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THE IMPACT OF SOCIAL MEDIA ADVERTISING ON MUSLIM CONSUMERS' PURCHASES: A FOCUS ON HALAL ISSUES IN MALAYSIA

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Abstract: The study examines issues related to the impact of social media advertising among Muslim consumers by paying particular attention to halal products. This issue concerns Muslim consumers since many products that are available in the country are as labelled halal, as they watch the advertisements in the social media. Therefore, the study is carried out to examine the difference in the perceived honesty of the halal products advertised on social media which affects consumers across ages. It also attempts to identify the difference in purchasing intention of halal products among consumers via social media advertisements across family incomes. Finally, it explores whether there is a difference in purchasing intention of halal products across consumers' education levels after watching social media advertisements. The data of the study were collected using a survey to gauge opinions about the stated issues among 158 Muslim consumers in Malaysia. Data from the analysis showed no significant differences in the perceived honesty of obtaining information about halal products through social media advertising that affect consumers across ages. Also, evidence was insufficient to confirm a difference in Muslim consumers' purchasing intention for halal products across family incomes on social media advertisements. Last but not least, the study found no difference in Muslim consumers' purchasing intention of buying halal

products after watching social media advertising related to their levels of education. This study implies that Muslim consumers still lack awareness of buying halal products. Such situation calls for the need to educate them better to be more effective consumers.

Keywords: Social media advertising, halal products, Muslim consumers, perceived honesty, purchasing intention

5.1. Introduction

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favour of Allah, if it is [indeed] Him that you worship (an Nahl, 114)

It is a requirement for all Muslims that the food and drink we consume are halal, as stated in verse Nahl: 114. Knowing what is halal before consuming a product cannot be taken for granted. With the burgeoning of products advertised via social media, there seems to be a *grey area* in determining the genuine of the goods, whether it is halal or otherwise. The tool, i.e. social media advertising, is commonly used among advertisers and the public, since the platform is a quick way to sell their products. Advertisements targeting social media users of Facebook, Messenger and Instagram enable the sellers' products to be advertised using these platforms. Matters concerning social media advertising and its impacts on Muslim consumers' purchases have been the issues that are quite debated among Malaysians. This is because many products sold in the market are imported worldwide. Moreover, products imported from non-Muslim countries are sometimes quite alluring to many Malaysians, due to the effects of social media advertising. Current researches in Malaysia in the past two years related to halal issues regarding

social media advertising generally and in halal products, particularly, were mainly concentrated on halal food. Ariffin et al. (2021) found that advertisers need to be more considerate of Muslim consumers' level of sensitivity when advertising using social media. The study that investigated bubble tea and social media advertising showed that advertisers took advantage of making the beverage trending. However, they disregarded consumers' sensitivity when the drinks needed to be fired up to be prepared – a preparation akin to preparing framing drinks consuming alcohol.

A study conducted among non-Muslim consumers residing in Kuala Lumpur and Selangor showed that they had conflicting views regarding halal foods (Wibowo et al., 2020). The social media platforms advertising halal food products led them to be confused about Islam. In particular, they were bewildered about the knowledge of halal food in relation to their attitude and purchase intention. It seemed that information obtained from social media advertisements about halal food resulted in dispensable stereotypes among them. In another aspect, it appears that matters concerning social media influencers are synonyms when discussing the use of social media advertising. Rahim et al. (2022) conducted a study on millennials who obtained information about halal foods from social media influencers (SMIs). Interestingly, the study showed that SMIs did not significantly impact how they bought halal foods. Yet, attitude played a significant role, in which their buying intention was due to the idea that the foods are halal.

