

The Awareness of "Buy Muslim First" (BMF) Campaign: The Perspective of Muslim Students

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Abstract

"Buy Muslim First" (BMF) campaign was launched by Persatuan Pengguna Islam Malaysia (PPIM) in early 2019 with the purpose to counter irresponsible non-Muslim producers who created fake Halal logo and certificate, and authenticity issues of ingredients in Halal food products. Furthermore, the BMF campaign is encouraging Muslim buyers to prioritize the purchase of Muslim products and, thereby, develop social economy for Muslims. In this regard, this research aims to examine the awareness of the BMF campaign among Muslim students in Kelantan. A quantitative approach was employed in this study. 100 questionnaires were collected among the students in Kelantan and data were analyzed using descriptive and inferential analysis. Furthermore, multiple regression was applied to test the relationship between the variables. The results indicate that only religious belief and health reason have significant influence on consumer awareness towards BMF campaign. However, the Halal logo does not have any impact on consumer awareness towards BMF campaign. Eventually, this research may assist Muslim product manufacturers to strategize their marketing campaigns and produce more quality and Halal-compliant products.

Keywords: Buy Muslim First (BMF) Campaign, Awareness, Halal Logo, Religious Belief, Health Reason

Introduction

Buy Muslim First (BMF) campaign was initiated by a Malaysian Non-governmental Organisation, Gerakan Pembela Ummah (GPU) back in 2018 but it was slow and inactive. The initiative was taken based on the sentiments that; 1) non-Muslim sellers neglected to sell Muslim products; 2) non-Muslim producers practice price discrimination towards Muslims; and 3) disparity in price setting. Above and beyond, there are many other issues that upsurge the sensitivity of Muslim consumers in Malaysia, namely tainted Halal meat scandal, the illegitimate use of Halal logo, fake Halal certificate, improper slaughtering that is not based on shariah law, the issue of cross-contamination especially in Halal food ingredients and poor cleanliness in food production process. Thus, these emerging issues had sparked the

awareness of Muslim consumers and, suddenly, the popularity of BMF campaign rose in August 2019. The BMF campaign had since received various responses among Malaysians. Accordingly, GPU with its member, Persatuan Pengguna Islam Malaysia (PPIM) formally launch the campaign in 2019, to boost the businesses of entrepreneurs in the community (Zurairi, 2019) and to improve the economy of Muslims. This campaign is an initiative to encourage Muslims to support Muslim producers by giving purchasing priority for Muslim and Bumiputera products. At the same time, this effort is also one of the methods to increase socio-economic development among Muslims in this country.

The authors discovered that BMF campaign introduces four ways in which the campaign should be supported. First, Muslims should buy products produced by Muslims from Muslim's stores. This is the best way to maximise the purchasing power among Muslim consumers. Secondly, to buy Muslim products from non-Muslim's stores. The second option is where, if the consumer cannot reach the Muslim's stores in their area. Thirdly, to buy non-Muslim product in Muslim's shops or stores. The third option is when the Muslim consumers cannot find the Muslim products but can still help the Muslim shop's owner. Lastly, to buy non-Muslim products in non-Muslim's shops or stores. This would be the last option when the consumer cannot find Muslim products and Muslim's stores in nearby areas, which need to be minimized among Muslim consumers. Overall, this campaign is purely not a boycott for the products that are produced by non-Muslims but to encourage the society to buy products and services produced by Muslims. BMF campaign also does not promote any sensitive racial issue in this country that could lead to racism. As a result of this campaign, some Muslim shopping malls managed to increase their daily sales up to 300 percent (Amin, 2019). Consequently, PPIM activist, Dato' Nadzim Johan believes that the BMF campaign has also successfully reduced the economic gap between Muslims and non-Muslims. Moreover, a study conducted by Othman et al (2020) found that the campaign does influence young Muslim consumers in Malacca. Hence, it is remarkably crucial for this campaign to maintain its popularity and be supported by fellow adherents, specifically young Muslims.

