2011, as amended in 2012, halal requirements extend beyond the absence of pork to include ingredients, slaughter, preparation, processing, equipment, and protection against contamination during storage. A pork-free claim alone is therefore insufficient to demonstrate compliance with the broader requirements of halal.

Gender moderated the relationship between trust and dining intention, with trust having a stronger association with intention among female respondents. This result should be interpreted as context-specific rather than as evidence that female consumers generally rely more heavily on trust. Evidence concerning gender differences in halal markets remains mixed, and gender has frequently been treated as a statistical variable without sufficient theoretical explanation (Noor et al., 2026). Given the unequal gender composition of the present sample, future studies should replicate this moderation effect using more balanced samples and investigate the mechanisms that may explain it. Overall, the findings support clearer consumer education concerning what Muslim-friendly and pork-free labels indicate and, more importantly, what they do not guarantee. Halal authorities and food operators should clearly distinguish

recognised halal certification from informal claims so that these labels are not interpreted as providing equivalent halal assurance.

Conclusion

This study examined how knowledge, perception, and trust relate to youth consumers' intention to dine at food premises displaying Muslim-friendly and pork-free labels. Greater knowledge was associated with less favourable perceptions of these labels, suggesting that consumers with a better understanding of halal-related requirements may evaluate such claims more cautiously. In contrast, favourable perceptions strongly increased trust and directly influenced dining intention, while trust partially mediated the relationship between perception and intention. Gender also moderated the relationship between trust and intention, with trust having a stronger influence among female respondents.

The findings raise an important concern for Muslim consumers. Muslim-friendly and pork-free labels may contribute to favourable perceptions and trust that subsequently encourage dining intention, although these labels should not be treated as equivalent to formal halal certification. Greater consumer awareness is therefore important. Muslim consumers need to understand that claims such as pork-free describe only particular characteristics of food or premises and do not by themselves establish compliance with the broader requirements of halal. This distinction aligns with Malaysia's regulatory definition of halal, which encompasses ingredients, preparation, processing, contamination, storage, and other requirements beyond the absence of pork.

The findings also have practical implications for agencies involved in halal certification, enforcement and consumer education. Greater emphasis should be placed on public awareness campaigns that clearly explain the distinction between recognised halal certification and informal labels such as Muslim-friendly and pork-free. Rather than merely informing consumers about the official halal logo, educational initiatives should explain why these alternative labels do not provide equivalent halal assurance and what consumers should verify when making dining decisions. Food operators should likewise communicate such claims clearly and avoid representations that could lead consumers to assume a level of halal assurance that has not been formally established. Malaysia already regulates halal descriptions through the Trade Descriptions Act framework, providing an important regulatory basis for strengthening such consumer-awareness initiatives.

The study focused on youth consumers represented by university students, and the findings should therefore be generalised to the broader Muslim consumer population with caution. Future studies could examine consumers from different demographic and geographical backgrounds and investigate other factors such as halal awareness, religiosity, perceived risk and familiarity with halal certification. Overall, the study shows that informal halal-related labels can meaningfully influence consumer decision-making and highlights the importance of knowledge, consumer awareness, and clear communication in preventing such labels from being interpreted as equivalent to formal halal assurance.

Acknowledgements

The authors sincerely thank all respondents who participated in this study and those who assisted with data collection. The authors received no external financial support for the research and publication of this article.