In addition, advertisements that demonstrate religious factors would have more profound impacts on consumers than products that were missing the aspects. Khan et al. (2021) argued that halal food manufacturing processes that integrated religious elements would produce positive outcomes among consumers. Their study that investigated factors affecting halal food brands and halal literacy showed that consumers' perceptions of halal products in Malaysia influenced how they experienced the product themselves. Other factors, i.e., price and religiosity, also affected consumers' brand relationship quality of halal food. In selling

burgers, Ishak and Zaki (2021), who conducted a study on Akie Group Sdn Bhd, a manufacturer of frozen foods, which are mostly burger patties, found that advertisements played significant roles in educating Muslim consumers. Although the company has not been advertising their products extensively, consumers' reliance on the halal logo made them buy them. Yet, affective perceptions, factors concerning emotions related to certification bodies, product quality and Akie Group Sdn Bhd's image were the factors that contributed to the buying decision of consumers staying in Indera Mahkota – a town in Kuantan.

In analysing the recent studies thus far, the root issue of honesty in advertising a particular product was not addressed. Also, researchers did not investigate whether honesty played significant roles among consumers across ages. Although Ariffin et al. (2021) examined advertisers' sensitivity issues, their study only concentrated on a particular product, i.e. trending beverage. Detailed research could be extended by involving all halal products to know Malaysian Muslim consumers' buying behaviour, as the effect of social media advertising. Also, the study did not involve family incomes and education levels concerning the consumers' perception of advertisers in selling their products through social media advertising. Secondly, Khan et al. (2021) showed that religious understanding and consumers' experiences of using the products were among the significant factors that made them intend to purchase a product. Yet, their study, Ishak and Zaki (2021) and Wibowo et al. (2020), did not relate to consumers' demographic information about family income and education levels. At the same time, Rahim et al. (2022) focused only on a single sample – the new millennial generation.

5.1.1. Research Objectives and Research Questions

The current study extends the previous studies discussed earlier by focusing on social media advertising related to perceived honesty and purchasing intention of halal products. In particular, the first research objective is to identify the differences in perceived honesty among consumers concerning social media

advertising according to their age. Second, it attempts to identify the differences in purchasing intention of halal products via social media advertisement that affects consumers across family income. Finally, its objective is to identify the purchasing intention of halal products via social media advertisement that affects consumers across levels of education. In addition, these research questions are formulated in the current study.

1. Is there a difference in the perceived honesty of halal product via social media advertising that affect consumers across ages?
2. Is there a difference in purchasing intention of halal products via social media advertising that affects consumers across family income?
3. Is there a difference in purchasing intention of halal products via social media advertising that affects consumers across levels of education?

5.1.2. Conceptual Framework of the Study

In examining the research questions, the study attempts to understand the effect of the dependent variables on the independent variables, as illustrated in the Conceptual Framework (Figure 5.1). In other words, it aims to explore the influence of perceived honesty and purchasing intention among consumers regarding their age, family income and academic levels.

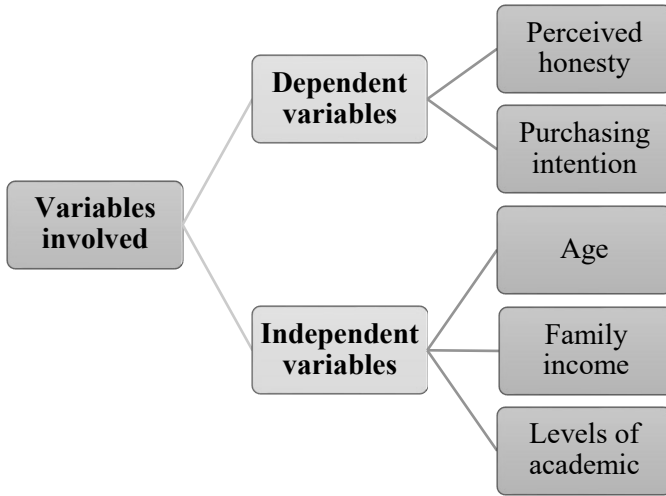


Figure 5.1: Conceptual framework of the study

5.1.3. Theory of Planned Behaviour

The study employs the theory of Planned Behaviour developed by Ajzen (1991 in Cameron et al., 2012). It is a theory that relates one's beliefs to their behaviours. Five main components are important in this theory, namely (1) attitude, (2) subjective norms, (3) perceived behavioural control, (4) intention and (5) behaviour. According to Ajzen (1991 in Cameron et al., 2012, para.2), the first four components shape one's behavioural intention to do something. Therefore, one defines behaviour as positive (attitude) when the public or society agrees with his or her behaviour (subjective norms). Consequently, he or she tends to perform the behaviour more (motivation) the next he or she performs the behaviour (actual behaviour). Figure 5.2 shows the Theory of Planned Behaviour that is employed in the current study.