In the Malaysian context, it is rather significant to study about young consumers that comprise of Generation Y (Gen Y) and Generation Z (Gen Z). These refer to individuals born in the 1980s and entered the workforce after 1 July 2000 (PricewaterhouseCoopers, 2009). Generation Y, or the millennials, or the so called "echo boomers", have strong perceptions in making their own decision since they are well-educated with advanced technology and information. While Generation Z (also called iGen or centennials) shares many traits with the Millennial generation, they also bring in new patterns of behaviour. In essence, these population comprising mainly of students and working youths. Aliman et al (2018) pointed out that in Malaysia, the percentage of the Muslim population in Gen Y is bigger compared to those of other faiths. So, it is worth noting that these birth cohort will soon become the most pivotal generation to the future of retail, and many will have huge spending power by 2026 (Meola, 2022). As for this study, young Muslim graduates will probably become entrepreneurs and producers in the future. So, it is vital for them to be aware and understand about the campaign in order to contribute to the society and increase Muslim's socio-economic indirectly.

Thus, this paper aims to examine the awareness of BMF campaign among young Muslim students in Kelantan. In particular, the study sought to answer the following questions

1. What are the factors contributing to the awareness of BMF campaign among young Muslim students in Kelantan?
2. What is the most important factor contributing to the awareness of BMF campaign among young Muslim students in Kelantan?
3. What are the recommendations that should be considered to assist manufacturers, retailers, suppliers, or distributors in strategizing their marketing campaign in Muslim-made products?

The researchers will use quantitative methodology by applying descriptive and inferential approaches as well as multiple regression to test the hypotheses. The findings will eventually assist Muslim manufacturers to strategize their marketing campaign and produce more quality and Halal-compliant products. In general, the first section of this paper begins with an overview of the BMF campaign. Then, the second section highlights both theories used in this study. The following section presents the results and discussions, followed by a conclusion and future research directions in the final section.

Theoretical Underpinning

In this study, two theories have been used as a theoretical foundation to explain consumer awareness towards the BMF campaign. Based on prior literature, the Theory of Information Processing and the Theory of Reasoned Action were found to be relevant in explaining the constructs that are related to consumer behavior and awareness. The first theory, the Theory of Information Processing, is one of the theories related to consumer behavior and awareness which is well-proven for most academia research (Bettman, 1979). Consumer awareness is a critical factor in consumerism. It enables consumers to make informed purchase decisions. Bettman's Information Processing of Consumer Choice states that consumer awareness emerges when he or she is surrounded by products and messages, thus can make a choice between these products and messages. Customer awareness not only engages in visible business activities, but also creates identity, image, meaning, value, and experience in the marketplace. The Theory of Information Processing suggests that consumer awareness arrives at a choice after having complete an analysis of available alternatives. Thus, the relationships among religious belief, Halal logo, health reason and consumer awareness can be explicated by the Theory of Information Processing (Bettman, 1979).

This study is also underpinned by the Theory of Reasoned Action (Ajzen, 1985, 1991). This theory is a widely accepted theory in consumer behavior literature. It can be defined as the intention to perform an action which is a function of both attitude and the subjective norms associated with that action. Awareness can also lead to actual behavior. Attitudes and awareness are shaped by emotional assessments of beliefs and the consequences of behavior, while subjective norms reflect the normative beliefs of the expectations of other important people. When there are positive cognitive and affective beliefs about Muslim product, it is reasonable to assume that these consumer beliefs may contribute to the perception that Muslim product consumption is a desirable social norm. Despite this common understanding in literature, there is a lack of empirical evidence on the relationship of the variables discussed above. Therefore, it is important for this study to be conducted to enhance an understanding of these relationships. As a result, both theory is particularly suited to the goal of our study because the external stimuli can influence consumer awareness, and, in the end, reflected in consumers' decisions and actions.

