

THE INFLUENCE OF HALAL AWARENESS,
PERCEIVED HALAL CERTIFICATION, AND IN-STORE
ATMOSPHERE ON MUSLIM TRAVELER PURCHASE
INTENTION AT REST & SERVICE AREA (RSA)

BY

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INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

2024

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A dissertation submitted in fulfilment of the requirement for
the degree in Tourism Management

Kulliyyah of Sustainable Tourism and Contemporary
Languages

2024

ABSTRACT

This study explores the evolving niche of Halal tourism, with a specific focus on the vital role of Rest and Service Areas (RSAs) in Malaysia catering to the needs of Muslim travellers. Halal tourism ensures experiences align with religious values, spanning beyond physical travel constraints to offer immersive experiences rooted in Islamic principles. RSAs, strategically located along highways, play a pivotal role by providing halal food and beverage services and essential amenities. However, a critical problem emerges concerning the status of halal certification at these locations, with potential oversights and assumptions challenging the assurance of halal compliance. This study aims to fill the research gap by examining the interplay between halal awareness, perceived halal certification, and in-store atmosphere on Muslim consumers' purchase intentions at RSAs. This study employs a quantitative analysis approach with purposive sampling. The data obtained were analyzed by using IBM Statistical Package for the Social Science (SPSS) through several analyses, which were descriptive analysis and Multiple Linear Regression. A total of 100 Malaysian Muslim tourists aged 18-50 who have stopped by at any RSA and are visited in the short term were chosen as the respondents. The findings emphasize the paramount role of halal certification as a significant predictor, highlighting the importance of assuring compliance with Islamic dietary principles compared to Halal awareness. Furthermore, a significant relationship was observed between the in-store atmosphere and the purchase intention of RSA Muslim customers. The study concludes with practical implications for regulatory authorities like JAKIM, urging consideration of external factors in halal certification assessments to enhance RSAs' catering to diverse Muslim travellers' needs.

Keywords: Halal tourism, Halal awareness, Halal certification, In-store atmosphere, and Rest and Services Area (RSA).

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality as a final year project (FYP) for the degree of Tourism Management.

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DECLARATION

I hereby declare that this dissertation is the result of my investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted for any other degrees at IIUM or other institutions.

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ACKNOWLEDGEMENTS

All glory is due to Allah, the Almighty, whose Grace and Mercies have been with me throughout my program. Although it has been tasking, His Mercies and Blessings on me ease the herculean task of completing this thesis.

I am most indebted to my supervisor, Dr. Nur Shuhadah Mohd, whose enduring disposition, kindness, promptitude, thoroughness, and friendship have facilitated the successful completion of my work. I put on record and appreciate her detailed comments, useful suggestions, and inspiring queries which have considerably improved this thesis.

Her brilliant grasp of the aim and content of this work led to her insightful comments, suggestions, and queries which helped me a great deal. Despite her commitments, she took time to listen and attend to me whenever requested. The moral support she extended to me is no doubt a boost that helped in building and writing the draft of this research work. Lastly, my gratitude goes to my beloved family; for their prayers, understanding, and endurance while away.

Once again, we glorify Allah for His endless mercy on us one of which is enabling us to successfully round off the efforts of writing this thesis. Alhamdulillah.

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LIST OF ABBREVIATION

RSA	Rest and Service Area
F&B	Food and Beverages
ITC	Islamic Tourism Centre
MS2610	Muslim Friendly Hospitality Services Requirements
GMTI	Global Muslim Travel Index

CHAPTER ONE

INTRODUCTION

1.1 INTRODUCTION

This chapter provides an overview of the entire study. The research background reveals the sequence of information that has led to the study's overall interest. The subsequent sections, namely the problem statement and the study's objectives, further elucidate the reasons for choosing this topic. Research questions are derived from the previously stated research objectives, which in turn support the purpose of each independent variable. This chapter also delves into the study's scope and limitations, along with outlining key definitions. Finally, it presents a concise summary of the study structure, spanning from Chapter 1 to Chapter 5.

1.2 RESEARCH BACKGROUND

Malaysia is a moderate Muslim country with a multi-faith and multi-racial culture, and Islam is the country's official religion (Islamic Tourism Centre, 2016) as cited in (Ariff Irshad et al., 2022). The provision of tourist goods and services in response to Muslim visitor demand is referred to as Muslim-Friendly tourism. It promotes Muslim consumers' respect for and adherence to Islamic teachings as defined by Islamic Shari'ah law, which is based on the Quran (the divine book), hadith (a compilation of Prophet Muhammad's traditions), Fiqh (a group of Islamic scholars' consensus opinion).

Travel is part of activities that make someone relax and one way to get rid of stress such as resting, taking a tour, and traveling. From an Islamic perspective, tourism activities are recommended as this travel guidance has been found in numerous chapters of the Al-Quran.

As mentioned in the Quran, Allah had said in (Surah Al-An'am, 11)

Say, "Travel throughout the land and see the fate of the deniers." (6:11)

From the verse above, we can emphasize and relate that Muslims are urged to travel to witness the greatness of Allah's creation, to improve and strengthen mental health and spiritual significance, to acknowledge Allah S.W.T creations and see how the end of the accordance with Islamic teachings even travelling for pleasure. During their vacations, Muslim tourists tend to respect and honors various Islamic beliefs, practices, and customs.

Expanding on the burgeoning trend within the travel industry, halal tourism has evolved into a significant niche, capturing the attention of Muslim travelers actively seeking experiences that resonate with their religious perspectives and values (Fadzilah & Hasnizam, 2017). Amidst the intricate landscape of travel regulations, this specialized sector goes beyond the conventional boundaries of physical travel, crafting elaborates, and immersive experiences deeply rooted in the core principles of Islam. According to Fadzilah & Hasnizam (2017), Halal tourism carefully ensures that its Muslim visitors are spiritually comfortable and culturally congruent, from carefully prepared halal meals to conveniently located prayer facilities and proximity to important religious places.

Battour et.al as cited in (Hanafiah & Hamdan, 2020) stated that the demand for Halal tourism has increased dramatically and it is the fastest growing sector in the domestic and international tourism industry. Halal tourism refers to the management and provision of tourism services that adhere to Islamic principles and cater to the specific needs of Muslim travelers. It encompasses offering tourist services designed to meet the religious obligations of Muslim tourists, including aspects such as accommodation, food, and other facilities in accordance with Islamic law (Sánchez & Moral, 2019). The concept has gained prominence due to the increasing demand for travel experiences that align with the religious and cultural preferences of Muslim individuals.

The term "halal tourism" is often used interchangeably with "Islamic tourism" or "Muslim tourism" and is not limited to religious activities but also includes a wide range of tourism activities for Muslim travelers (Destiana & Kismartini, 2020). The components of halal tourism encompass a wide range of services and facilities designed

to meet the specific needs of Muslim travelers in accordance with Islamic principles. These components are essential for creating a Muslim-friendly environment and ensuring that the religious obligations of Muslim tourists are respected during their travel experiences.

Other than that, one of the fundamental components of halal tourism is the availability of halal food is a crucial component of halal tourism, ensuring that Muslim travelers have access to food that complies with Islamic dietary laws (Ismanto et al., 2022).

This includes the presence of restaurants and dining facilities that serve halal-certified food, catering to the specific dietary needs of Muslim tourists (Ismanto et al., 2022). The availability of Halal food isn't merely a destination-specific concern; it's an integrated facet of the entire travel experience for Muslim travelers that seeking to adhere to Islamic dietary principles. On-the-go services play a crucial role in meeting traveler's need. Among these services, strategically located rest stops offering vital support and diverse services that significantly contribute to traveler's well-being and convenience before they reach their destination. Strategically positioned rest stops serve as indispensable support hubs along a traveler's journey, offering critical assistance and a multitude of amenities. These include convenient access to Halal food, ensuring travelers' well-being and ease of travel before reaching their destination.

In this study, it is highly emphasis on public premises which is Rest and Services Area (RSA) where it is closely related to tourism context where it offers a range of amenities for travellers seeking relaxation and rejuvenation after extended journeys (Ghazali et al., 2020). The rest and service areas in Malaysia play a significant role in the provision of halal food and beverage (F&B) services, thereby contributing to the development of halal tourism. As cited by Plus.com, Rest and Service Areas commonly referred to as RSAs, are equipped with amenities to cater to highway users. These facilities are strategically located at intervals of approximately 80-100 kilometers along the highways and are meticulously maintained to ensure a comfortable and safe journey for all highway travelers. RSAs undergo continuous upgrades, with particular emphasis on overall cleanliness, especially in the restrooms and food stalls.

Other than that, most of the RSAs offer more than just a basic stop. Among the amenities available at RSAs are children's playgrounds, petrol stations, designated prayer areas (surau) for Muslims, ATM machines, rest huts (wakaf), and air-conditioned restaurants. According to Sunbiz (2021), the RSAs receive approximately 25,000 visits each day, for a total of more than nine million people per year. Rest spots can become packed, especially during public holidays and holiday seasons.

Therefore, Rest and Service Areas (RSAs) in Malaysia play a vital role in supporting the development of halal tourism by providing essential services and amenities that cater to the needs of Muslim travellers. This is particularly important due to the significant and growing demand for halal tourism experiences in Malaysia.

1.3 PROBLEM STATEMENT

Most of the highway users will usually stop by RSAs to have these types of facilities, especially the food stalls. According to Sunbiz (2021), other than the food stall, they had plan to be a partner with prominent convenience stores, as well known as food and beverages (F&B) chains and established local restaurant brands. This approach aims to provide a diverse array of dining options for a broad spectrum of travellers. As is well known, Malaysia has long been recognised as a food paradise. Due to the country's ethnic diversity, food outlets such as chained restaurants and food stalls owned by numerous ethnic group are springing up like mushrooms after rain (Zaini & Yoyo, 2021).

It has a variety of Chinese cuisine and Malaysia cuisine. Malaysians especially highway users always make food reviews on social media platforms such as TikTok, Facebook and blogs of what are the best choice of foods at RSA. According to Wahab (2023), some highway users are looking forward to having 'Ikan Patin Masak Tempoyak' a popular Pahang dish at the Temerloh R&R each time they travel. Other than that, Hasim (2019), suggested the famous food from various RSAs such as Wantan Mee from RSA Tapah, Pau Yik Mun at RSA Ulu Bernam, RSA Seremban is well known for its Negeri Sembilan dishes such as 'Masak Lemak Daging Salai' and many more.

The latest social media, which is in TikTok, Arriana Sofea (2024) shared a video related to viral food at Asian's Bowl RSA Juru, while another video from TikTok which is June's (2023) shared about baked honey sweet potato at RSA Genting Sempah.

Considering the diverse culinary offerings at Rest and Service Areas (RSAs), it becomes crucial to comprehensively consider the perspective of consumers, particularly in a nation like Malaysia. According to Islamic Tourism Centre (n.d), Malaysia is a multiracial nation with a current population of 28 million, encompasses diverse ethnicities with approximately 60% adhering to the Islamic faith. Constitutionally, Islam is designated as the official religion, embodying a non-secular approach that significantly influences various aspects of life, including legal systems, education, cultural practices, and dietary choices (Islamic Tourism Centre n.d),

The laws that distinguish between what is haram (forbidden) and what is halal (permissible) are well understood by the majority of Muslims in Malaysia, especially when it comes to food consumption. Customers may assume that most Muslim operators will automatically follow Islamic dietary regulations, which could lead to a lack of attention and neglect in confirming the halal status of food. According to Nasir & Yaacob (2022), this underscores the importance of heightened awareness and diligence in ensuring the adherence to halal standards, considering the potential oversight of crucial markers indicating halal certification.

However, concerning the status of Muslim stalls whether it has halal certifications or not is vital to be looked out for the consumers for purchasing the products specifically food products at RSA. It is because according to (Zaini & Yoyo, 2021), early indications indicate that the displaying halal certification is not required and not all eateries display the halal certification. As stated by JAKIM, as of December 1, 2020, there are 84 logos from 46 nations that have been certified by JAKIM. The Halal certificate has a significant impact on people's purchasing decisions. Currently, Malaysian Muslims are well-versed in the halal certificate and logo issued by JAKIM. (Aniza Che Wel et al., 2022a).

However, some Muslim consumers might initially trust a Muslim-owned restaurant based on faith, relying solely on this assumption can be problematic. The viral incident where a non-certified stall sourced food from a non-Muslim established

underscores the critical role of objective verification through recognized halal certification. There are some of the irresponsible Muslim business owner take this for granted. For instance, according to Dermawan (2022), a video clip went viral about two men unloading food containers from a non-Muslim restaurant in Paya Terubong and bringing them into a Muslim-owned chicken rice stall in Sungai Ara.

According to Halimi et al (2021), some Muslim consumers might hold the unverified assumption that a restaurant with Muslim employees is automatically halal, regardless of any displayed certification. This misconception can create a discrepancy between consumer perception and actual halal compliance. According to Halimi et al (2021), the presence of Muslim employees can evoke familiarity and trust which is crucial to emphasize the importance of verifiable evidence in the form of recognized halal. These phenomena provide assurance regarding adherence to religious guidelines which can empowering consumers to make choices. Therefore, it is important to understand the influence of displayed halal certification as well as their level of Halal awareness on Muslim consumer's purchase intention.

Despite that, beyond certification and logos, the in-store atmosphere also plays an essential role in determining the 'Halalness' of the restaurants that makes Muslim consumers not hesitate to purchase the products. The presence of other customers which is known as social services cape, especially those who appeared to be Muslim based on their dress code (e.g., women wearing hijabs) and ethnicity, served as a strong indicator of whether an eatery was considered safe for dining in (Khan & Khan, 2020). Other than that, the display of religious signs and symbols was associated with perceptions of the restaurant's halal status. It is also supported by (Zaini & Yoyo, 2021) stated that a halal restaurant is one that is owned by a Muslim or that exhibits the qualities of Islam by name or another attribute. These attributes significantly influenced consumer behaviour and affected their awareness of the Halal certification and in-store atmosphere, thereby influencing their decision to purchase food and products there.