In applying the theory in the current study, it attempts to measure perceived honesty (attitude), and the belief of consumers in Malaysia about buying halal products via social media advertising according to their age. Their purchasing intention is also examined, in which it measures how their buying attitudes

shape their purchasing behaviour with their family income and education levels. The variables, i.e., perceived honesty, is also affected by subjective norms that consequently shape their purchasing intention.

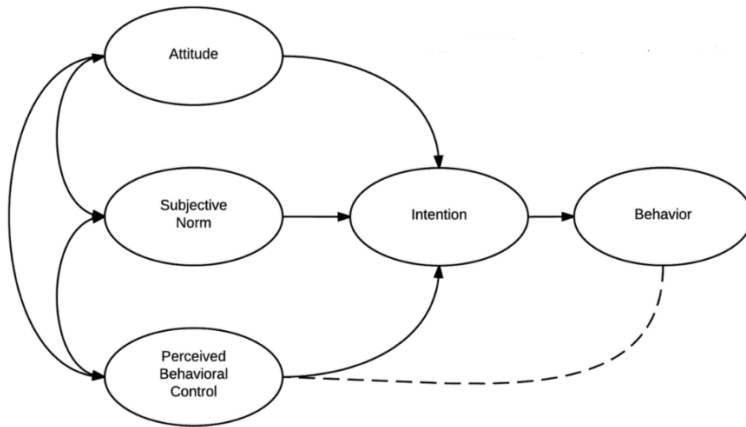


Figure 5.2: Theory of Planned Behaviour
Source: Ajzen, 1991 (in Cameron et al., 2012)

5.2. Methodology

5.2.1. Research Design

The study employs quantitative research inquiry in collecting its data. Specifically, a survey was conducted to identify the consumers' perceived honesty and purchasing intention when the information about of halal products was gathered via social media advertising. A survey was used as it was quick to be administered among respondents. This was especially true when online forms were used to administer the survey.

5.2.2. Demographic Profiles of Samples

Table 5.1 shows the demographic profiles of 158 samples employed using convenience sampling. There is an almost equal distribution of samples according to gender. Most of them are

young adults between 15 and 20 years old, while the least is middle young adults between 26 and 30. The majority of the participants are students, while three retirees respond to the questionnaire. Also, 19% of them are working in the government sector. In terms of location, most of the participants are staying in Pahang. It can also be noted that most of the percentage are participants from the East Coast of Malaysia (Kelantan and Terengganu). Most participants earned RM 9,999 and above for family income, while the remaining participants demonstrated various family earnings. Interestingly also, majority of the participants are diploma holders. Nevertheless, there is a slight difference between respondents with diploma and degree holders, with the highest academic qualifications (levels of education).

Table 5.1: Demographic profile of participants

Gender		
Male	79	51.6
Female	74	48.4
Age		
15-20 years old	64	41.8
21-25 years old	53	34.6
26-30 years old	3	2.0
30-35 years old	5	3.3
36-40 years old	8	5.2
41-45 years old	7	4.6
46-50 years old	6	3.9
50 years and above	7	4.6
Occupation sectors		
Student	118	77.1
Government Sector	29	19.0
Retiree	3	2.0
Others	3	2.0
Locations		
Pahang	51	33.3
Johor	12	7.8
Terengganu	13	8.5
Kelantan	15	9.8
Melaka	5	3.3