Literature Review**Consumer Awareness**

Consumer can be defined “as any individual or household utilizing goods and services generated within the economy” (Azrina et al., 2011). The word “awareness” means the knowledge or understanding of a particular subject or situation (Randolph, 2003). Awareness also means that, as a person, one lives with private thoughts about a certain condition. Consequently, different people have different levels of awareness. Awareness is the process of educating the general population. For example, by having an awareness of certain risks such as risks associated with the human life will make people know how to manage and minimize the level of risks. Consumer awareness is a multidimensional construct that involves bargain hunting, general consumer knowledge, product knowledge, information seeking and price awareness (Makanyeza & Du Toit, 2015; Rasool et al., 2021). It reflects the stages of the buying process, which exposes consumers on the existence of products, brands, and campaigns. Without any knowledge of products, there is relatively high probability that consumers will not buy the products or services (Kertajaya & Ridwansyah, 2014). With the growing availability of Muslim products, such as Halal products, the concern on consumer awareness of Muslim products is increasing (Kim, 2017; Rasool et al., 2021).

For Muslim consumers, eating Halal food is a mandatory requirement under Islamic jurisprudence (Syariah law) (Nugraha et al., 2022). Halal refers to anything that is predicted, authorized, and permitted by the Qur’an, the sacred Islamic scripture (Bonne & Verbeke, 2008; Salahudin et al., 2015; Nugraha et al., 2022). The importance of Halal extends to all consumables such as cosmetics, food, clothing and services including finance, restaurants and tourism (Erdem_et al., 2015). Halal food awareness simply represents a situation where consumers have an interest, special attention, or knowledge and good information about food that is permissible under Islamic law (Ambali & Bakar, 2014). This study can be conceptualized in terms of the BMF campaign as the mechanism of convincing Muslim consumers to buy Muslim products. It has been discovered that Halal awareness contributes positively to the connection of consumer behavior, religious orientation, and consumer motives to purchase intention. Information about the role of Halal awareness can be used by Halal product companies to develop marketing strategies for Halal products that consider the level of consumer awareness (Nurlatifah & Imam, 2021).

Consumer awareness is a great power to support buying Muslim products in the market and it may be a major determinant in the purchase decision process (Mohamed et al., 2008). As Muslim consumers, it is essential to understand and know how to differentiate whether the product is Halal or Haram and they cannot simply rely on act and authority. According to Yunus et al (2014), Halal is not only the product's ingredients, but also includes other aspects such as safety and quality, handling, processing equipment, processing aids, packaging, storage, transport, distribution, and sale. Consumers should have knowledge about all the elements above to confirm whether it is Halal or Haram. Due to the above reasons, the BMF campaign helps consumers to be aware of how Halal food is processed and be considered as Shariah-compliant. Based on prior studies, this study would like to investigate the awareness of BMF campaign among Muslim university students.

Religious Belief

Islamic definition of religion is not only related to faith, but religion is a set of beliefs, rules and regulations as well as moral standards for every aspect of human life, including rules on food and beverage consumption. In general, Islamic dietary law distinguishes between food and drink that are allowed (halal) and those that are prohibited (haram). Muslims are allowed to eat what is "good" that is, food and drink identified as pure, clean, wholesome, nourishing and pleasing to the taste. In contrast, Muslims are forbidden by their religion to abstain from eating certain foods like dead meat, blood, pork, and intoxicating drinks. These prohibitions are certainly to protect the human body from any harm and impurity. Additionally, devoted Muslims who follow and practice the principles set by Islam in their daily life believe that they will be blessed by Allah both physically and psychologically (Sawari et al., 2015). To boot, Harold (2018) held that religion belief serves to maintain mental health and well-being and promote interpersonal relationships among humans.