This can be an unreliable indicator whereby appearances can be deceiving. It is supported by Rosli (2023) stated that some Muslim consumers might initially perceive the presence of individuals wearing religious attire like hijabs or songkoks in a restaurant as an indicator of halal compliance, such assumptions can be unreliable and potentially misleading. Relying solely on external cues like dress code disregards the

complex realities of individual religious practices and adherence to dietary guidelines will be misleading cues to the Muslim consumers. Additionally, some non-Muslim business might intentionally hire employees or attract customers of certain appearances to create a false impression of Halal compliance. For instance, according to Sabrina (2023), some local popular restaurants like Dolly Dim Sum, Madam Kwan do not have halal certifications, yet they still have a loyal customer.

Despite sourcing ingredients from halal-certified suppliers, as documented by Halal Will Travel in 2019 as cited in Sabrina (2023), Dolly Dim Sum's continued offering of alcoholic beverages, even though offered on a separate menu, currently remains an obstacle to achieving halal certification. To build trust and alleviate concerns among Muslim consumers, Dolly Dim Sum has featured their Malay employees in some of their social media campaigns. This strategic approach leverages cultural familiarity and shares religious values to communicate the absence of pork and lard in their menu, potentially offering customers additional peace of mind regarding halal compliance.

Existing research on Muslim consumer behaviour at RSAs delves into factors like halal certification and menus, but often overlooks the interplay between these explicit cues and the subtle influences of environment and social context. This creates a critical research gap, as Muslim consumers navigate a complex landscape where in-store atmosphere, religious symbolism, and even customer demographics subtly impact their perception of halalness and ultimately, their purchase decisions (Halimi et al., 2021; Khan & Khan, 2020; Zaini & Yoyo, 2021). Exploring this gap demands investigating how halal awareness interacts with these social cues and unspoken assumptions, particularly in cases where Halal certification is absent (Rosli, 2023). Understanding the nuanced interplay between explicit markers, implicit indicators, and individual knowledge levels will yield valuable insights for RSA stakeholders, and JAKIM empowering them to cater effectively to the diverse needs and preferences of Muslim travellers seeking a truly seamless halal dining experience (Sabrina, 2023). Therefore, it is vital to understand the influence of Halal awareness, perceived Halal certification and in-store atmosphere on Muslim consumer's purchase intention. Hence, this study needs to be conducted.

1.4 RESEARCH QUESTIONS

The four research questions for this research are as follows:

1. What is perceived Halal awareness among RSA Muslim customers?
2. What is perceived towards Halal certification among RSA Muslim customers?
3. What is perceived towards in-store atmosphere among RSA Muslim customers.
4. How does Halal awareness, perceived Halal certification and perceived in-store atmosphere on purchase intention among RSA Muslim customers.

1.5 RESEARCH OBJECTIVES AND HYPHOTHESIS

The study is intended to achieve the following objectives:

1. To understand perceived Halal awareness among RSA Muslim customers.
2. To understand perceived Halal certification among RSA Muslim customers.
3. To understand perceived in-store atmosphere among RSA Muslim customers.
4. To examine the influence of Halal awareness, perceived Halal certification and perceived in-store atmosphere on purchase intention among RSA Muslim customers.

Table 1.1 Research questions, research objectives and research hypothesis

RESEARCH QUESTIONS	RESEARCH OBJECTIVES	RESEARCH HYPOTHESIS
RQ1: What is perceived Halal awareness among RSA Muslim customers?	RO1: To understand perceived Halal awareness among RSA Muslim customers	-
RQ2: What is perceived towards Halal certification	RO2: To understand perceived Halal	-

among RSA Muslim customers?	certification among RSA Muslim customers.	
RQ3: What is perceived towards in-store atmosphere among RSA Muslim customers.	RO3: To understand perceived in-store atmosphere among RSA Muslim customers.	-
RQ4: How does Halal awareness, perceived Halal certification and perceived in-store atmosphere on purchase intention among RSA Muslim customers?	RO4: To examine the influence of Halal awareness, perceived Halal certification and perceived in-store atmosphere on purchase intention among RSA Muslim customers.	<p>H1: There is significant between Halal awareness on purchase intention among RSA Muslim customers.</p> <p>H2: There is significant between Halal certification on purchase intention among RSA Muslim customers.</p> <p>H3: There is significant between in-store atmosphere on purchase intention among RSA Muslim customers.</p>

1.6 SCOPE OF THE STUDY

Like many research endeavours, it is essential to recognize and acknowledge the scope of the study. This research focuses specifically on exploring the Rest and Service Areas (RSAs) along PLUS highways, driven by the unique offerings available to travellers on their journeys. This choice is further justified by PLUS.com stated that PLUS is one of the largest toll expressway operators in Malaysia and Southeast Asia, boasting an extensive network of highways.

While other highways like AKLE, SUKE, NKVE, and countless others offer transit routes, they are not part of the PLUS network. It is crucial to recognize that the concept of "transit route" translates across various modes of transportation, with highways analogous to airport terminals for air travel and train stations for rail journeys. In this context, Plus.com highlights the dominance of PLUS highways within the Malaysian transportation landscape, emphasizing their abundance of services compared to other options. This unique combination such as extensive network, dominant position, and diverse services makes PLUS the ideal focal point for a comprehensive examination of the services available to travellers.

Other than that, Rest and Service Areas (RSAs) along PLUS highways, which stand out as comprehensive facilities catering to the diverse needs of travellers is also one of the scopes in this research. In comparison with other facilities such as Lay-bys, overhead bridge restaurants, and vista points, RSAs emerge as fully equipped spaces, providing a range of amenities beyond mere rest stops. This is due to RSAs have multifaceted nature, offering not only essential services for a short break but also encompassing a broader spectrum of facilities. The comprehensive infrastructure of RSAs positions them as pivotal points for travellers, where considerations of Halal awareness, perceived Halal certification, and perceived in-store atmosphere can significantly influence the purchase intentions of Muslim travellers. The choice of RSAs as the primary focus stems from their unique position as fully equipped service areas, making them integral sites for understanding and analysing the factors that shape consumer behavior among Muslim travelers within the context of highway facilities.

Next, this research emphasis on Muslim travellers were driven by the recognition of their distinct consumer behaviours, preferences, and cultural considerations that

significantly impact their interactions within RSAs along PLUS highways. Other than that, the purpose of the proposed study is to explore the complex dynamics influencing Muslim travellers' purchase intentions in Rest and Service Areas (RSAs), with a particular emphasis on the impact of perceived Halal certification, perceived in-store atmosphere, and Halal awareness. RSAs play a pivotal role in catering to the diverse needs of travellers, and understanding the factors that impact the purchasing decisions of Muslim travellers within this context is essential for businesses and service providers.

1.7 SIGNIFICANCE OF THIS STUDY

This research holds substantial significance for both the academic and the tourism industry. Academically, the study contributes to the growing body of knowledge in consumer behaviour, specifically within the intersection of Halal awareness, perceived Halal certification, and perceived in-store atmosphere among Muslim travellers at Rest and Service Areas (RSAs). By delving into this nuanced area, the research provides scholars with valuable insights into the factors influencing purchase intentions within the context of Halal-conscious travel. Additionally, the study expands the understanding of multicultural consumer behaviour, offering a deeper comprehension of how religious and cultural considerations impact decision-making processes.

Other than of this research significant to the tourism industries and authorities such as the Department of Islamic Development Malaysia (JAKIM) is noteworthy, particularly in enhancing their understanding of external factors influencing the Halal industry and the experiences of Muslim travellers. The insights garnered from the study, specifically regarding the impact of perceived in-store atmosphere, customer satisfaction, and consumer behaviours on purchase intentions, can inform JAKIM's strategies for Halal certification processes and standards.

Other than that, the significance of this study extends to filling a critical gap in the existing research landscape concerning Rest and Service Areas (RSAs). Despite their pivotal role in catering to the needs of travellers, there is a noticeable scarcity of academic investigations specifically focused on RSAs. By concentrating on the influence of Halal awareness, perceived Halal certification, and perceived in-store atmosphere on the purchase intentions of Muslim travellers at RSAs, this research aims

to contribute pioneering insights to the understanding of consumer behaviour within these facilities.

1.8 STRUCTURE OF THESIS

Table 1.1 Overview of structure of the thesis.

CHAPTER	CONTENT
CHAPTER 1	The first chapter of the study is the study's introduction. This chapter provides an overview of the past research studies, issues, and problems that develop research objectives and research questions. The essential nature of study, scope and limitations of the study and definitions are also explained.
CHAPTER 2	The study's literature review is represented in Chapter 2. This chapter reviews previous literature on Halal F&B in Malaysia tourism industry, Halal tourism in Malaysia, Halal management. Other than that, this study looks into account about RSA in providing services for traveler, Halal food and beverages (F&B) services, Halal Tourism in Management, RSA in providing services for traveller, Muslim's concern on food consumption, food purchase intention among Muslim travellers, related theory and the variables associated with the study are also reviewed.
CHAPTER 3	The methodology part is covered in Chapter 3. In general, this chapter describes the study's research design. This chapter will also describe how data is collected and examined, as well as the measurement instruments that are used.
CHAPTER 4	Chapter 4 is focuses on data analysis. The questionnaire data are examined using their respective measurement techniques.
CHAPTER 5	The findings of the research are presented in Chapter 5. This is the sequence from the previous chapter. All data is synthesised to produce results and responses to research questions. This will eventually lead to the formation of a hypothesis.

1.9 CHAPTER SUMMARY

In conclusion, this chapter provides background of the study which focus on the Influence of Halal Awareness, perceived Halal Certification and In-store atmosphere on Muslim traveler purchase intention at RSA. This chapter also cover the main research questions and objectives, scope, significance, and structure of the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter emphasizes the ideas from previous studies that serves as a foundation for the study interest. This chapter will also discuss about Halal Food and Beverages (F&B), Halal tourism in Malaysia, Halal management, RSA in providing services traveler, Muslim's concern on food consumption during domestic travel, food purchase intention, related theory, and the detail up of the variables which are halal awareness, halal certification, in-store atmosphere, and purchase intentions.

2.2 HALAL FOOD AND BEVERAGES (F&B) SERVICES IN MALAYSIA TOURISM INDUSTRY.

The Halal food and beverages (F&B) industry in Malaysia indeed plays a significant role in the country's tourism sector. The concept of Halal tourism, which involves providing tourism products and services that comply with Islamic principles, has gained attention from both industry and research perspectives (Battour et al., 2018).

The Halal orientation strategy, based on the MS1500:2009 standard, is a fundamental requirement for preparing and handling Halal food and beverages (F&B) products in Malaysia, reflecting the operational strategy practiced by Halal food and beverages (F&B) manufacturers in the country (Hew et al., 2020). Malaysia has aggressively worked towards becoming a key player in delivering Halal food products, aspiring to be the Halal hub and gaining popularity in Islamic banking, finance, cosmetics, logistics, retailing, pharmaceuticals, and the tourism industry (Hussain et al., 2021).

2.3 HALAL TOURISM IN MALAYSIA

There are several academic publications that define halal tourism. According to Boğan & Sarıışık (2019) define halal tourism as "any tourism object or action, which is permissible according to Islamic teachings to use or engage by Muslims in the tourism industry." This definition emphasizes the adherence to Islamic principles and the permissibility of tourism activities for Muslim travelers within the framework of Islamic teachings. While Battour et al. (2021) define halal tourism as "any tourism object or action which is permissible according to Islamic teachings to satisfy the needs of the Muslim traveler and achieve the destination's Muslim-friendliness." This definition emphasizes the focus on meeting the specific needs of Muslim travelers and ensuring that destinations are conducive to Muslim-friendly experiences.

Halal tourism has become a prominent phenomenon in the global tourism industry, particularly in Malaysia, where the concept involves providing tourism services and products aligning with Islamic principles to cater to the preferences of Muslim travelers (Boğan & Sarıışık, 2019). Positioned as a predominantly Muslim nation, Malaysia has strategically established itself as a key player in advancing and promoting Halal tourism, actively working to be a hub for Halal products and services across various sectors, including tourism (Hussain et al., 2021).

The significant expansion of Halal tourism in Malaysia has attracted a diverse array of tourists worldwide, prompting an examination of the moderating role of nationality, especially concerning tourists' expectations regarding the Halal attributes of a destination (Mohamed et al., 2021). According to this study also stated that Malaysia's Halal tourism market draws visitors from various countries such as Jordan, Bahrain, Kuwait, UAE, Indonesia, Oman, Qatar, Saudi Arabia, the UK, and Europe, showcasing the broad international appeal of Malaysia's offerings in the Halal tourism sector.

Halal tourism is intricately linked to the concept of Muslim-friendly tourism, with the terms "Muslim-friendly tourism," "Halal tourism," and "Islamic tourism" often used interchangeably. The scope of Muslim-friendly tourism encompasses various aspects of the travel experience, including accommodation, food, services, and facilities deliberately crafted to align with the religious obligations and preferences of Muslim tourists (Ratnasari et al., 2020; Sánchez & Moral, 2019). This entails the provision of

halal food, prayer facilities, and the establishment of a welcoming and accommodating atmosphere for Muslim travelers (Sochimin, 2022)

The Star (2023) stated that Datuk Seri Tiong King Sing, Minister of Tourism, Arts, and Culture mentioned that Muslims are now a rapidly expanding aspect of the tourism sector, with an estimated two billion worldwide. Additionally, Malaysia was named as the ‘Best Muslim-Friendly Destination’ by the Organization of Islamic Cooperation (OIC) and the ‘Best Muslim Women-Friendly Destination’ by CrescentRating and Mastercard at the Halal in Travel Awards on 1st June 2023. Aside from that, Malaysia has kept the top rank in the Global Muslim Travel Index (GMTI) 2023 report’s ‘Best Muslim-Friendly location’ list. Not only that, Bernama (2023) stated that Malaysia is well-known as a leading supplier of halal-certified products and services, including food, cosmetics, pharmaceuticals, finance, and tourism.