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Negeri Sembilan	4	2.6
Perak	6	3.9
Penang	3	2.0
Sabah	4	2.6
Sarawak	2	1.3
WP KL	8	5.2
WP Putra Jaya	1	.7
Selangor	25	16.3
Kedah	4	2.6
Family income		
Less than RM2,000	39	25.5
RM 2,000 – RM 3,999	35	22.9
RM 6,000 – RM 7,999	15	9.8
RM 8,000 – RM 9,999	20	13.1
RM 9,999 and above	44	28.8
Levels of education		
SRP/PMR	1	.7
MCE/SPM	13	8.5
Diploma	62	40.5
Bachelor degree	57	37.3
Postgraduate degree	20	13.1

5.2.3. Determining the Normality of Data in the Study

Exploratory data analysis was conducted to ensure whether the analysed data were normally distributed or otherwise. Table 5.2 shows the Kolmogorov-Smirnov Test (KS-test) after the process of normality was performed. It shows that perceived honesty and purchasing intention obtain significant values. Pallant (2005) argued that a non-significant value of more than .05 indicates the normality of data. The table shows that the sig. values are .000 and .001. Therefore, the results violated the normality of the data. According to Pallant (2005, p.77), such a result is quite common in larger samples; therefore, the researchers decided to use non-parametric statistics to analyse the data in the study. Although normality can be accessed by observing boxplots, detrended Q-Q plots and other graphical data, the researchers took the stand to assess the KS-test since it is one of the most useful and sensitive procedures to determine normality of data.

Table 5.2: Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Perceived Honesty	.123	153	.000	.959	153	.000
Purchasing Intention	.101	153	.001	.971	153	.003

a. Lilliefors Significance Correction

5.2.4. Research Instrument

The study employs a questionnaire in its collection of data. Google Form was used as the platform to ask participants about their level of agreement on related items. The questionnaire consists of two sections. The first section (Section One) concerns demographic information about them. In particular, there are six items in this section, which are gender, age, occupation sectors, locations, family income and levels of education. Section Two consists of items or variables (dependent variables) that the researchers are interested in identifying. These are perceived honesty, racism, sexism, language and purchase intention. The items are measured by requiring participants to select their opinions following a five-point Likert scale ranging from one to five. Specifically, 1 = strongly disagree, 2 = disagree, 3 = slightly agree, 4 = agree and 5 = strongly agree. However, in the current study, only two items (perceived honesty and purchase intention) were analysed and reported. These variables are measured with the independent variables in Section One of the questionnaire (age, family income and levels of education). The items are adapted from Arbak et al.'s (2019) study, concerning the influence of Islamic advertising, especially in terms of ethical violations of consumers in their intention to purchase halal cosmetics in Malaysia.

5.2.5. Validity

Concerning validity, the current study uses content-related evidence whereby expert judgment was employed to validate the questionnaire (Fraenkel et al., 2012). The first author requires one

of her colleagues to check the content of all formulated items. The remarks and comments that her colleague provided were then amended, and later the questionnaire was administered accordingly.

5.2.6. Reliability

The reliability of the questionnaire was measured using Alpha Cronbach. Table 5.3 shows the reliability scores of the two items (dependent variables) used in the study. It indicates that Cronbach's α for perceived honesty is .70 while it is .80 for purchasing intention. The values demonstrate that the questionnaire is reliable to be used since alpha scores of .70 or higher implied that a particular instrument can be used in one study (Taherdoost, 2018).

Table 5.3: Reliability of items in the questionnaire

Variable	No of item	Cronbach's α
Perceived honesty	5	.70
Purchasing Intention	9	.80

5.2.7. Data Collection Procedures

Data were collected following a few phases. First, the principal author contacted her colleagues, students and friends to complete the online questionnaire by sending an invitation to participate in the survey via WhatsApp. They were provided a week to complete the survey at a time when they felt convenient. Next, the online survey was closed after reaching approximately high response rates. Also, the online form was closed due to data analysis, which required a long time to be conducted. After the data were collected, the IBM Statistics 21 (Statistical Package for the Social Sciences, SPSS) was used to analyse the data in the current study.