Commitment to religiosity often plays an important role in the lives of individuals by inducing their values, awareness and behaviors, for both Muslims and non-Muslims. In fact, it is important to investigate the position of religiosity, because the greater the strength of one's religious affiliation, the greater the chances that they will aspire to comply with religious obligations in the world of consumption (Mukhtar & Butt, 2012). For instance, in purchasing Halal cosmetics, Shahid et al (2022) assert that religious knowledge and religious commitment were among the factors that influenced consumers' actual acquisition behavior of that product. In the purchase of convenience foods also, Muslim religiosity does correlate with halal importance (Ijaz, 2022). Moreover, a study by Hassan (2016) on Muslim students, found that those who have strong religious background tend to comply with Islamic rules. These students are very selective in consuming food as they eat and drink Halal food only. Some studies have discovered that the level of religiosity has an effect on the purchasing process (Rizkitysha & Hananto, 2020; Mortimer et al., 2020). Other research has also found a strong correlation between religiosity and consumer behavior in a Muslim-majority region, which influences their preference and awareness of Islamic-compliant products (Bananuka et al., 2020; Junaidi et al., 2021; Kaakeh et al., 2019). Accordingly, Yasid et al (2016) indicate that there is a relationship between the level of religious belief and Muslim consumer awareness of Halal food. Specifically, both extrinsic and intrinsic religiosity have a potential effect and are used to demonstrate consumer awareness (Islam & Rahman, 2017; Kaakeh et al., 2019; Mortimer et al., 2020). However, Junaidi (2021) claimed that extrinsic religiosity played an important role in consumer awareness and attitudes. Whereas intrinsic religiosity has less of an impact on consumer attitudes. Although there is no prior research done on the awareness of BMF Campaign, this shows that religious belief is a source of awareness of consumer dealing with their choice over Muslim products. In general, it can be presumed that Muslim consumer behavior is largely influenced by their Islamic ideology. Thus, it can be hypothesized that

H1: There is a positive relationship between religious belief and young Muslim consumer awareness.

Halal Logo

Islam has provided a proper guidance in the aspect of consumer behavior (Mustaffa & Borhan, 2013). Based on the Koran and Sunnah, the guidelines for life of Muslims are clearly stated. Islam is a complete way of life that controls and limits humanity to happiness in this world

and the hereafter. Referring to the Islamic guidelines, Halal and Haram are vital Islamic dietary codes that even non-Muslims in the Halal industry need to comply with. Most countries across the world, regardless of whether they are Muslim majority or non-Muslim majority countries, demand Halal products (Hassan & Hamdan, 2013; Hassan et al., 2020) because Halal-certified products are likely to increase customers' confidence in consuming them and may reduce confusion especially among Muslim consumers (Ruslan et al., 2018; Tieman et al., 2013). Thus, consuming Halal products and avoiding Haram products is compulsory by Muslim consumers. Furthermore, Muslims also encouraged not only to consume Halal products, but it should also be *Toyyib*. The word "Halal" in Arabic means allowed or lawful and the word "Toyyib" means good or healthful (Al-Qaradawi, 2007). The combination of the words Halal and Toyyib known as "Halalan Toyyiban" which represents the Halal principle and recommends safety, nutrition, quality, hygiene, purity, and health standards for products (Hassan et al., 2020). Elgharbawy and Azmi (2022) have set guidelines for achieving a balanced lifestyle through the consumption of halal and toyyib, based on prophetic practices. The authors state that for food to be halal and toyyib, it should benefit the body and allow a person to go about his/her daily life.

Consumer preference is directly affected by a person's opinion, perception, and level of awareness of Halal products and services (Amin, 2020). Muslim consumers are now facing a wide range of products and services that are somehow dubious. Buying Muslim-manufactured products and the participation of Muslims in businesses that produce such products could serve as effective solutions to overcome misunderstandings related to Halal or the misuse of the Halal logo by non-Muslim food producers (Hassan et al., 2020). Hence, manufacturers, producers, distributors, and advertisers are required to use the valid Halal logo which is issued by the Department of Islamic Development (JAKIM) as a way of educating and convincing customers that the products are Halal and Shariah-compliant. The Government of Malaysia, through JAKIM, is responsible to manage the Halal issue, standard and procedures in Malaysia and becomes the authorized agency to issue the Halal logo and Halal certification.