In conclusion, Halal tourism is intricately related to the concept of Muslim-friendly tourism, encompassing various aspects of the travel experience that cater to the religious needs and preferences of Muslim travelers. The development and promotion of Muslim-friendly tourism destinations involve creating a holistic and welcoming environment, providing halal facilities and services, and engaging local communities to enhance the overall experience for Muslim tourists.

2.4 HALAL MANAGEMENT

The management of Halal supply chains involves various aspects such as risk analysis, operational context, and the implementation of Halal logistics practices (Aman et al., 2022). It is essential for organizations, particularly in the food and hospitality industries, to embrace Halal management practices to meet the needs of Muslim consumers and to ensure compliance with Halal standards and regulations.

In the context of the tourism industry, Halal tourism management is an essential aspect of providing a Muslim-friendly environment and applying Islamic law to ensure that Muslim tourists have access to Halal food, friendly accommodations, and Islamic-compliant services (Andespa et al., 2020). The development of Halal tourism management involves focusing on the object, marketing, industrial, and institutional

developments, emphasizing the need for training programs, capacity building, and outreach related to the management and development of Halal tourism.

According to Wan et al. (2019), Malaysia's Islamic Tourism Centre (ITC) had established tourism guidelines to help the country to become more Muslim-friendly in term of management. The guidelines called MS2610:2015 Muslim-Friendly Hospitality Services Requirements are intended to safeguard and protect the integrity of "Islamic tourism products and services.". The ITC also report highlights the requirements for Malaysia to become Muslim-friendly, including guidelines on prayer facilities at tourist attractions and public premises (hospitals, offices, R&R, and shopping complexes), and access to Halal food for Muslim tourists including fast food outlets (Wan et al.,2019)

2.5 RSA IN PROVIDING SERVICES FOR TRAVELER

In the broader transportation context, a transit route is defined as a designated pathway intended for temporary stops or breaks during extended journeys (Plus.com, n.d). While several highways like AKLE, SUKE, NKVE, and numerous others offer transit routes is pivotal to understand that the concept of a "transit route" extends across various transportation modes, with highways serving as equivalents to airport terminals for air travel and train stations for rail journeys. Within this framework, Plus.com (n.d) underscores the dominance of PLUS highways in the Malaysian transportation landscape, highlighting their extensive service offerings compared to alternative routes. A comprehensive analysis of traveller services is best served by PLUS due to its distinctive combination of advantages, such as its wide network, leadership position, and range of services.

Additionally, this research delves into Rest and Service Areas (RSAs) along PLUS highways, notable for their comprehensive facilities addressing diverse traveler needs. In contrast to alternative facilities like Lay-bys, overhead bridge restaurants, and vista points, RSAs distinguish themselves as fully equipped spaces offering a range of amenities beyond conventional rest stops. This distinction arises from the multifaceted nature of RSAs, providing not only essential services for brief breaks but also encompassing a broader spectrum of facilities.

Malaysian Rest and Service Areas (RSAs) are more than just rest stops along roads. They are essential lifelines for tourists, providing an environment for rest and point of rest and refreshment before continuing the journey. RSAs are well-positioned at intervals of 80–100 kilometers along major highways. They serve a wide variety of customers that particularly significant to Muslim tourists in the growing halal travel sector (Ismanto et al., 2022).

According to Plus.com (n.d), RSA provides services for all travelers such as spacious prayer areas (suraus) which offer a serene space to fulfill religious obligations. Other than that, playgrounds and shaded rest huts allow families to unwind and children to frolic, while petrol stations, ATMs, and convenience shops fulfill the practical needs of every journey. In essence, RSAs are more than just rest stops; they're well-equipped havens catering to the diverse needs of all travelers.

2.4 MUSLIM'S CONCERN ON FOOD CONSUMPTION DURING DOMESTIC TRAVEL

Studies have shown that religiosity plays a crucial role in shaping the attitudes and behaviors of Muslim travelers towards Halal food consumption during travel (Hanafiah & Hamdan, 2020). Additionally, the demand for Halal products and services has been increasing. When considering the perspective of Muslim travelers on food consumption during domestic travel in majority Muslim and non-Muslim countries, it is essential to examine the factors that influence their food purchase intentions. Research on Muslim traveler preferences in majority Muslim countries reveals a nuanced landscape where factors beyond strict adherence to halal guidelines come into play. Aziz et al. (2021) found that in Malaysia, familiarity with local cuisine and trust in established restaurants may lead travelers to prioritize personal preferences over specific halal certification, especially in familiar settings.

Similarly, studies by Jamal and Nawi (2020) in Indonesia highlight the diverse values and priorities among Muslim travelers, with some emphasizing cultural experiences and local tastes over formal halal certification. The convenience and context of travel also play a role, as suggested by Omar et al. (2022) in Saudi Arabia, who found that business trips or short stopovers might lead to more flexible food

choices. Trust in local halal certification systems and varying levels of religious observance, as noted by Hassan et al. (2020) in Malaysia, further contribute to the complexity of decision-making. In essence, while halal food remains a significant concern, individual preferences, familiarity, values, and situational factors collectively influence Muslim travelers' choices within their own countries.

Conversely, in non-Muslim countries, the influence of halal awareness and certification on food purchase intentions among Muslim travelers is also significant. Studies such as Bashir (2019) have explored the effect of halal awareness and certification on purchase intentions, highlighting the importance of these factors in shaping consumer behavior. In these contexts, the availability and recognition of halal-certified products play a crucial role in influencing purchase intentions, as Muslim travelers seek to adhere to their dietary requirements.

Furthermore, the perceived in-store atmosphere and store image also play a role in influencing food purchase intentions, regardless of the country. Studies such as Manangka (2022) have investigated the influence of store image and perceived price on purchase intentions, indicating the significance of these factors in shaping consumer behavior. The ambiance and perception of the store environment can impact the decision-making process of Muslim travelers when purchasing food, particularly in non-Muslim countries where access to halal options may be more limited.

2.5 FOOD PURCHASE INTENTION AMONG MUSLIM TRAVELERS

In the growing field of halal tourism, it's crucial to understand what influences Muslim travelers when it comes to choosing food. This requires travel service providers to take a detailed approach, as they cater to a varied and complex market. Various important factors play a role in the dining decisions of this group, requiring a thorough understanding of their preferences.

Foremost amongst these considerations, Halal awareness and transparency is the absolute necessity for verifiable halal certification. Research by Ismanto et al. (2022) underscores the critical role of readily available and clearly communicated halal credentials, fostering trust, and mitigating anxiety for travelers adhering to Islamic dietary guidelines.

Beyond mere compliance, the ambiance of the dining establishment plays a significant role in influencing purchase intentions. Hanafiah and Hamdan (2020) highlight preferences for clean and hygienic spaces, family-friendly settings, and an overall atmosphere that aligns with Muslim values. Such environments contribute to a sense of comfort and well-being, enhancing the travel experience.

While not a substitute for verified halal certification, social cues emanating from the establishment can subtly influence decision-making.

As Battour et al. (2019) suggest, restaurants displaying religious references or featuring Muslim patrons may be perceived as more familiar and trustworthy. However, reliance solely on such cues is inadvisable, as it can lead to misinformed choices.

2.6 RELATED THEORY

This research can closely associate with the Theory of Planned Behavior (TPB). Theory of Planned Behavior (TPB) offers a thorough framework to grasp how Halal awareness, perceived Halal certification, and perceived in-store atmosphere affect the purchase intentions of Muslim travelers. According to Ajzen (1991), as cited by Bashir et al. (2019) refer figure 2.1, TPB suggests that behavioral intentions are shaped by one's attitude towards a behavior, subjective norms, and perceived behavioral control. Numerous studies have successfully used TPB to predict consumer behavior in different contexts, providing valuable insights into the factors that drive our decisions.

The choice of TPB is justified by its success in previous studies, contributing insights into consumer Halal trust and its influence on purchase intentions (Miftahuddin et al., 2022). The theory has highlighted the impact of Halal awareness on consumer behavior when purchasing Halal products, emphasizing the role of consumer awareness in shaping purchase intentions (Hussain, 2022). Additionally, Karimah & Darwanto (2021) underscored the multifaceted nature of influences on consumer behavior, including halal awareness, halal certification, food ingredients composition, halal marketing, and religiosity.

Expanding TPB, Liu et al. (2020) introduced moral norms as a significant factor in the relationship between subjective norms and attitude. This expansion showcases

TPB's adaptability to integrate additional influential factors, such as moral norms, in shaping behavioral intentions. In summary, the Theory of Planned Behavior, as evidenced by the mentioned studies, offers a framework for understanding the intricate factors influencing the purchase intentions of Muslim travelers. These studies collectively highlight TPB's adaptability and effectiveness in revealing the diverse influences on purchase intentions, providing valuable insights into the factors shaping consumer behavior in the context of Halal purchase intentions.

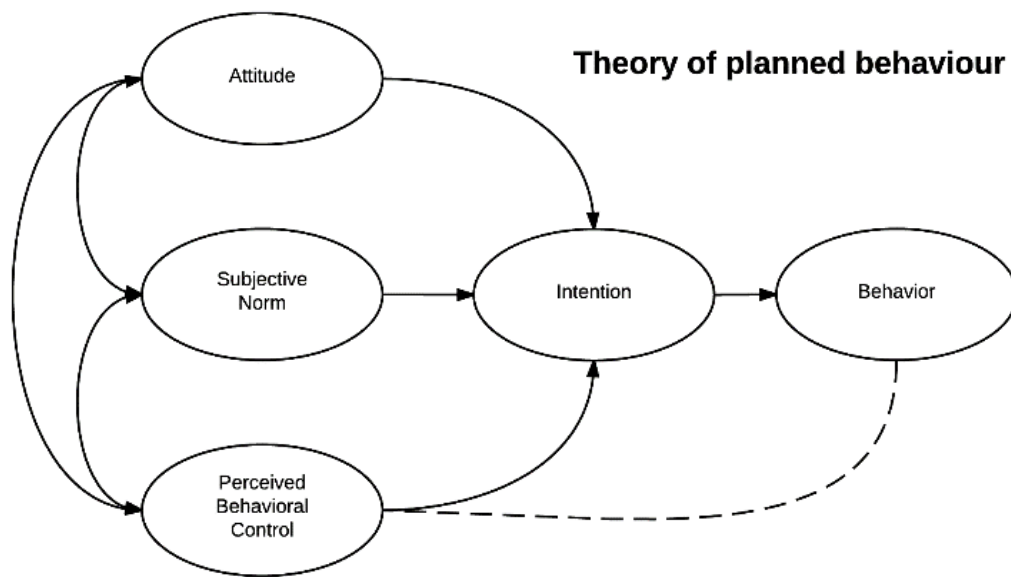


Figure 2.1 Theory of planned behavior

2.7 VARIABLES RELATING TO STUDY

In this study, there are two types of variables that are involved which are dependent variables and independent variables. The dependent variable in this study is focused on purchase intentions and the independent variables are divided into three constructs which are halal awareness, halal certification and in-store atmosphere.

2.8 PURCHASE INTENTION

Purchase intention refers to the possibility that a buyer in a specific purchase situation will choose a specific category of products in the future (Crosno et.al., 2009) as cited in

(Abdalla Mohamed Bashir, 2019). In other words, purchasing intention occurs when customers see a need that must be met, and this can influence consumer's future purchasing decisions (Omar et. Al., 2012). According to Bashir (2019) it was discovered that consumers' purchase intentions have a substantial impact on the buying behaviors when it comes to halal food products. This is because consumers with a strong purchase intention would increase the consumer's buying behavior towards acquiring halal food products.

2.9 HALAL AWARENESS

(Ambali and Bakar 2013) as cited in (Muslichah et al., 2020) stated that awareness involves certain degrees of comprehension, as well as the ability to be aware of, experience, or perceive. The literal meaning of "awareness" in the halal context is to have specific interest in or experience with something to be knowledgeable about what is going on now with regarding halal food, drinks, and products. This implies that halal food awareness is linked to the ideas of "knowledge" and watchfulness". While halal knowledge reflects an individual's grasp of religious orders governing what is legal and what is not.

On the other hand, halal watchfulness expresses an individual's sensitivity in guaranteeing the legality of the products that he or she consumes. It is supported by (Aziz & Chok, 2013) as cited in (Bashir et al., 2019) stated that awareness pertains to one's comprehension and knowledge concerning specific things. In accordance with (Kertajaya and Ridwansyah, 2014) as cited in (Abdalla M. Bashir et al., 2019), without prior awareness of the products, there is relatively significant likelihood that the consumer will not intend to purchase the products, whether it is relevant to halal or non-halal products. As stated by (Wilson and Liu, 2011) as cited in Hassan et. al (2019), individuals with a strong awareness of halal principles tend to prioritize halal aspects and actively base their choices on them.

Muslim consumers' understanding of halal principles directly influences their food choices, with greater awareness fueling a strong preference for halal products. Studies by Zakaria et al. (2017) and Mutmainah (2018) as cited in (Abdalla M. Bashir

et al.,2019) confirm this relationship, demonstrating how increased halal awareness translates into a positive and significant impact on purchasing decisions towards halal food items. Therefore, the more consumers understand halal principles and their significance, the more likely they are to actively seek out and purchase halal food products. This highlights the importance of halal awareness of practices within the food industry to empower consumers to make informed choices aligned with their values. Based on the previous literature, it is hypothesized that:

H1: There is significant between Halal awareness on purchase intention among RSA Muslim customers.