5.2.8. Data Analysis Procedures

Data were analysed using descriptive and inferential statistics. In the former, it was used to describe the mean and standard deviations of the items involving the two variables, namely perceived honesty and purchasing intention. Gani and Vally's (2016) stated that the mean and standard deviation can be interpreted using the mean scores chart shown in Table 5.4. Meanwhile, Kruskal-Wallis Test was used in analysing the data for the latter. Specifically, the study describes the scores for chi-squares, degree of freedom (df) and significance testing (α) value.

Table 5.4: Interpretation of mean scores

Mean scores	Descriptions of mean scores
1.00–2.00	Low
2.01–3.00	Moderately Low
3.01–4.00	Moderately High
4.01–5.00	High

5.3. Results and Discussions

This section explains the study results following the research questions formulated at the beginning of the paper. It also compares and contrasts findings of previous studies. Table 5.5 shows the mean and standard deviation of perceived honesty and purchasing intention among consumers after obtaining information about halal products via social media advertising. The mean and standard deviation for honesty, particularly in Items 2, 3 and 4, were moderately high among consumers when buying halal products. Only Item 3 obtained high mean scores. At the same time, scores for purchasing intention show that Items 5, 6 and 7 obtained moderately high mean scores. Meanwhile, Items 8 and 9 attained high mean scores. Overall, it is concluded that participants demonstrated relatively high perceived honesty and high purchasing intention of buying halal products.

Table 5.5: Mean and Standard deviation of perceived honesty and purchasing intention among consumers after watching halal product advertisement

Items	Mean	Std. Deviation	Variables
1. I will buy products based on user testimonials	4.12	0.84	Perceived honesty
2. I will buy the product if there is no exaggeration in the social media advertising	3.78	0.99	Perceived honesty
3. I will buy the product if the content is authentic or true	4.69	0.52	Perceived honesty
4. I believe that quality products are described through the honesty displayed in social media advertising	3.84	1.06	Perceived honesty
5. I may still buy the product if it offers benefits that I find interesting	3.24	1.31	Purchasing intention
6. If the product or service I use uses an ad campaign that I feel is offensive, I will stop using it	3.89	1.05	Purchasing intention
7. If I feel that an advertisement via social media from Company A is offensive, I will still buy another product from the company.	3.21	1.23	Purchasing intention
8. If two companies offer the same product with the same benefits, I will not buy from one that uses ads that I feel are offensive	4.33	0.83	Purchasing intention

Items	Mean	Std. Deviation	Variables
9. I buy a product only if I feel that the advertiser is selling it for the benefit of the consumer (not for their benefit alone)	4.39	0.76	Purchasing intention

5.3.1 Differences in the perceived honesty of halal products via social media advertising that affect consumers across ages

The presentation of the current analysis concerns Research Question 1 to identify whether there is a difference in the perceived honesty of halal product via social media advertising that affect consumers across ages. In particular, Kruskal-Wallis Test was conducted to examine the differences in perceived honesty of halal products via social media advertising across consumers' ages. There were no significant differences (Chi-square = 7.25, $p = .40$, $df = 7$) found among the eight categories of consumers (15-20 years old, 21-25 years old, 26-30 years old, 30-35 years old, 36-40 years old, 41-45 years old, 46-50 years old and 50 years, and above). Table 5.6 shows the ranks across age and perceived honesty among consumers, while Table 5.7 illustrates the Kruskal Wallis test for ages and perceived honesty.