Nowadays, the Halal logo becomes an important signal for Muslim customers before they purchase any food or beverage products. Halal logo presents the trustworthiness and independence to educate consumers to recommend products from the Halal standpoint (Hanzaee & Ramezani, 2011; Vongurai, 2022). The Halal logo also is also considered an important indicator whether the food, drinks and services are certified Halal. Because of the importance of halal concerns in food production especially, halal food producers should engender greater commitment to halal standard practises within the buyer-supplier relationship (Nawi et al., 2022). Availability of the Halal logo gives a sign that the food outlets are selling Halal products which are healthy, safe and hygienic. It is recommended that Muslim consumers only purchase Halal-certified products (Ahmed et al., 2019). In Malaysia, Muslim consumers will buy Halal products that have an authentic Halal logo from JAKIM (Shafie & Othman, 2006; Ambali & Bakar, 2014). However, many entrepreneurs used fake Halal logo to attract Muslim consumers and mass market their products and tend to ignore the Halal integrity (Jaapar et al., 2021). Once the Halal logo does not conform, it will adversely affect the awareness and buying behaviour of consumers. Conversely, in terms of a product's Halal label, consumers believe that the product is Halal if there is no indication that it contains non-Halal ingredients (Ramadhani, 2022). Prior literature found that the Muslims' intention to buy Halal food has been significantly influenced by awareness and product ingredients

(Azam, 2016). In this study, we would like to investigate the role of Halal logo on young Muslim consumers' awareness towards the BMF campaign. Therefore, it is proposed that:

H2: There is a positive relationship between Halal logo and young Muslim consumer awareness.

Health Reason

Bonne et al (2007) point out that among other factors that contribute to consumers' awareness of Halal products is health reasons related to daily consumption. In Malaysia, health consciousness is increasing, which resulted to the emerging of food processing technology that provides healthy remedy. Prior research suggests that these health-conscious consumers prefer the health benefits of organic food in sustaining their life (Mostafidi et al., 2020). Organic food is generally safe to consume as it is produced through farming methods that use 100 percent natural substances. According to Hayati et al (2008), the basis of halal is hygiene and health. Thus, Muslims believe that Halal food is highly associated with cleanliness, safety and made of high-quality products. A good Muslim only consumes food, drinks and products that will not be harmful to his/her life. Consequently, Bonne and Verbeke (2008) believe that issues of health related to religious identity and degree of acculturation in whatever that is eaten everyday could define people's awareness of Halal food. For example, it is important to ensure that animals must be slaughtered according to Syariah principles, so that the meat or food eaten by Muslims is not tainted, hence it is good for health.

To boot, Ambali and Bakar (2014) found that health reasons significantly and positively influence Malaysian consumers' awareness towards Halal food. Muslims who are concerned about food safety and healthy lifestyle most possibly will consume Halal food (Baharuddin et al., 2015). This is closely related to Muslim commodity on Halal's primary goal that is to provide people with a healthy life. Moreover, Purwanto et al (2021) confirmed that halal awareness, health, and perceived value showed a significant and positive influence on purchase intention of Halal processed food in Indonesia. Additionally, Ali (2021) investigated Kurdish consumers' attitudes toward healthy and organic food. This type of food is Halal. The findings indicate the primary reason for eating healthy food was health concerns. Supported by Khaliqi and Pane (2021), health and religious knowledge were two factors influencing young consumers' awareness. According to their findings, young Indonesian consumers are very aware of Halal food. Hence, we hypothesized that:

H3: There is a positive relationship between health reason and young Muslim consumer awareness.