2.10 HALAL CERTIFICATION

Halal is an Arabic word which denotes “permissible”. It indicates food that is allowed in Islamic law in the context of food (Hassan et al., 2022). The halal certification is the first step in developing trust in people to purchase the products (Aniza Che Wel et al., 2022a). Malaysia’s Halal certification is the most verifiable in Malaysia and is attracting international attention (Zaini & Yoyo, 2021). It is also supported by (Marmaya et al., 2019) stated that Malaysia has been designated as a halal hub, serving as a model for other countries. The halal food products and services are one of Malaysia’s most important economic contributors. The department of Islamic Development Malaysia (JAKIM), the State Islamic Religious Department (JAIN), and the State Islamic Religious Council (MAIN) are the parties are responsible of providing the Halal certification. However, JAKIM is the legitimate and the most powerful body in Malaysia for coordinating halal certification (Zaini & Yoyo, 2021).

Before establishing their products on the market, companies, and food manufacturers must obtain Halal certification. It is forbidden for them to sell their products to Muslims without Halal certification from JAKIM or the State Islamic Religious Council (MAIN) because they do not have any recognition from a certified body in Malaysia. In the fast food sector, the halal certification is seen as an indicator of halal quality regarding the ingredients used, the method, and the preparation

procedures (Ab Talib, 2017) as cited in (Quoquab et al., 2020). The usage of the Halal certification at food outlets including at RSA implies the entire food supply chain follows Islamic dietary standards, which strictly avoid haram (prohibited) materials or ingredients (Zannierah et al., 2012) as cited in (Quoquab et al., 2020). The halal certification, issued by JAKIM in Malaysia's fast-food industry gives a quality assurance that the various food outlets have followed with halal regulations and are compliant with Hazard Analysis Critical Control Points (HACCP) and other quality standards (AB Talib, 2017).

For Muslim consumers, halal-certified products adorned with the halal logo serve as a crucial marker of distinction between compliant and non-compliant options, providing significant peace of mind. The certification acts as a visual declaration of adherence to Islamic criteria and dictates what is permissible under Islamic law. Notably, while the halal logo holds this primary significance for Muslims, non-Muslim consumer also often view it as an assurance of safety, hygiene, and overall food quality (Aziz & Chok, 2013; Haque et al., 2015) as cited in Bashir (2019).

In essence, the halal logo becomes a key symbol differentiating not only between religiously permitted and forbidden products but also between potentially unsafe and safe options. This dual significance has garnered considerable research attention, evident in studies by Bonne & Verbeke (2008), Borzooei & Asgari (2016), Hussain et al. (2016), Wibowo & Ahmad (2016), Ghadikolaie's (2016) as cited in Bashir (2019) research further underscores the positive influence of the halal certification on purchase intention among both Muslim and non-Muslim consumers. Based on the previous literature, it is hypothesized that:

H2: There is significant between Halal certification on purchase intention among RSA Muslim customers.

2.11 IN-STORE ATMOSPHERE

According to Berman and Chatterjee (2021) argue that in store-atmosphere encompassing elements like attentive service, engaging music, stylish uniforms, and

meticulous product care, which can captivate customers and inspire a strong desire to purchase. The presence of a halal certification is often considered the primary indicator of restaurant's adherence to Islamic principles, research suggests that surrogate indicators, also known as 'services capes,' can play an equally crucial role in shaping consumer perception of halal compliance.

Building on Bitner's 1992 concept of service capes as cited in (Khan & Khan, 2020) stated that it can be analyze the physical environment of restaurants as a communication channel for their halal commitment. This encompasses not only tangible elements like design features, color schemes, and ambient conditions, but also intangible aspects like background Islamic music, scent, and even business communication materials. Not only that, according to (Khan & Khan 2019), the customers also may rely on cues found in the restaurants such as the placement of Islamic images, visual of the Kaaba, or verses from the Quran.

In the context of rest stops like RSA, which attract diverse customers regardless of religion, race, or nationality, the "customer social services cape" becomes particularly relevant. For Muslim travelers seeking a halal dining experience, the presence of other Muslim customers can act as a powerful surrogate indicator. Hanks et al. (2017) as cited by Khan & Khan (2020) highlight the influence of perceived customer similarity on self- image and brand congruence, suggesting that the presence of customers who visibly appear Muslim can significantly increase the perceived safety and halal compliance of a restaurant.

While halal certification provides undeniable assurance, consumers seeking a truly authentic experience need to look beyond mere labels. Khan & Khan (2019) highlight the importance of "social cues," non-verbal signals that guide us through the environment. In halal restaurants, particularly at rest stops like RSAs, the "Muslim personnel social services cape" takes center stage. This refers to the observable traits and actions of staff, including their appearance, demeanor, and interactions with customers. It acts as a powerful visual cue, signaling the restaurant's commitment to halal principles, especially in the absence of Halal certification. In these situations, discerning halalness through subtle social cues can be especially crucial for Muslim consumers making choices. Based on the previous literature, it is hypothesized that:

H3: There is significant between in-store atmosphere on purchase intention among RSA Muslim customers.

2.12 RESEARCH FRAMEWORK

In relation to the hypothesis and the discussion in the literature review above, we can form a framework between independent variables and dependent variables as shown in the figure below.

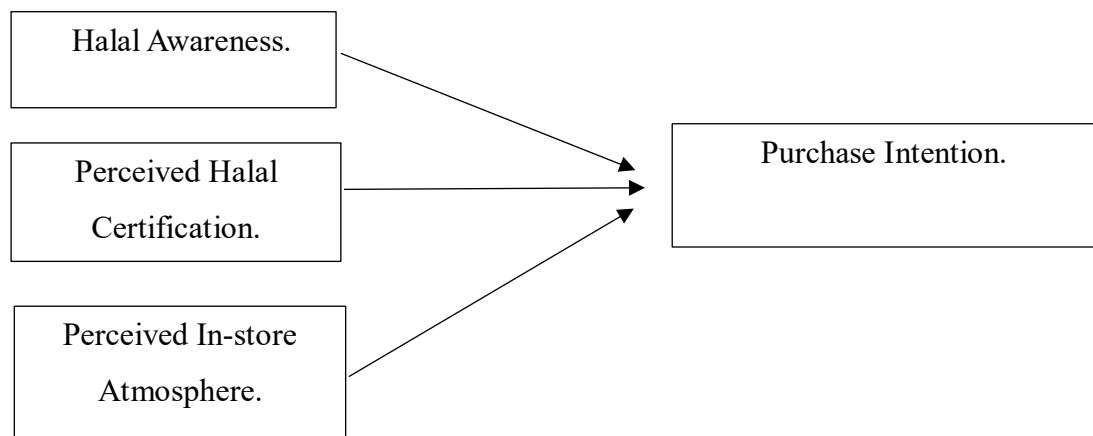


Figure 2.2 Research framework of Halal awareness, perceived Halal certification and perceived in-store atmosphere on purchase intention.

2.13 CHAPTER SUMMARY

In this chapter emphasizes the literature review from the previous research. This chapter discussed about the Halal tourism in Malaysia including the Halal F&B in tourism industry, Halal management, the role of RSA in providing services, Muslim's concern on food consumption during domestic travel, and food purchase intention. The related theory also has been discussed to connect with the study and the explanation on the independent and dependent variables to give an overview of the study.

CHAPTER THREE

METHODOLOGY

3.1 INTRODUCTION

This chapter highlights the research methods used by the researcher to conduct the study. This comprises the research design, population of the study, sample, and sampling technique, instruments for the data collection and the data analysis procedures. This chapter will provide more details about the methodologies of the study.

3.2 RESEARCH APPROACH AND DESIGN

This study employs the quantitative analysis approach whereby according to Bandhari (2023), quantitative analysis employs the systematic collection and analysis of numerical data to uncover patterns, predict future outcomes, rigorously test causal relationships between variables, and ultimately generalize findings to broader populations. This approach explains the responses gained from the instruments in terms of their understanding about Halal awareness, Halal certification and in-store atmosphere.

While research design that has been used in this research is correlational research design. According to Sekaran (2003) as cited in Halim (2020) highlighted that research design is the process of choosing between an exploratory, descriptive, or hypothesis-testing study. It also includes the study's environment, including the location for the research, the degree of research interference, the time limit, and the research's unit analysis.

Correlational research design employs statistical data to estimate the strength of a link between two or more variables (Bandhari, 2023). Relationships among and between several facts are sought and interpreted in this design. In relation to this research, correlational research design will identify trends and patterns of consumer behavior in purchase intention of Halal food. However, it does not analyze to establish the causes of the pattern. In this research, correlational research design is to seek establish and explain the relationship between variables and the strongest variable that affect the dependent variable.

3.3 POPULATION

Rest and Service Areas (RSAs) serve as vital on-the-go services, addressing the needs of travelers before they reach their destinations. These areas play a crucial role in providing essential amenities and facilities for travelers to take a break, refresh, and meet their requirements during their journey. Rest and service areas (RSAs) along Malaysia's highways experience substantial usage, with an estimated 25,000 daily visits translating into over 9 million annual visitors. Since the data collection is stretched into 1 month, the estimated population size for 1 month is around 750,000. The population size is 750,000, these rest stops are particularly prone to congestion during public holidays and peak travel seasons (Sunbiz, 2021).

3.4 SAMPLE SIZE

Given the large population size and the considerable proportion of individuals who have visited rest and service areas (RSAs), this study employs Gpower for multiple linear regression to determine the appropriate sample size. This software, as described by Faul et al. (2009), is a widely utilized tool for statistical power analysis, enabling researchers to estimate the required sample size, statistical power, and effect size for various statistical tests. To get the sample size for this research, it takes 4 input parameters in GPower that consists of:

1) Effect size:

Effect size is a measure of the strength of a relationship between two variables. It indicates how much the mean of one variable changes in response to a one-unit change in the other variable. In the context of G*Power, an effect size of $f^2 = 0.15$ is considered a medium effect size. According to Faul et. Al (2009), this means that there is a moderate relationship between the two variables being studied. According to Cohen (1988) proposed the conventional values for the effect size of f^2 which are small effect size: $f^2 = 0.02$, medium effect size: $f^2 = 0.15$, and large effect size: $f^2 = 0.35$. Therefore, an effect size of $f^2 = 0.15$ is a moderate effect size. This means that the relationship between the two variables is not trivial, but it is also not exceptionally strong.

2) Alpha error problem:

Alpha error prob in Gpower can specify the desired significance level (α) for their analysis, depending on the study design, research question, and field of study. According to Faul et. al (2009), α is usually set to 0.05, meaning that there is a 5% risk of committing a Type I error. Nonetheless, based on their unique requirements, researchers can select various levels. In this study, the alpha level that has been used is 0.05 indicating a 5% chance of making a Type I error for this study.

3) The power (1-B error probability):

In Gpower, researchers specify the desired level of statistical power for a given analysis (Faul et. al, 2009). Power represents the probability of detecting a true effect. Researchers typically set the desired power level at 0.80 or higher, indicating a desire to have an 80% chance of detecting a true effect if it exists (Meng et al., 2021; Kang, 2021). By specifying the desired power level in Gpower, researchers can estimate the required sample size to achieve that level of power (Faul et al., 2009). Gpower uses the power level to calculate the sample size needed to detect the specified effect size with the desired level of power. This information is essential for researchers when planning their studies and determining the appropriate sample size to achieve adequate statistical power. However, the researchers can choose different power levels depending on their specific needs in the field of study. This study is using the references from (Faul et. al, 2009; Meng et al., 2021; Kang, 2021) to use 0.8 for Power (1-B error prob).

4) The number of predictors:

The number of predictors in GPower refers to the count of independent variables included in a statistical model, particularly in the context of multiple linear regression analysis (Faul et. al, 2009). In this context, the number of predictors represents the variables that are being used to predict or explain the variation in the dependent variable. According to Faul et. al (2009), When conducting a power analysis using GPower, the number of predictors is an essential parameter that influences the estimation of the required sample size and statistical power for the analysis.

As a result of employing GPower for sample size calculation, a determination was made that 77 individuals from the RSA population would be suitable for inclusion in this study. Figure 3.1 Nevertheless, the study successfully secured participation from 100 respondents within a one-month timeframe. The sample size in GPower have been shown at figure 3-1-Result of GPower.

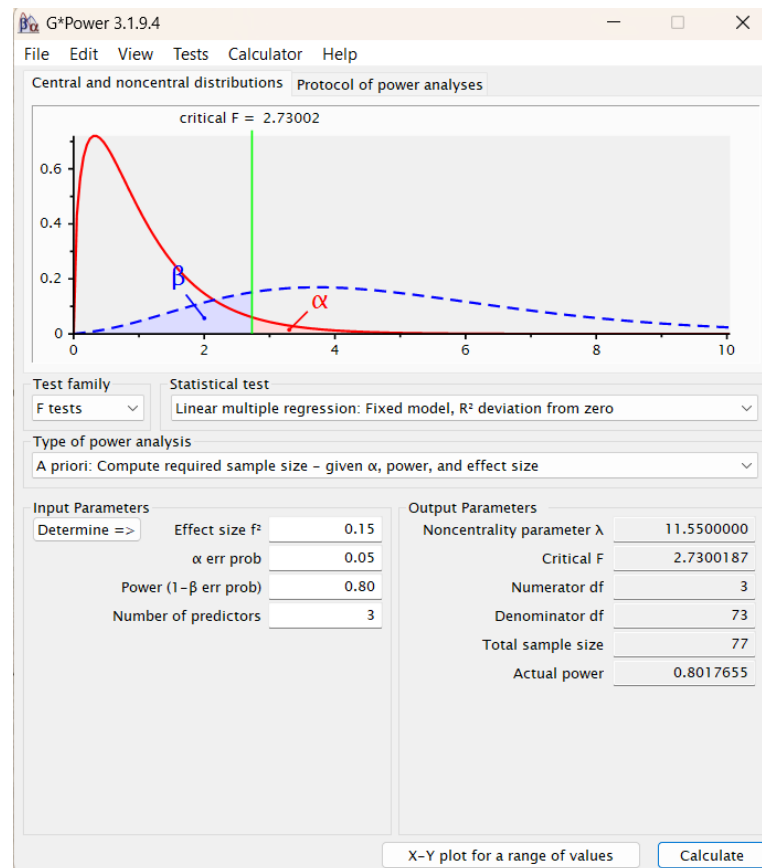


Figure 3.2 Result of Gpower

3.5 SAMPLING TECHNIQUE

The sampling technique used in this study is purposive sampling which also known as judgmental or selective sampling is a non-probability sampling technique widely used in quantitative research. According to Nikolopoulou (2022), purposive sampling techniques involve choosing a certain characteristic that is needed in this sample. This approach ensures that the sample represents the targeted population with the desired traits, thereby enhancing the relevance and applicability of the findings to the research

objectives (Purba et al., 2023). To fully encompass the scope of halal awareness, halal certification, and in-store atmosphere, this study will utilize a rigorous evaluation framework encompassing four criteria which are:

- i) Malaysian
- ii) Muslim
- iii) Adult travelers aged 18-50 years old.
- iv) People who have stopped by at any RSA and visiting in a short term.