Table 5.6: Ranks across ages and perceived honesty

	Age	N	Mean Rank
Perceived honesty	15-20 years old	64	70.34
	21-25 years old	53	80.56
	26-30 years old	3	89.50
	30-35 years old	5	91.30
	36-40 years old	8	101.94
	41-45 years old	7	87.00
	46-50 years old	6	78.67
	50 years and above	7	55.50

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	Age	N	Mean Rank
	Total	153	

Table 5.7: Kruskal-Wallis test results for ages and perceived honesty

	Honesty
Chi-Square	7.25
df	7
Asymp. Sig.	.403

a. Kruskal Wallis Test

b. Grouping Variable: Age

The study's results showed that there was not enough evidence to demonstrate that the perceived honesty of social media advertising differs among consumers according to their ages. It showed that the honesty in the advertisement of halal products did not affect consumers regardless of their ages. This outcome is contrary to that of Arbak et al. (2019), who found that perceived honesty was one of the most vital variables - albeit the last, that affects consumers in buying halal products. The study's other vital variables were language use and racism influencing consumers to purchase halal cosmetic products. Interestingly, Hussin et al. (2015) reported that companies selling halal products intentionally employed women with headscarves for television commercials. They argued that such advertisements might not affect consumers regardless of their ages. Yet, with a positive message, the ad might encourage women who are not wearing headscarves to cover their hair. In other words, the advertisement promoted a positive message to consumers. Nevertheless, the study did not discuss the perceived honesty of halal product via social media advertising that might affect consumers across ages.

5.3.2. Differences in purchasing intention of halal products via social media advertising that affects consumers across family incomes

Consumers' family income measures the purchase intention scores of a halal product via social media advertising as it attempts to respond to Research Question 2. Kruskal Wallis test showed that there were no significant differences (Chi-square = 4.15, $p = .39$, $df = 4$) were found across consumers' family incomes (Less than RM2,000, RM 2,000 – RM 3,999, RM 6,000 – RM 7,999, RM 8,000 – RM 9,999 and RM 9,999 and above). Table 5.8 shows the ranks across family income and purchasing intention among consumers, while Table 5.9 illustrates the Kruskal Wallis test for family incomes and purchasing intention.

Table 5.8: Ranks across family incomes and purchasing intention

	Family Income	N	Mean Rank
Purchasing Intention	Less than RM2,000	39	88.82
	RM 2,000 – RM 3,999	35	69.60
	RM 6,000 – RM 7,999	15	72.00
	RM 8,000 – RM 9,999	20	73.63
	RM 9,999 and above	44	75.65
	Total	153	

Table 5.9: Kruskal-Wallis test results for purchasing intention and family incomes

	Purchasing Intention
Chi-Square	4.15
df	4
Asymp. Sig.	.39

a. Kruskal Wallis Test

b. Grouping Variable: Family Income

The study's results demonstrate that a halal product's purchasing intention was not concerned with one's family income. In the study, it could not be distinguished that consumers with high-paid salaries did not differ in their purchasing intention of buying halal products via social media advertising. In contrast to Aslan and Aslan's (2016) study, income levels affected consumers eating halal food. Mainly, they referred to E-advertisement when buying halal food. Also, they would be more attracted to purchasing a halal product after getting information from social media advertising if companies received halal certificates.

Nevertheless, the current findings are partially aligned with Hong et al.'s (2018) study. As one of their study variables, income did not show a statistically significant relationship with halal purchases among consumers. Although consumers' income increased, most of the younger generations seemed to be not influenced by imported new consumer goods. Instead, they relied on the reliability of recommendations of a particular product. Such was true since Chinese Muslims were not certain of the advertised commercial products. They doubted the information about the producers and sources of ingredients of the *so-called* halal products.

5.2.3. Differences in purchasing intention of halal products via social media advertising that affects consumers across levels of education

In answering Research Question 3, consumers' levels of education were measured using Kruskal Wallis Test. It identifies the purchasing of a halal product among consumers concerning whether or not they are informed about halal products through social media advertising. The results of the analysis in Table 5.10 and Table 5.11 show that there were no significant differences in the variables measured (Chi-square = 3.12, $p = .54$, $df = 4$) that were found across consumers' levels of education (SRP/PMR, MCE/SPM, Diploma, Bachelor degree, and Postgraduate studies).