References

- Abu Bakar, M., Mohammed Noor, A., Ismail, S., Shahrom, N. F. N., Mohd Talib, N., & Hashim, N. (2025). Halal Food Industry in Malaysia: Key Challenges and the Path Forward. *International Journal of Entrepreneurship and Management Practices*, 8(29), 400–414. <https://doi.org/10.35631/ijemp.829027>
- Al-Ansi, A., Olya, H. G. T., & Han, H. (2019). Effect of general risk on trust, satisfaction, and recommendation intention for halal food. *International Journal of Hospitality Management*, 83(May), 210–219. <https://doi.org/10.1016/j.ijhm.2018.10.017>
- Bahjam et al. (2022). *Consuming-Halal-Products-the-Dynamics-of-Trustworthiness-3Er79J4F*.
- Becker, J., Ringle, C. M., & Sarstedt, M. (2018). PLS-SEM and PLSC-SEM: Interaction term generation * Data treatment. *Journal of Applied Structural Equation Modeling*, 2(2), 1–21.
- Bonne, K., & Verbeke, W. (2008). Muslim consumer trust in halal meat status and control in Belgium. *Meat Science*, 79(1), 113–123. <https://doi.org/10.1016/j.meatsci.2007.08.007>
- Hair Jr., J. F., Sarstedt, M., Ringle, C. M., & Gudergan, S. P. (2024). *Advanced Issues in Partial Least Squares Structural Equation Modeling (2nd Edition)* (Vol. 12). SAGE Publications, Thousand Oaks, CA.
- Haji Bibi, Z., Nik Fauzi, S. F., Mahda, A. A., Ismailly, N., & Duan, M. K. (2025). “No Pork, No Lard” or “Muslim-Friendly”: Understanding Consumer Perceptions and Preferences. *Proceedings Borneo International Islamic Conference*, 16(2020), 1–9.
- Henseler, J., Hubona, G., & Ray, P. A. (2016). Using PLS path modeling in new technology research: Updated guidelines. *Industrial Management and Data Systems*, 116(1), 2–20. <https://doi.org/10.1108/IMDS-09-2015-0382>
- Iman Hashim, N., Mohd Fauzi, N., Munirah Syuhada Mohamad Zan, U., & Hawa Radin Eksan, S. (2024). the Dynamics of Halal Food Sector in Malaysia: Insights Into Consumer Perception, Purchasing Behavior, and Influencer Marketing. *Asian Journal of Social Science Research*, 6(2), 2024. Retrieved from <https://doi.org/10.5281/zenodo.14580368>
- Ishak, S., Hussain, M. Y., Ramli, Z., Sum, S. M., Saad, S., & Manaf, A. A. (2016). A study on mediating role of halal perception: determinants and consequence reflections. *Journal of Islamic Marketing*, 7(3), 1–13.
- Kirmani, A., & Rao, A. R. (2000). No pain, no gain: A critical review of the literature on signaling unobservable product quality. *Journal of Marketing*, 64(2), 66–79. <https://doi.org/10.1509/jmkg.64.2.66.18000>
- Mohamed, Z., Shamsudin, M. N., & Rezai, G. (2013). The Effect of Possessing Information About Halal Logo on Consumer Confidence in Malaysia. *Journal of International Food and Agribusiness Marketing*, 25(SUPPL1), 73–86. <https://doi.org/10.1080/08974438.2013.800008>
- Nitzl, C., Roldan, J. L., & Cepeda, G. (2016). Mediation analysis in partial least squares path modelling, Helping researchers discuss more sophisticated models. *Industrial Management and Data Systems*, 116(9), 1849–1864. <https://doi.org/10.1108/IMDS-07-2015-0302>
- Noor, N., Nguyen, T., Tong, A., & Zainol, Z. (2026). Gender in halal markets: a systematic literature review. *Journal of Islamic Marketing*, (August), 1–26. <https://doi.org/10.1108/JIMA-08-2025-0515>
- Ray, S., Danks, N., & Calero Valdez, A. (2021). SEMinR: Domain-Specific Language for Building, Estimating, and Visualizing Structural Equation Models in R. *SSRN Electronic Journal*, 1–16. <https://doi.org/10.2139/ssrn.3900621>

- Shahriman, N. M., Nur Hafizah Harun, Mohd Ashmir Wong, M. S., Borhan, F. P., & Mamat, N. M. (2026). Consumer Perceptions of Unauthorised Halal Signage: A Study of “Muslim-Friendly”, “No Pork No Lard” and “Serve No Pork” Labels in Miri, Sarawak. *Journal of Halal Science and Management Research*, 2(1), 34–47. <https://doi.org/10.24191/jhsmr.v2i1.10887>
- Sosianika, A., & Amalia, F. A. (2020). Uncovering Indonesian Millennial’s Halal Food Purchase Intention: Halal Value and Halal Logo as the Antecedents. *International Journal of Applied Business Research*, 2(01), 31–45. <https://doi.org/10.35313/ijabr.v2i01.91>
- Suib, A. F. M., Isa, N. M., Salahuddin, N., & ... (2019). Purchasing intention towards halal food among non-muslim consumers. *Jurnal Pengguna* Retrieved from <http://macfea.com.my/wp-content/uploads/2020/03/JPM-32-Jun-2019-article-2.pdf>