The short-term nature of the study aligns with the dynamic nature of consumer behavior, particularly in the context of travel and tourism (Dewi & Pratomo, 2023). Travelers' preferences and decision-making processes can be influenced by various factors, and these may evolve over time. Therefore, capturing their experiences and perceptions within a short timeframe provides a snapshot of their current attitudes and behaviors, which can be valuable for understanding the immediate effects of halal awareness and certification on their purchasing decisions (Dewi & Pratomo, 2023).

Furthermore, according to National Institutes of Health (NIH) (n.d), the age from 18 years old and older is considered as adults. This is due to individuals in this age range having reached maturity and are in a stage of active learning and have ability to adapt new things and numerous life transitions. Additionally, the references from (Kurniawati & Savitri, 2020) and (Gumus & Onurlubas, 2023), which explore the adoption of Halal cosmetics among Generation Z and the awareness level of Indonesian consumers towards Halal products, respectively indicate age ranges that include 18-50 years old respondents in their study. These references indirectly support the use term “adults’ for the age range of 18-50. Next, the Muslim respondents are chosen to ensure that the participants have the necessary Islamic knowledge and experience at RSA to provide meaningful insights into the research topic.

Through this meticulous filtering process, the study will ensure the representative sample possesses the desired characteristics. This, in turn, will enhance the accuracy and trustworthiness of the findings.

3.6 SAMPLING STRATEGY

The strategies to get the sample that fulfills the requirements is by doing 2 ways which are online and offline distributions. For online distributions, this study spread the questionnaires link form by using social media such as WhatsApp groups, personal message and story. The link posted at the WhatsApp groups, personal message and story once every 2 days to increase respondents. The timing that posted to the WhatsApp groups and personal message are vary which are morning and evening. It is because, according to Manu (2022), the best time for WhatsApp marketing and most people relate to their family and friends in the morning and evening. Therefore, it is a high chance for them to see and reply to it. Therefore, the timing of promotional messages should align with the recipient's likelihood of engaging with content during their active hours on the platform.

Next, during the spreading of the questionnaires, the researchers also stated in the questionnaires about the description of criteria needed before answering the form. It is a way to get the right respondents with the right criteria. Other than that, this study also asks participants to refer other Muslim travellers who they think would be interested and fulfil the requirements in participating in the study. This enables researchers to reach a wider audience and engage with participants in real-time, facilitating the dissemination of questionnaires to a diverse and geographically dispersed population (Gruchy et al, 2021). Other than that, social media platforms provide a convenient and accessible means for participants to respond to questionnaires, potentially increasing participant willingness to engage with the research (Bai et al., 2019).

For offline distribution, this study also used personal interaction as a strategy to collect data and complete the number of respondents. The researcher will approach the potential respondents who fulfil the criteria and asking about to have they have been experiencing and stop by at RSA and asking their consent to answer the form. These traditional approaches allow face-to-face interaction, which can help establish rapport and trust with potential participants, potentially leading to higher response rates and improved data quality (Phoo et al., 2023).

3.7 DATA COLLECTION

To reach a large sample of Muslim adult travelers aged 18-50, the study employed an online survey hosted on Google surveys platform. The survey link was shared through targeted WhatsApp groups and personal message. The survey employs a descriptive sample survey, and it comprises scaled questions. According to Slater (1995) as cited in Halim (2020), the information collected from sample survey research is known to be frequently accurate, due to the instrument is design specifically to address the research questions and most of the instruments are adopted and adapted from the previous research works.

3.8 RESEARCH INSTRUMENTS

In this study, the questionnaires are used to examine the understanding and relationship between awareness, perception and purchase intention on Halal Certification and In-store atmosphere at Rest and Service Area (RSA) among Muslim travelers. The items employed in the questionnaires are derived, adopted, and adapt from used questionnaires found in articles of journals and the questionnaires goes through reliability test. The questionnaires are divided into five sections that include:

- (i) Sociodemographic,
- (ii) Halal awareness,
- (iii) Halal certification,
- (iv) In-store atmosphere,
- (v) purchase intention.

A five-point Likert scale is used for section (ii) until section (v) and the range is from 1 (totally dissatisfied) to 5 (totally satisfied).

For Part A is focus on sociodemographic which consist of 8 items. It is used to identify the understanding the respondents and the filtration whether they have been to RSA or vice versa, how many times that they stopped and other questions that help to get insight about respondents about RSA.

While Part B is put in the second section of the questionnaires. This section is about Halal awareness criteria and consists of 9 items. These questions are to answered Research Objective 1 which is to understand Halal awareness among RSA Muslim customers.

As for part C is about Halal certification with 7 items, the list of the questions is to answered Research Objective 2 which to understand the perception towards Halal certification among RSA Muslim customers.

As for part D, it focus on in-store atmosphere and consist of 7 items which the list of the questions is to answered Research Objective 3. It is to understand the perception towards in-store atmosphere among RSA Muslim customers.

The last category is part E which is highlighted on purchase intention that consist of 6 items. The items are to answered Research Objective 4 which to examine the influence of Halal awareness, perceived Halal certification and perceived in-store atmosphere on purchase intention among RSA Muslim customers.

The Likert scale ranges from 1 (strongly disagree) to 5 (strongly agree) for section B to section E. The following sub-sections provide the development of questions which include the items and the sources.

Table 3.1 List of the items.

Part	Items/Questions	Sources	Related RQ
Part A: Socio-demographic	A1 Gender	(Questionnaire on travel and Tourism, 2011)	
	A2 Age		
	A3 Education		
	A4 Occupation		
	A5 What is the most common type of purpose of your travel		

	A6 With whom do you travel most often?		N/A
	A7 Have you go to the Rest and Service Areas (RSA) during your travel?		
	A8 How many times do you stop by RSA before you reach your destination?		
Section B:	B1 , I understand what halal is	Kurniawati, D. A., & Savitri, H. (2020),	
Awareness criteria	B2 I always consume the halal food product	Datucali, N. M., & Sali, N. R. A. (2020),	RQ1, RQ4
	B3 Consuming halal food is essential for me		
	B4 Buying halal products has been becoming my lifestyle.		
	B5 I know the food products that belong to halal or non-halal categories		
	B6 , I consume halal food products because I am Muslim		
	B7 I know that processed food from unlawful (haram) meat makes the food unlawful (haram)		
	B8 , I know all the types of meat permissible to be consumed as specified by our religion		

	B9 , I know that alcoholic drinks are include in unlawful (haram) drinks		
Part C: Halal Certification	C1 , I acknowledge that JAKIM is an institution that is issues halal certification in Malaysia	Kurniawati, D. A., & Savitri, H. (2020)	RQ2, RQ4
	C2 , I know that the logo below is a halal logo from Malaysia		
	C3 , I know there are some countries that also issue halal certification and logos for food products		
	C4 Halal certification is essential to ensure that the stores and foods are halal		
	C5 Food products that I buy must be a halal logo		
	C6 The priority when I buy a food product is the presence of a halal logo		
	C7 I will not buy food products that do not have a halal logo on the packaging		
Part D: In-Store atmosphere	D1 The stores at R&R commonly play religious music such as nasyeed, or recitation of the Quran	Ratnasari. R. T., Ula. U. F., & Sukmana. R (2020)	RQ3, RQ4

	D2 People who come to the R&R are confident and will think that each store is halal		
	D3 , I consider the halal restaurants at R&R to be my first choice to go. D4 , I do not mind eating at restaurants operated by Muslim even though it does not have a halal logo	Mursid, A., & Wu, C. H. J. (2021)	
	D5 , I believe that most of the restaurants at R&R have the halal logo. D6 , I believe that the restaurants at R&R are Halal when the staffs wear 'kopiah or headscarf/ hijab. D7 , I choose restaurants frequented by Muslim customers	Datucali. N. M, & Sali. N. R (2020), Khan, G., & Khan, F. (2019).	
Part E: Purchase Intention	E1 I am likely to purchase any halal food at the Rest and Relaxation (R&R) area. E2 , I have a high intention of buying halal food at the Rest and Relaxation (R&R) area. E3 I might continue to buy halal foods that I often use at the Rest and Relaxation (R&R) area	Maichum, K., Parichatnon, S., & Peng, K. (2017). ..	RQ1, RQ2, RQ3,4

	E4 , I have the intention to purchase halal foods in the future at the Rest and Relaxation (R&R) area	Nurhayati & Hendar (2019)	
	E5 I am willing to go around looking at stores that are labelled halal at the Rest and Relaxation (R&R) area. E6 I would recommend to my family and friends to buy halal food at the Rest and Relaxation (R&R) area	Nuryakin., Saad., & Maulani (2023)	

3.9 PRE-TEST

A pre-test surveys are essential for ensuring the validity and readability of study instruments, even if the findings do not need to be reported. According to Kumar, Talib, and Ramayyah (2013) as cited in Halim (2020), pre-testing a questionnaire is intended to ascertain whether:

- a) the questions are correctly worded
- b) the order of the questions is correct
- c) the respondents have comprehended every question
- d) more questions are required, or some questions should be removed
- e) the instructions are sufficient and easy to understand.

It is important to pre-test all produced scales or items, whether adopted or adapted to ensure the questions are accurate when used with new respondents in various settings. To ensure the validity of the questionnaire for this research, a pre-test was conducted with the involvement of three experts in the field of tourism within the academic

industry. This process, known as expert validity, involves seeking feedback from qualified individuals to assess the relevance, clarity, and accuracy of the questionnaire items. All the questions were revised based on feedback received in term of the questions are correctly worded in section A, grammatical errors in section B and D, the structure of the sentences in section B, D and E, and to remove some of the questions in section D and E. The expert validity form has been shown in Appendix A, B, and C

3.10 PILOT STUDY

Before conducting the main study, the researcher can evaluate the research approach with a small sample of test subjects in a pilot study. Since this is an additional phase, it may be the best time spent on any study endeavor (So & Wright, 2021). According to Lowe (2019), a pilot test also known as feasibility study intended to guide the planning of a larger-scale investigation. In actual impact, pilots are a risk mitigation strategy for reducing the probability of a larger project research failing which costly in time and money.

The 30 respondents of rule of thumb are regularly used as a guideline in survey research. According to this rule, a sample size of at least 30 respondents is required to establish reasonable inferences about a population (Simakani, 2022). In this context of study, a Google Form was distributed to 30 potential respondents which is adult Muslim travelers to test the research approach. The pilot test results revealed that Malay usage concerns in the instruments in all sections from section A until section D which were subsequently addressed in the revised version. Nevertheless, the survey research has been made for both English and Malay language to ease the respondents understand and answer carefully.

3.11 RELIABILITY TEST

The reliability and validity of the questionnaire items was further established by generating the Cronbach's alpha value using the SPSS software. This algorithm is ideal for determining the effectiveness of a set of variables or measuring a single, one-dimensional latent construct using a set of variables or items. Based on Kline (2000),

the measurement of Cronbach Alpha Value of research is as follows: Excellent ($\alpha > 0.9$), Good ($0.7 < \alpha < 0.9$), Acceptable ($0.6 < \alpha < 0.7$), Poor ($0.5 < \alpha < 0.6$), and Unacceptable ($\alpha < 0.5$). While ideally, the Cronbach's Alpha Coefficient of scale should be above .7 (Dvellis, 2012).

As a result, the pilot survey and data collection must be at least ($\alpha > 0.7$) to maintain the reliability. The reliability test results are shown in Table 3.2. The table below shows that all the items are above 0.7. Thus, all the constructs in this study are considered consistent, acceptable, and reliable.

Table 3.2 Cronbach Alpha Value for Each Variable

Variables	Number of Items	Cronbach Alpha Value
IV1 Halal Awareness	9	.972
IV2 Halal Certification	7	.947
IV3 In-Store Atmosphere	7	.813
DV Purchase Intention	6	.925

3.12 DATA ANALYSIS

The results of the data collection were analyzed using descriptive analysis and multiple linear regression analysis. Descriptive analysis contributes to the achievement of research objective 1 which is to understand Halal awareness among RSA Muslim customers, research objective 2 which is to understand the perception towards Halal certification among RSA Muslim customers and to achieve research objective 3 which is to understand the perception towards in-store atmosphere among RSA Muslim customers. While, to achieve Research Objective 4, multiple linear regression analysis will be used to examine the influence of Halal awareness, perceived Halal certification and perceived in-store atmosphere on purchase intention among RSA Muslim customers.

3.12.1 DESCRIPTIVE ANALYSIS

According to (Wijayangka et al., 2022), descriptive analysis, also known as descriptive statistic, is a statistical technique used to summarize and describe the main characteristics of dataset. In SPSS software, descriptive analysis can be performed using various procedures and functions. This research used measures of central tendency such as mean, median, and mode. In this study, descriptive analysis for the nominal scales was adopted to analyze the demographic of the respondents such as age, education level, occupation, purpose to travel, with whom do they travel and how many times they stop at RSA during their journey. Other than that, this study also uses Likert scale analyze form strongly disagree to the strongly agree for the independent variable's questions.