Table 5.10: Ranks across levels of education and purchasing intention

	Levels of education	N	Mean Rank
Purchasing intention	SRP/PMR	1	98.50
	MCE/SPM	13	92.38
	Diploma	62	77.82
	Bachelor degree	57	76.08
	Postgraduate studies	20	66.00
	Total	153	

SRP = Sijil Rendah Pelajaran (Low Certificate Education), PMR (Penilaian Menengah Rendah = Lower Secondary Assessment), SPM = Sijil Menengah Pelajaran (High Certificate Education), MCE = Malaysian Certificate of Education

Table 5.11: Kruskal-Wallis test results for levels of education and purchasing intention

	Purchasing intention
Chi-Square	3.12
df	4
Asymp. Sig.	.54

a. Kruskal Wallis Test

b. Grouping Variable: Level of Education

In the current study, the assumption that consumers with higher academic degrees differ in their purchasing of halal products after watching television commercials for a particular good was not valid. In addition, it was assumed that obtaining a high academic degree level would make consumers more sensible about purchasing halal products. Nevertheless, the distribution of academic levels among participants might partly explain the insignificant results. Most of them were undergraduates and obtained lower academic backgrounds. Specifically, they completed their lower and upper secondary school certificates, while some obtained diplomas. Only a minority of them completed their postgraduate degrees. Such produced an imbalanced distribution of academic backgrounds that resulted in

insignificant results. Following the present results, a previous study conducted by Soegoto et al. (2021) showed that having diversified academic backgrounds among respondents would yield a better result in consumers' decision to buy halal products. Although their study did not focus on levels of education among participants, academic background played an important role in buying halal products. In addition, Nik Zam et al. (2015) found that under any circumstances, the consumers' religious background influenced their purchasing intention of halal products. The researchers argued that consumers who attended religious schools would be more aware of halal issues. They would also be more knowledgeable in Islamic matters than those who did not attend religious schools.

5.4 Conclusions

The study showed no significant difference in the perceived honesty of halal products through social media advertising that affects consumers across ages. The study also did not find any significant difference in purchasing intention of halal products among consumers across family incomes. Finally, there was no significant difference in purchasing intention for halal products across consumers' levels of education. The study's results were unexpected, since it was assumed that there would be substantial differences when perceived honesty and purchasing intention were measured to know their effect on consumers' age, family income and levels of education. Relating the Theory of Planned Behaviour to the findings in the current study, it showed that consumers' behaviour was not affected by their perceived honesty of the advertisements. Also, their purchasing intention was not affected by their attitudes or beliefs about the halal products' advertisement although their age, level of education and incomes are different.

In terms of age, it was assumed that the more seniors the consumers are, the more they would be wise in identifying whether advertisers promoted the truth about a particular halal product. Also, it was unanticipated that family incomes did not

contribute to consumers' purchasing intention. To illustrate, data from the descriptive analysis showed that consumers paid less attention to halal products as long as they benefitted them (Item 5). Another piece of evidence is that although a particular company tended to be improper in advertising their products, these consumers, regardless of incomes and levels of education, would still buy products from the company (Item 6). Such results implied that customer awareness when buying halal products should be improved among Malaysian Muslims. Consumers also need to be educated. Such is to ensure that they understand that advertisers must perform good conduct and market discipline in selling their halal products (*Consumer Awareness and Education*, n.d.).

On a different note, the study will interest researchers conducting the same area of research concerning the perceived honesty of advertising halal products through social media advertising. They will also benefit from understanding Malaysian consumers' purchasing intentions across family incomes and levels of education. These results add to the country's rapidly expanding field of halal issues by understanding that there is still a lack of awareness and education among Malaysian consumers. The scenario is especially true concerning social media advertising and its impacts on Muslim consumers purchasing halal products in the country. The major limitation of this study is in terms of the participants' demographic profiles. Their distributions in terms of age, occupations, levels of education and family incomes were not equal. Therefore, the study should be repeated by considering the stated limitations. Another limitation is that only quantitative data was used to collect the data. Potential researchers may employ qualitative data inquiry to provide thick descriptions of the studied matter.

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