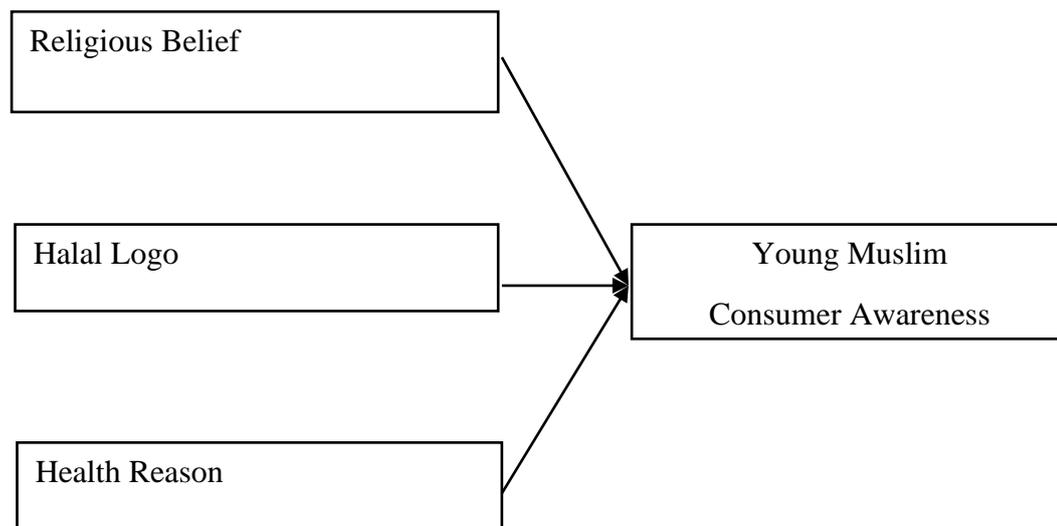


Figure 1: Proposed Conceptual Framework

Based on the literature review, Figure 1 above is the proposed conceptual framework for this research. The theoretical framework above is according to (Ambali and Bakar, 2014; Kurniawati and Savitri, 2019). The framework consists of three independent variables and one dependant variable. The independent variables are religious belief, Halal logo and health reason. The dependant variable in this research framework is consumer awareness.

Methodology

Sampling Design

Muslim students in Kota Bharu were selected as the unit of analysis and sample for this study. Data for this study were gathered using primary data collection method through online survey. The data were obtained from questionnaires distributed to the students at UiTM Kelantan's Kota Bharu campus. The questionnaires were distributed through non-probability convenience sampling method because it was a viable alternative due to the constraint of time, speed, costs, and convenience to obtain enough respondents. A useful sample comprising of 100 Muslim students aged over 18 took part in this study. According to Sekaran and Bougie (2016), the rule-of-thumb of the sample size in social science is between 30 and 500 for efficient assessment based on the studied issue. Thus, the number of the sample size in this study is sufficient.

Measurement

All items intended to measure the variables in this study were adapted from previously validated instruments. The variables of religious belief, the Halal logo and consumer awareness (Table 1) were measured with scales from Kurniawati and Savitri (2019), modified so that the focus was on consumer awareness. Health reason was assessed with measures reported by (Kurniawati and Savitri, 2019; Ambali and Bakar, 2014). Again, the items were modified for consumer awareness. In addition, all variables were measured with seven items each. All the questions used a five-point Likert scale in which 1 indicated "strongly disagree," 2 indicated "disagree," 3 indicated "slightly agree," 4 indicated "agree," and 5 indicated "strongly agree,". Regression analysis was used to analyze the data.

Table 1

Item Measurement

Variables	No. of Item	Source
Religious Belief	7	(Kurniawati & Savitri, 2019)
Halal Logo	7	(Kurniawati & Savitri, 2019)
Health Reason	7	(Kurniawati & Savitri, 2019; Ambali & Bakar, 2014)
Consumer Awareness	7	(Kurniawati & Savitri, 2019)

Results

The actual data was filtered to check whether data have been correctly entered, no missing values, free outliers and to confirm that the distribution of the variables was normal. Descriptive statistics analysis was used to show the impact of religious belief, the Halal logo, and health reason on consumer awareness towards the BMF campaign. Pearson's correlation analysis was applied to check the association among the variables. Finally, regression analysis was used to test the relationship between the independent variables and dependent variable. IBM SPSS Statistics 23 was used for analyses of this study and 5% level of significance was maintained in all the tests.

Profile of Respondents

Most of the respondents were female (63%). The highest respondents were from the age group of 20-29 years old. Most of the respondents were single (99%) since they are all students. Most of them were from part/semester 3 representing 36% of the total sample. Apparently, there are six programs offered at UiTM Kota Bharu Campus. Students from CS241 program were found to be the highest contributors of the total respondents (31%) followed by BA240 program with 29 students. The smallest number of respondents were from BA250 program with only 5 students (Table 2).