3.12.2 MULTIPLE REGRESSION ANALYSIS

Multiple regression analysis is a statistical technique used to model the relationship between a dependent variable and two or more independent variables (Skiera et al., 2021). By including many predictors, it expands on the idea of simple linear regression, which only considers one independent variables (Maulud & Abdulazeez, 2020). This type of analysis is being used in this study to achieve research objectives 4 which is to examine the strongest predictor between the influence of Halal awareness, perceived Halal certification and perceived in-store atmosphere on purchase intention among RSA Muslim customers. In achieving the research objectives, the accumulated knowledge from literature is used in formulating the questionnaires. The data were analyzed using SPSS software after the data has been successfully collected.

3.13 CHAPTER SUMMARY

This chapter explains the steps of gathering and analyzing data to get significant results. This chapter also discusses various research components such as research design, research approach, population and sample size, sampling technique, sampling strategy, data collection, pre-test, pilot and reliability test and statistical analysis that have been used in this study.

CHAPTER FOUR

DATA ANALYSIS AND RESULTS

4.1 INTRODUCTION

This chapter represents the data analysis used which is descriptive analysis from the data. This analysis helps to interpret and answer the research questions. The software Statistical Package for Social Sciences (SPSS) was used to code, compute, and analyze the raw data that were collected from the respondents.

4.2 DEMOGRAPHIC PROFILE OF RESPONDENT

This survey collected data from 100 respondents, revealing a predominantly female demographic (91%). The majority fall within the 20-29 age group (82%), followed by 8-10% in both the 30-39 and <19 categories. The sample is highly educated, with 86% holding tertiary qualifications. Students comprise the largest occupational group (72%), while the remaining professions are represented in smaller percentages. Family vacations were the primary travel purpose (82%), with adventures (16%) and leisure activities (1%) playing a smaller role. Family travel companions were the most common choice (83%), followed by friends (14%) and individuals traveling solo (3%).

Interestingly, all respondents but 3 (97%) used Rest and Service Areas (RSAs) during their travels. The majority stopped once (33%) or twice (45%), while 22% made multiple stops. This highlights the significant role RSAs play in supporting travelers' journeys across Malaysia. The respondent's profile is shown in Table 4.1.

Table 4.1 Respondent's profile

	Item	Frequency	Percentage (%)
Gender	Female	91	91
	Male	9	9
Age Group	<19	9	9
	20-29	82	82
	30-39	8	8

	40-49	0	0
	>50	1	1
Education Level	Secondary school	4	4
	Pre-university	9	9
	Tertiary education (Diplomas, Degrees, Master and PHD)	86	86
	A level	1	1
Occupation	Student	72	72
	Unemployed	3	3
	Government employee	6	6
	Private employee	17	17
	Self-employed	1	1
	Retired	1	1
Purpose of travel	Family vacation	82	82
	Adventures	16	16
	Business	1	1
	Leisure	1	1
With whom do you travel most often	Family	83	83
	Friends	14	14
	Colleagues	0	0
	Alone	3	3
Have you go to the Rest and Service Area (RSA) during your travel?	Yes	97	97
	No	3	3
How many times do you stop by at R&R before reach at destination	1 time	33	33
	2 times	45	45
	More than 2 times	22	22
Total		100	100

4.3 HALAL AWARENESS AMONG THE RSA MUSLIM CUSTOMERS.

To fulfil the Research Question 1, descriptive analysis has been done in this study. It is to identify the Halal awareness among the RSA Muslim customers. The mean, standard deviation was a method of descriptive analysis. The descriptive analysis on Halal awareness are shown in Table 4.2.

Table 4.2 Descriptive Analysis on Halal awareness

	Mean	Std. Deviation
B1_ I understand what halal is	4.8200	.51991
B2_ I always consume halal food products.	4.8400	.52647
B3_ Consuming halal food is essential for me.	4.9200	.44222
B4_ Buying halal products has been becoming my lifestyle.	4.8800	.47737
B5_ I know the food products that belong to halal or non-halal categories.	4.6100	.72328
B6_ I consume halal food products because I am Muslim.	4.9600	.40000
B7_ I know that processed food from unlawful (haram) meat makes the food unlawful (haram).	4.9100	.47344
B8_ I know all the types of meat permissible to be consumed as specified by our religion.	4.6400	.75905
B9_ I know that alcoholic drinks are include in unlawful (haram) drinks.	4.9200	.46450
Valid N (listwise)		
Overall means	4.8333	

From the table 4.2 displays the highest score on mean for Halal awareness is item B6 which is the respondents consume halal food products because they are Muslim has 4.96 score on mean, followed by item B3 which is consuming halal food is essential for the respondents and B9 which is the respondents know that alcoholic drinks are include in unlawful (haram) drinks shared the same mean score which is 4.92. While the lowest score on means is 4.6 which in item B5 whereby the respondents know the food products that belong to halal or non-halal categories

4.4 PERCEPTION TOWARDS HALAL CERTIFICATION AMONG RSA MUSLIM CUSTOMERS?

To address Research Question 2, this study employed descriptive analysis to investigate how Muslim customers perceive halal certification at Rest and Service Areas (RSAs). Specifically, the analysis utilized mean and standard deviation calculations to quantify and summarize the data, providing insights into the average perceptions and variability within the Muslim customer population regarding halal certification at RSAs. The descriptive analysis on Halal certification is shown in Table 4.3.

Table 4.3 Descriptive Analysis on Halal certification

	Mean	Std. Deviation
C1_I acknowledge that JAKIM is an institution that is issues halal certification in Malaysia.	4.8800	.53711
C2_I know that the logo below is a halal logo from Malaysia.	4.9300	.43240
C3_I know there are some countries that also issue halal certification and logos for food products.	4.7900	.62434
C4_Halal certification is essential to ensure that the stores and foods are halal	4.8400	.63118
C5_Food products that I buy must be a halal logo	4.6800	.81501
C6_The first priority when I buy a food product is the presence of a halal logo	4.6000	.86457
C7_I will not buy food products that do not have a halal logo on the packaging	4.4800	1.04910
Valid N (listwise)		
Overall means	4.7429	

From the table 4.3 displays that the highest score on mean for Halal certification is item C2 which is the respondents know that the logo shown in the questionnaires is a halal logo from Malaysia which reached at 4.93, followed by item C1 where the respondents are acknowledge that JAKIM is an institution that is issues halal certification in Malaysia. While the lowest score on means is 4.48 which in item C7 whereby the respondents will not buy food products that do not have a halal logo on the packaging.

4.5 PERCEPTION TOWARDS THE IN-STORE ATMOSPHERE AMONG RSA MUSLIM CUSTOMERS?

To address Research Question 3, this study employed descriptive analysis to investigate how Muslim customers perceive in-store atmosphere at Rest and Service Areas (RSAs). Specifically, the analysis utilized mean and standard deviation calculations to quantify and summarize the data, providing insights into the average perceptions and variability within the Muslim customer population regarding halal certification at RSAs. The descriptive analysis on in-store atmosphere is shown in Table 4.4.

Table 4.4 Descriptive Analysis on in-store atmosphere

	Mean	Std. Deviation
D1_The stores at R&R commonly play religious music such as nasyeed, or recitation of the Quran	2.7700	1.21319
D2_People who come to the R&R are confident and will think that each store is halal	3.9800	1.04427
D3_I consider the halal restaurants at R&R to be my first choice to go	4.5000	.89330
D4_I do not mind eating at restaurants operated by Muslim even though it does not have a halal logo	3.3300	1.35628

D5_I believe that most of the restaurants at R&R have the halal logo	4.0700	.95616
D6_I believe that the restaurants at R&R are Halal when the staffs wear 'kopiah or headscarf/ hijab	3.1300	1.35330
D7_I choose restaurants frequented by Muslim customers	4.1200	1.06629
Valid N (listwise)		
Overall means	3.7000	

From the table 4.4 displays that the highest score on mean of in-store atmosphere is item D3 where the respondents consider the halal restaurants at RSA to be their first choice to go which reached at 4.5, followed by item D7 with score on mean is 4.12 where the respondents choose restaurants frequented by Muslim customers. Next, believe that most restaurants at RSA have the halal logo. While the lowest score on mean is 2.77 which in item D1 whereby the respondents choose the stores at R&R commonly play religious music such as nasyeed, or recitation of the Quran. The second lowest score on mean is 3.13 which in item D6 whereby the respondents believe the most restaurants at R&R are halal when the staffs wear 'kopiah or hijab'.

4.6 INFLUENCE OF HALAL AWARENESS, PERCEIVED HALAL CERTIFICATION AND PERCEIVED IN-STORE ATMOSPHERE ON PURCHASE INTENTION AMONG RSA MUSLIM CUSTOMERS.

To address Research Question 4, this study employed Multiple Linear Regression analysis to examine the influence of Halal awareness, perceived Halal certification and perceived in-store atmosphere on purchase intention among RSA Muslim customers. The table below shown the result of Multiple Linear Regression.

Table 4.5 Result on Multiple Linear Regression

Dimension (Independent variables)	Standardised B coefficient	t	Sig.
Halal awareness	.002	.019	.985
Halal certification	.502	4.620	.000
In-store atmosphere	.236	2.762	.007
Dependent variable: Purchase intention Independent variables: Halal awareness, Halal certification and in-store atmosphere. R-Squared = .369 F (3,96) = 18.725 P = .000 (p< .05)			

The F-ratio shown the overall regression model is a good fit for the data. It is critical to examine the p-value output to determine whether this model exhibits a good predictor of connection between Halal awareness, Halal certification, and in-store atmosphere (independent variables) with purchase intention (dependent variable). As shown in this table, the Sig (p) value obtained is 0.000, which is less than the threshold of 0.5. Therefore, the regression model is a good fit of the data.

As depicted in this table, this table shows the correlation between Halal awareness, Halal certification and in-store atmosphere has produced R Square 0.369 or 36.9% of the variability of dependent variable which is intention to purchase. The coefficient output value shows the variable that has made the greatest contribution to the dependent variable's variance (Purchase Intention). According to the table, the p-values for the Halal awareness is 0.985 followed by In-store atmosphere which is 0.007 which are less than 0.05. While p-value for Halal certification is 0.000 which less than 0.05. Frost et al. (2019) defined statistical significance as a p-value less than 0.05. Thus, perceive Halal certification is the important factor in purchase intention since the p-value is less than 0.05.

The value of Beta denotes the most powerful predictor. The strongest predictor of purchase intention among Muslim traveller at RSA according to this study, is Halal certification, followed by the in-store atmosphere and the least is Halal awareness. This is because Halal certification has the largest Beta value of 0.502, followed by in-store atmosphere (0.236) and Halal awareness (0.002). Finally, this multiple regression addressed Research Question 4, to fulfil how does Halal awareness, perceived Halal certification and perceived in-store atmosphere on purchase intention among RSA Muslim customers or in other words which is the strongest predictor between these three independent variables.

A multiple linear regression was calculated to predict purchase intention based on Halal awareness, Halal certification and in-store atmosphere. A significant regression equation was found ($F(3,96) = 18.725, p < .000$), with an R^2 of .369. Participants' predicted purchase intention is equal to $.910 + .002 (\text{Halal awareness}) + .502 (\text{Halal certification}) + .236 (\text{in-store atmosphere})$. It was found that Halal certification ($B = .502$ and $p < 0.05$) shows a significant impact towards purchase intention. Halal certification has the biggest unstandardized beta coefficient, signifying the most important factors claimed by the respondents to influence Muslim's consumers in purchase intention in RSA. Not only that, but the regression results also found another independent variables that has significant direct effect on Muslim consumers in RSA which is the in-store atmosphere ($B = .236$ and $p < 0.007$). Scores on the regression indicate that in-store atmosphere has the second biggest unstandardized beta coefficient implying that in-store atmosphere is the second predictor after halal certification claimed by the respondents.

While Halal awareness shown ($B = 0.002$ and $p = .985$) which indicates that the variable is not significant with the purchase intention in RSA. Thus, Halal awareness did not significantly influence purchase intention among RSA Muslim customers, while Halal certification and in-store atmosphere demonstrated significant associations with purchase intention. Specifically, Halal certification emerged as a noteworthy factor influencing purchase intention, and a significant relationship was observed between the in-store atmosphere and the purchase intention of RSA Muslim customers.

4.7 SUMMARY OF RESULTS FROM HYPOTHESIS TESTING

The following is a summary of the hypothesis testing procedures used in this study:

Table 4.6 Summarization of Hypothesis Testing

Hypothesis	Results
H1: There is significant between Halal awareness on purchase intention among RSA Muslim customers.	Reject
H2: There is significant between Halal certification on purchase intention among RSA Muslim customers.	Accept
H3: There is significant between in-store atmosphere on purchase intention among RSA Muslim customers.	Accept

4.8 CHAPTER SUMMARY

In summary, this chapter highlights results from the questionnaire's Section A (demographic profile), Section B (Halal awareness), Section C (Halal certification), section D (in-store atmosphere) and section E (purchase intention). From the results, most of the respondents have been stop by at RSA and the results for the hypothesis one suggesting a significant relationship between Halal awareness and purchase intention among RSA Muslim customers was rejected, indicating that Halal awareness did not show a significant impact on purchase intention in this context. The result for hypothesis two proposing a significant association between Halal certification and purchase intention among RSA Muslim customers was accepted, signifying that Halal certification plays a noteworthy role in influencing purchase intention among this demographic. Lastly, the result for hypothesis three stating a significant connection between in-store atmosphere and purchase intention among RSA Muslim customers was accepted, suggesting that the ambiance within the store environment has a significant impact on influencing purchase intention among this group of customers. The following chapter will provide additional context for the data.

CHAPTER FIVE

DISCUSSION

5.1 INTRODUCTION

This chapter summarises and discusses the important findings of the current research. Additionally, this chapter discusses some of the limitations and makes numerous recommendations for future research and enhancing the findings. Three research objectives have been established. To begin, it seeks to understand Halal awareness among RSA Muslim customers. Secondly, to understand the perception towards Halal certification among RSA Muslim customers. Next, to understand the perception towards in-store atmosphere among RSA Muslim customers. Finally, to examine the influence of Halal awareness, perceived Halal certification and perceived in-store atmosphere on purchase intention among RSA Muslim customers.

5.2 DISCUSSION ON FINDINGS

This section explains the discussion based on finding from Chapter 4. The detail discussion on Research Objectives is to be highlighted in this section.

5.3 RO1: TO UNDERSTAND HALAL AWARENESS AMONG RSA MUSLIM CUSTOMERS.

The result revealed in Chapter 4 shows the pattern of the data on halal awareness reveals interesting insights. The highest mean score for halal awareness is associated with the respondents' consumption of halal food products. The respondents are most aware of the importance of consuming halal food because they are Muslim, followed by the perspectives that consuming halal food is essential and that alcoholic drinks are haram. The respondents are least aware of the specific food products that belong to halal or non-halal categories. The overall results shown there is no significant between Halal awareness on purchase intention among RSA Muslim customers.

However, the data indicate a trend that is compatible with previous research on the impact of religious beliefs on behaviours related to food. Research has demonstrated that people's attitudes and behaviours about food consumption are significantly influenced and indicating a strong connection by their religious beliefs (Bashir, 2019; Imtiyaz et al., 2021). Specifically, the findings indicate that religious beliefs, particularly in the context of Islam, strongly influence individual's decisions regarding the consumption of Halal food products and it significantly impacts consumer purchase intentions. (Bashir et al., 2018; Imtiyaz et al., 2021; Jannah & Al-Banna, 2021).

This is consistent with the high mean scores observed for items related to religious beliefs and practices. It is supported by Muslichah et al. (2019) the study highlights the moderating effect of religiosity on the relationship between halal food awareness and purchase decisions. This provides consumers with a deeper understanding of how religiosity influences their decision-making processes, particularly in the context of halal food consumption. This finding is supported by the significant influence of attitude and subjective norms in predicting intentions to choose halal products, as revealed in a study on Gen Y consumers in Malaysia (Marmaya et al., 2019).

5.4 RO2: TO UNDERSTAND THE PERCEPTION TOWARDS HALAL CERTIFICATION AMONG RSA MUSLIM CUSTOMERS.

The pattern of the data on Halal certification reveals significant insights between Halal certification on purchase intention among RSA Muslim customers. The highest mean score is associated with the respondents' recognition of the halal logo shown in the questionnaires, indicating a strong awareness, and understanding of the symbol as a representation of Halal certification from Malaysia. This finding aligns with the research objective which to understand the perception towards Halal certification among RSA Muslim customers, highlighting their consciousness and attentiveness towards Halal certification in their purchasing decisions. The halal certificate and halal logo serve as crucial instruments in the realm of halal food, fostering trust among consumers, particularly Muslims, in the purchasing of food products.

These certifications aim to enhance consumer confidence by assuring adherence to Islamic hygiene standards and regulations stipulated by recognized authorities such as JAKIM and State Islamic Councils. This, in turn, reinforces consumer trust in the food products and services offered by food providers and supermarkets.

Numerous studies have established the halal logo as a pivotal factor influencing Muslim consumers' purchasing decisions. A study by Shafie & Othman (2006) as cited in Che Wel et al. (2022) revealed that Malaysian Muslim students placed considerable trust in JAKIM-issued halal logos and refrained from purchasing products lacking such certification. In this study, it closely related to the RSA consumers whereby most of consumers are Muslims. Basit & Sahilah (2010) as cited in Che Wel et al. (2022) further corroborated this finding, indicating that Muslims may even hesitate to patronize non-Muslim establishments despite the presence of a halal logo. This heightened caution stems from concerns over halal logo fraud, where businesses may misrepresent their products as halal to attract Muslim customers. This scenario underscores consumers' growing vigilance and the competitive advantage held by genuine halal logo holders.

However, there are also studies that present contrasting perspectives. For example, Febriandika et al. (2023) study revealed that Islamic brands or logo do not necessarily increase interest in buying Halal food among Gen-Z Muslims in Indonesia, suggesting complexities in the influence of religious factors on purchase intentions. Moreover, the study of Farhan & Rabbani (2020) highlighted the significance of consumers' considerations of products that do not violate or contradict sacred religious ideas, emphasizing the interplay between religious beliefs and consumer decision-making even though there is no certificate displayed. The studies have shown that Muslim consumers often overlook halal certification in their meal's choices. This behavior aligns with Ahmad, Abaidah, and Yahya's (2013) as cited in Farhan & Rabbani (2020) which suggest that Muslim consumers prioritize taste and convenience over halal certification.

Similarly, Ali, Marzuki, Kader, and Mat Yunus (2016) as cited in Farhan & Rabbani (2020) reported that a substantial number of Muslim consumers frequent establishments claiming to be "pork-free" or halal without verifying their halal

credentials. This lack of diligence in verifying halal certification is particularly evident among young consumers.

Overall, the halal logo and certification play a crucial role in shaping purchasing behavior among Malaysian Muslims (Abdul et al., 2009; Bashir, 2019; Shaari & Arifin, 2009; Takeshita, 2019, Che Wel at al., 2022). As in Malaysia, where Muslims form the majority population, it is presumed that they possess a strong understanding of halal principles and actively seek halal certification when dining out. In summary, while some studies support the observed pattern of the data on Halal certification among RSA Muslim customers, there are also contrasting findings and diverse perspectives from studies conducted in different cultural and religious contexts.

5.5 RO3: TO UNDERSTAND THE PERCEPTION TOWARDS IN-STORE ATMOSPHERE AMONG RSA MUSLIM CUSTOMERS.

Based on the findings of the study, the data from Chapter 4 reveals distinct patterns in the perception of in-store atmosphere among Muslim customers in RSA. The result shows, there is significant between in-store atmosphere on purchase intention among RSA Muslim customers. The highest mean score is attributed to the preference for halal restaurants in RSA, indicating that these establishments are the first choice for the respondents. This underscores the significance of Halal certification and adherence to Islamic dietary laws in influencing consumer preferences and choices. The second highest mean score is associated with the selection of restaurants frequented by Muslim customers, reflecting the influence of social and cultural factors on consumer decision-making.

Rather than looking at the halal logo or certification, there are other factors that convince people to believe that the restaurants are halal by looking at surrogate indicator or known as servscape. It is closely related to the discussion by Bitner in 1992 as cited in (Khan & Khan, 2020) whereby the term "services cape" encompasses the physical environment in which a service company operates. It encompasses both internal and external elements, including design features, colour schemes, ambient conditions like

temperature, background music, and scent, as well as tangible aspects of the business such as business cards and other communication materials.

In this context, RSA is closely related to 'customer social services cape' as this place is the ideal stop for travellers looking for a break throughout travels and draws a wide range of customers regardless religion, race, and nationality. Therefore, it has a high perceived sense of similarity between customers in a restaurant can elevate or improve the overall eating experience. Hanks et al. (2017) as cited in (Khan & Khan, 2020) demonstrated a significant positive impact of perceived customer similarity on self-image and self-brand congruence where this study stated about the presence of other Muslim-looking guests acted as a major signal of whether a restaurant was deemed safe to dine in. Customers who identified as Muslim were typically those who followed certain clothing codes, such as headscarves or hijabs, and other customer demographics. There was an extra level of comfort in entering a restaurant when there were other diners or patrons who appeared to be Muslims. In particular, other people are bound to notice when they see other Muslims customers eating in a restaurant.

Additionally, the belief that most restaurants in RSA have the Halal logo signifies the importance of visual cues and certification in shaping consumer perceptions of Halal compliance. Conversely, the lowest mean scores are linked to specific attributes of in-store atmosphere, such as the presence of religious music and staff attire. The pattern of the data underscores the multifaceted nature of consumer perceptions towards in-store atmosphere in RSA.

On the other hand, certain studies propose alternative viewpoints. Despite the availability of Halal-certified food outlets and Islamic in-store atmosphere, a significant number of Muslim consumers are considered to dine at non-certified establishments. This suggests that the absence of Halal certification does not deter Muslim patronage. The emergence of the 'pork-free' label, particularly prevalent in Klang Valley, reflects a new dimension of Islamic branding (Haroun et al., 2015) as cited in Ismail et al. (2023). However, this label is often employed strategically to attract Muslim customers without adhering to strict Halal standards (Ghazali & Wen, 2020). On the other perspectives, the mere absence of pork and pork-related products does not guarantee Halal compliance, as the label fails to address other critical aspects of Halal food

preparation and consumption (Balakrishnan, 2016; Ismail, 2016) as cited in Ismail et al. (2023).

In addition, to determine the Halalness of the restaurants, the study of (Khan & Khan, 2019) stated that to interpret the concept of social cues, which are non-verbal signals that individuals use and navigate their surroundings. In the context of halal restaurants especially at RSA, the presence of Muslim personnel social services cape which it encompasses the noticeable traits and actions of service personnel, including their outward appearance, demeanour, and interactions with customers. Personnel social services cape acts as a visual cue that signals the restaurant's adherence to halal principles. This visual cue can be particularly influential in situations where explicit halal certification is absent. The presence of these social cues can alleviate concerns about the halalness of the food and create a more welcoming environment for Muslim patrons. This, in turn, can encourage patronage and promote the restaurant among the Muslim community.

5.6 RO4: TO EXAMINE THE INFLUENCE OF HALAL AWARENESS, PERCEIVED HALAL CERTIFICATION AND PERCEIVED IN-STORE ATMOSPHERE ON PURCHASE INTENTION AMONG RSA MUSLIM CUSTOMERS.

In the specific context of Rest and Service Areas (RSA) in Malaysia catering to Muslim travelers, the study's findings underscore critical factors influencing purchase intentions. The most potent predictor is Halal certification, with a substantial Beta value of 0.574, emphasizing the paramount importance of obtaining and prominently displaying such certification at the stores. This suggests that Muslim travellers place significant weight on the Halal status of products and services when making purchase decisions. It is compatible with the study of (Aniza Che Wel et al., 2022) where stated that Halal certificates play a significant role in shaping consumers' intentions to purchase halal food products. The halal certificate a pivotal role in the context of halal

food by acting as initial signals of assurance for consumers, especially those adhering to Islamic dietary practices.

These visual cues effectively communicate the compliance of food products with Islamic hygiene standards and principles, fostering trust and confidence among consumers. By adhering to the guidelines set by authoritative bodies like JAKIM and State Islamic Councils, food providers and supermarkets can effectively convey their commitment to halal practices, thereby enhancing consumer confidence and purchasing decisions. However, Mutmainah (2018) presents a contrasting perspective, citing research indicating that halal certification is not an issue for Muslim consumers in their study, suggesting that the influence of halal certification on purchase intentions may vary across different contexts and consumer groups, further complicating the assessment of its impact.

Additionally, the positive impact of in-store atmosphere, though not as influential as certification, remains crucial ($\text{Beta} = 0.227$), highlighting the importance of creating a welcoming and suitable environment that shows and display the Islamic image or Islamic in-store atmosphere in Rest and Service Areas is still important in influencing purchase decisions. The study of (Monoarfa et al., 2023) also indicate that in-store atmosphere exerts a significant influence on consumer purchase decisions. Additionally, the study by Ruangkanjanases et al. (2019) also supports the importance of store atmosphere, as it found that store environment cues significantly affect purchase intention, indicating the crucial role of the physical environment in consumer decision-making (Ruangkanjanases et al., 2019).

However, the study indicates that Halal awareness alone, with a notably low Beta value of 0.003, may have a limited impact on purchase intentions in this specific context. However, according to (Basri & Kurniawati, 2019), halal awareness had a significant effect on purchase intention, but after moderation, its effect became non-significant, suggesting that the interplay between halal awareness and certification may influence their impact on purchase intentions. In this study, the effect of halal awareness and religiosity on purchase intention contingent upon or influenced by the presence of halal certification.

5.7 PRACTICAL CONTRIBUTION

The findings of this study offer valuable insights for enhancing the evaluation process of restaurant halalness by the Department of Islamic Development Malaysia (JAKIM). JAKIM, as a regulatory authority overseeing Halal certification, can benefit from considering external factors such as in-store atmosphere, customer satisfaction, and consumer behaviours in their assessment criteria. Specifically, the study suggests that JAKIM could develop comprehensive guidelines for restaurant ambiance, aligning with Islamic values, encompassing cleanliness, and social services cape. The latter refers to the outward appearance, demeanour, and interactions of restaurant personnel, serving as visual cues that signal adherence to Halal principles.

Incorporating these external factors into the evaluation process would represent a proactive step towards ensuring a more holistic assessment of a restaurant's Halal status. Furthermore, the study proposes that JAKIM conduct customer satisfaction surveys to collect feedback on dining experiences. This feedback mechanism could serve as a valuable resource for refining the evaluation process, incorporating real-time insights from consumers regarding their expectations and experiences with Halal restaurants at Rest and Service Areas (RSAs). Such a feedback loop would contribute to continuous improvement in JAKIM's evaluation criteria and processes.

5.8 LIMITATION AND FUTURE RESEARCH

The first limitation of this study lies in the sample restriction to Muslim travellers who have stopped at the Rest and Service Areas (RSAs). While this focus ensures a targeted examination of the factors influencing the purchase intentions of a specific demographic, it simultaneously introduces a potential bias in the sample composition. Limiting the study to Muslim travelers may restrict the generalizability of the findings to a broader audience. Future research could overcome this limitation by incorporating a more diverse sample, encompassing travellers of various cultural backgrounds and religious affiliations, allowing for a more comprehensive understanding of the dynamics at play in RSAs.

The second limitation pertains to the exclusive focus on RSAs, neglecting other services provided by PLUS, such as Lay-bys, overhead bridge restaurants, and vista points. This restriction may limit the holistic understanding of the broader context within which RSAs operate. Future research could adopt a comparative approach, investigating and contrasting the influences on purchase intentions across different types of facilities provided by PLUS. This would offer a more comprehensive perspective on the preferences and behaviours of travellers at various service points, providing valuable insights for both businesses and policymakers in optimizing services across different settings.

For future research endeavours, it is recommended to explore the interplay of Halal awareness, perceived Halal certification, and perceived in-store atmosphere in diverse settings within the PLUS network. Additionally, expanding the study to include non-Muslim travellers would allow for a more holistic understanding of consumer behaviour at RSAs and other facilities, facilitating a nuanced comparison across different traveller segments. This broader scope could contribute to the development of more inclusive strategies for enhancing customer satisfaction and purchase intentions within the entire spectrum of services offered by PLUS.

5.9 CONCLUSION

This study examined the factors influencing purchase intentions among Muslim travelers at Rest and Service Areas (RSAs) in Malaysia. The findings reveal the crucial roles played by Halal certification, in-store atmosphere, and to a lesser extent, Halal awareness, in shaping purchase decisions. Halal certification stands as the most significant predictor, highlighting Muslim travelers' prioritized focus on assured compliance with Islamic dietary principles. In-store atmosphere, particularly one that aligns with Islamic values and reflects social servicescape, also exerts a noticeable influence. However, Halal awareness alone seems to have a limited impact in this specific context.

The practical contributions of this study are noteworthy. It provides valuable insights for JAKIM, the regulatory authority overseeing Halal certification, to consider external factors like in-store atmosphere and customer feedback in their assessment criteria. This can lead to a more holistic and dynamic evaluation process for restaurants at RSAs. Additionally, the study identifies limitations and suggests avenues for future research. Exploring the interplay of these factors in diverse settings within PLUS and expanding the scope to include non-Muslim travelers can offer a deeper understanding of consumer behavior and inform strategies for enhancing customer satisfaction across the entire spectrum of services offered. By continuously improving the Halal certification process, creating welcoming in-store atmospheres, and considering the preferences of all traveler segments, PLUS can solidify its position as a leading provider of services for travelers of diverse backgrounds and religious affiliations.

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APPENDIX

Appendix A. Expert validity from experts in the field of tourism within the academic industry.

Validation Form

Title: Awareness, Perception and Purchase Intention on Halal Certification and In-Store Atmosphere at Rest and Service Area (RSA) among Muslim Travellers.

Research Questions:

RQ1 - What is the Halal awareness among the RSA among Muslim customers?

RQ2 - What is the perception towards Halal certification among RSA Muslim customers?

RQ3 - What is the perception towards the in-store atmosphere among RSA Muslim customers?

RQ4 - How does Halal awareness, perceived Halal certification, and perceived in-store atmosphere influence purchase intention among RSA Muslim customers?

Research Objectives:

RO1- To understand Halal awareness among RSA Muslim customers.

RO2 - To understand the perception towards Halal certification among RSA Muslim customers

RO3 - To understand the perception towards in-store atmosphere among RSA Muslim customers

RO4 -To examine the influence of Halal awareness, perceived Halal certification, and perceived in-store atmosphere on purchase intention among RSA Muslim customers.

0	1	2
No	Yes	Yes with Amendment

For each question, please give your response by ticking (/) a box representing your choice.

Dependent Variable				
Purchase Intention	0	1	2	Remark
1. I am likely to purchase any halal food at the Rest and Service Area (RSA).				

2. I buy halal food even if they are more expensive than non-halal food at the Rest and Service Area (RSA).	x			i don't think this is a valid question in the malaysian/malay context. it is probably okay in a country if muslims are minority
3. I have a high intention of buying halal food at the Rest and Service Area (RSA).				
4. I might continue to buy halal foods that I often use at the Rest and Service Area (RSA).				
5. I am willing to go around looking for foods that are labelled halal at the Rest and Service Area (RSA).	x			i don't think this is a valid question in the malaysian/malay context. it is probably okay in a country if muslims are minority
6. I have the intention to purchase halal foods in the future at the Rest and Service Area (RSA).				
Independent Variable				
Awareness	0	1	2	Remark
1. I understand what is halal				
2. I always consume the halal food product				I always consume halal food products
3. Consuming halal food is essential for me				
4. Buying the halal product has been becoming my lifestyle				Buying halal products has been becoming my lifestyle
5. I know the food products that belong to halal and non-halal				I know the food products that belong to halal or non-halal categories
6. I consume halal food products because I am Muslim				
7. I know that processed food from unlawful (haram) meat makes the food unlawful (haram).				
8. I know that pork, dogs, and other wild beasts are among the unlawful (haram) foods eaten				i think you should adjust this a little. remove pork, dogs and wild beasts and replace with the types of haram meats. it could be "I know all of the types of meat permissible to be consumed as specified by our religion". not many countries consume dogs and wild beasts
9. I know that alcoholic drinks				

include unlawful (haram) drinks				
Halal Certification	0	1	2	Remark
1. I acknowledge that JAKIM is an institution that issues halal certification in Malaysia				
2. I know that the logo below is a halal logo from Malaysia (insert picture of Halal JAKIM)				
3. I know there are some countries that also issue halal certification and logos for food products				
4. Halal certification is essential to ensure that the outlets and foods are halal				
5. Food products that I buy must be a halal logo				
6. The first priority when I buy a food product is the presence of a halal logo				
7. I will not buy food products that do not have a halal logo on the packaging				
In-store Atmosphere	0	1	2	Remark
1. The outlets at RSA always play religious music such as nasyeed, and recitation of the Quran.				
2. The cashiers at the RSA outlets always give customers change in the form of money instead of sweets or other goodies				this is not relevant in our context
3. People who come to the RSA are confident and will think that each outlet is halal				
4. I consider the halal restaurants at RSA to be my first choice to go.				most stalls or kiosk in R&R have halal logo, i dont think this is relevant too
5. I do not mind eating at				

restaurants operated by Muslim even though it does not have a halal logo				
6. I believe that most of the restaurants at RSA have the halal logo				
7. I believe that the restaurants are Halal when the staffs wear 'kopiah or headscarf/ hijab.				
8. I choose restaurants surrounded by Muslim customers				surrounded is not suitable. perhaps frequently visited or something similar

you shouldn't use RSA in the survey, i had to google what it means. use R&R but in your report you can use RSA

Validated by,


 DR. SAADIAH ZUHRI BIN ABDUL LATIF
 DEPUTY DEAN (POSTGRADUATE & RESEARCH) / RESEARCH
 DEPARTMENT OF LANGUAGES AND MANAGEMENT
 INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA
 ()

Appendix B. Expert validity from experts in the field of tourism within the academic industry.

Validation Form

Title: Awareness, Perception and Purchase Intention on Halal Certification and In-Store Atmosphere at Rest and Service Area (RSA) among Muslim Travellers.

Research Questions:

RQ1 - What is the Halal awareness among the RSA among Muslim customers?

RQ2 - What is the perception towards Halal certification among RSA Muslim customers?

RQ3 - What is the perception towards the in-store atmosphere among RSA Muslim customers?

RQ4 - How does Halal awareness, perceived Halal certification, and perceived in-store atmosphere influence purchase intention among RSA Muslim customers?

Research Objectives:

RO1- To understand Halal awareness among RSA Muslim customers.

RO2 - To understand the perception towards Halal certification among RSA Muslim customers

RO3 - To understand the perception towards in-store atmosphere among RSA Muslim customers

RO4 -To examine the influence of Halal awareness, perceived Halal certification, and perceived in-store atmosphere on purchase intention among RSA Muslim customers.

0	1	2
No	Yes	Yes with Amendment

For each question, please give your response by ticking (/) a box representing your choice.

Dependent Variable				
Purchase Intention	0	1	2	Remark
1. I am likely to purchase any halal food at the Rest and Service Area (RSA).		/		

2. I buy halal food even if they are more expensive than non-halal food at the Rest and Service Area (RSA).		/		
3. I have a high intention of buying halal food at the Rest and Service Area (RSA).		/		
4. I might continue to buy halal foods that I often use at the Rest and Service Area (RSA).		/		
5. I am willing to go around looking for foods that are labelled halal at the Rest and Service Area (RSA).		/		
6. I have the intention to purchase halal foods in the future at the Rest and Service Area (RSA).		/		
Independent Variable				
Awareness	0	1	2	Remark
1. I understand what is halal		/		
2. I always consume the halal food product			✓	Word always should be avoided
3. Consuming halal food is essential for me		✓		
4. Buying the halal product has been becoming my lifestyle			✓	It's lifestyle part of awareness?
5. I know the food products that belong to halal and non-halal		✓		
6. I consume halal food products because I am Muslim			✓	Because more towards factor
7. I know that processed food from unlawful (haram) meat makes the food unlawful (haram).		✓		
8. I know that pork, dogs, and other wild beasts are among the unlawful (haram) foods eaten		✓	✓	
9. I know that alcoholic drinks		✓	✓	

include unlawful (haram) drinks				
Halal Certification	0	1	2	Remark
1. I acknowledge that JAKIM is an institution that issues halal certification in Malaysia	✓			
2. I know that the logo below is a halal logo from Malaysia (insert picture of Halal JAKIM)		✓		
3. I know there are some countries that also issue halal certification and logos for food products			✓	
4. Halal certification is essential to ensure that the outlets and foods are halal	✓			
5. Food products that I buy must be a halal logo	✓			
6. The first priority when I buy a food product is the presence of a halal logo	✓			
7. I will not buy food products that do not have a halal logo on the packaging	✓			
In-store Atmosphere	0	1	2	Remark
1. The outlets at RSA always play religious music such as nasyeed, and recitation of the Quran.			✓	
2. The cashiers at the RSA outlets always give customers change in the form of money instead of sweets or other goodies			✓	
3. People who come to the RSA are confident and will think that each outlet is halal		✓		
4. I consider the halal restaurants at RSA to be my first choice to go.	✓			
5. I do not mind eating at				

restaurants operated by Muslim even though it does not have a halal logo		✓		
6. I believe that most of the restaurants at RSA have the halal logo		✓		
7. I believe that the restaurants are Halal when the staffs wear 'kopiah or headscarf/ hijab.		✓		
8. I choose restaurants surrounded by Muslim customers		✓		

Validated by,



Dr. Siti Salwa Bte Md Sawari,
Department of Tourism
Kulliyyah of Languages and Management,

Appendix C. Expert validity from experts in the field of tourism within the academic industry.

Validation Form

Title: Awareness and **Customer** Purchase Intention by Muslim Travelers **Consumers** towards the Halal Certification, In-store Atmosphere in Rest and Service Areas (RSA), Malaysia.

Awareness, Perception and Purchase Intention on Halal Certification and In Store Atmosphere at Rest and Service Areas (RSA) among Muslim Travellers at?

Research Questions:

RQ1 - What is the Halal awareness among the RSA **among** Muslim customers?

RQ2 - What is the perception towards Halal certification among RSA Muslim customers?

RQ3 - What is the perception towards the in-store atmosphere among RSA Muslim customers?

RQ4 - How does Halal awareness, perceived Halal certification, and perceived in-store atmosphere influence purchase intention among RSA Muslim customers?

Research Objectives:

RO1- To understand Halal awareness among RSA Muslim customers.

RO2 - To understand the perception towards Halal certification among RSA Muslim customers

RO3 - To understand the perception towards in-store atmosphere among RSA Muslim customers

RO4 -To examine the influence of Halal awareness, perceived Halal certification, and perceived in-store atmosphere on purchase intention among RSA Muslim customers.

0	1	2
No	Yes	Yes with Amendment

For each question, please give your response by ticking (/) a box representing your choice.

Dependent Variable				
Purchase Intention	0	1	2	Remark
1. I am likely to purchase any halal			✓	Incomplete question. Do add the

food				location
2. I buy halal food even if they are more expensive than non-halal food			✓	
3. I have a high intention of buying halal food			✓	Where?
4. I might continue to buy halal foods that I often use			✓	Which area?
5. I am willing to go around looking for foods that are labelled halal			✓	Specifically in RSA?
6. I have the intention to purchase halal foods in the future			✓	Obviously but where and what are the options?
Independent Variable				
Awareness	0	1	2	Remark
1. I understand what is halal		✓		
2. I always consume the halal food product		✓		
3. Consuming halal food is essential for me		✓		
4. Buying the halal product has been becoming my lifestyle		✓		
5. I know the food products that belong to halal and non-halal		✓		
6. I consume halal food products because I am Muslim		✓		
7. I know that processed food from unlawful (haram) meat makes the food unlawful (haram).		✓		
8. I know that pork, dogs, and other wild beasts are among the unlawful (haram) foods eaten		✓		
9. I know that alcoholic drinks include unlawful (haram) drinks		✓		
Halal Certification	0	1	2	Remark

1. I acknowledge that JAKIM is an institution that issues the halal certification in Malaysia		✓		
2. I know that the logo below is a halal logo from Malaysia (insert picture of Halal JAKIM)		✓		
3. I know there are some countries that also issue halal certification and logos for food products		✓		
4. Halal certification is essential to ensure that the outlets and foods are halal		✓		
5. Food products that I buy must be a halal logo		✓		
6. The first priority when I buy a food product is the presence of a halal logo		✓		
7. I will not buy food products that do not have a halal logo on the packaging		✓		
In-store Atmosphere	0	1	2	Remark
1. The outlets at RSA always play religious music such as nasyeed, and recitation of the Quran.		✓		
2. The cashiers at the RSA outlets always give customers change in the form of money instead of sweets or other goodies		✓		
3. People who come to the RSA are confident and will think that each outlet is halal		✓		
4. I consider the halal restaurants at RSA to be my first choice to go.		✓		
5. I do not mind eating at restaurants operated by Muslim even though it does not have a halal logo		✓		
6. I believe that most of the		✓		

restaurants at RSA have the halal logo		✓		
7. I believe that the restaurants are Halal when the staffs wear 'kopiah or headscarf/ hijab.		✓		
8. I choose restaurants surrounded by Muslim customers		✓		

Validated by,



(Dr Siti Yuliandi Binti Ahmad

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