Table 2
 Respondents' Demographic Profile

Item	Frequency	%
Gender		
Male	37	37
Female	63	63
Age		
19 years and below	8	8
20-29 years	92	92
Marital Status		
Single	99	99
Married	1	1
Part/Semester		
2	6	6
3	36	36
4	5	5
5	30	30
6	23	23
Program		
Computer Science	11	11
Marketing	29	29
Finance	13	13
Islamic Banking	11	11
Business Economics	5	5
Statistics	31	31

Descriptive Analysis

Descriptive analysis serves a simple quantitative summary of data collected and the data are used to elaborate the results, accordingly. Table 3 indicates the analysis of mean and standard deviation for dependent variable (consumer awareness) and independent variables which are religious belief, Halal logo and health reason. For this analysis, the Halal logo had the highest mean with the value of 4.5557. It was followed by religious belief as the second highest mean with the value of 4.3300. The lowest mean value went to health reason (4.2200). From the findings, all variables had a mean score above 3.000 which indicates that a majority of the respondents agreed with the items' statements based on each variable and considered those items as major factors for consumer awareness towards the BMF campaign in Kelantan. In other words, this explains that most of respondents agreed the Halal logo is an important factor for the awareness of young Muslim consumers towards the BMF campaign.

Table 3

Descriptive Analysis

Variable	Mean	Std. Deviation
Religious Belief	4.3300	.55559
Halal Logo	4.5557	.50432
Health Reason	4.2200	.73137
Consumer Awareness	4.3257	.5843

Reliability Test

Cronbach's alpha (α) is the most common method used to assess reliability, including the reliability of a measurement scale or internal reliability (Nunnally & Bernstein 1994; Sekaran & Bougie 2016). Different levels of acceptance have been suggested in the literature. Nunnally (1978); Hair et al (2010) suggested that the alpha level should be 0.7 or greater, which means that an α value exceeding 0.7 indicates that the variables are internally consistent and suitable measures for the study. Therefore, this research used 0.70 as the minimum level to indicate the internal consistency of the constructs. In this study, the results for all variables varied between 0.803 and 0.924 (Table 4). As the Cronbach's alpha in this study were all much higher than 0.7, the constructs were therefore deemed to have adequate reliability.

Table 4

Reliability Test

Variable	No of Item	Cronbach's Alpha
Religious Belief	7	0.803
Halal Logo	7	0.825
Health Reason	7	0.924
Consumer Awareness	7	0.845

Normality of Data and Multicollinearity

The study involved 100 respondents and, therefore, the central limit theorem could be applied and, hence, there is no question on normality of the data. Two major methods were utilized to determine the presence of multicollinearity among independent variables in this study. These methodologies involved calculation of both a tolerance test and variance inflation factor (VIF) (Kleinbaum et al., 1988). The results of these analysis are presented in Table 5. As can be seen from these data: (i) none of the tolerance levels is ≤ 0.01 ; and (ii) all VIF values are well below 10. Thus, the measures selected for assessing independent variables in this study did not reach levels which indicate multicollinearity. The acceptable Durbin-Watson range is between 1.5 and 2.5. In this analysis, Durbin-Watson value of 1.766, which is between the acceptable ranges, show that there were no auto correlation problems in the data used in this research. Thus, the measures selected for assessing independent variables in this study did not reach the levels to indicate multicollinearity.

Table 5
Test of Collinearity

Variable	Tolerance	VIF
Religious belief	0.352	2.844
Halal logo	0.481	2.079
Health reason	0.518	1.931

Correlation Analysis

Correlation analysis is used to measure the intensity and path of linear partnership amongst two continued variables. The result of Pearson correlation coefficient analysis is represented in Table 6. From the result shown, most variables showed a moderate correlation between independent variables and dependent variable. Religious belief and consumer awareness was moderately correlated at the value of 0.653 whereas health reason and consumer awareness show a slightly higher value of 0.683 and, yet, still moderately correlated. The value of Pearson correlation between the Halal logo and consumer awareness was 0.560 and it was considered moderately correlated. All the associations represented positive signs which indicated positive direction of the associations among all the constructs tested.

Table 6
Correlation Matrix of Variables

	Religious Belief	Halal Logo	Health Reason	Consumer Awareness
Religious Belief	1			
Halal Logo	.718**	1		
Health Reason	.692**	.536**	1	
Consumer Awareness	.653**	.560**	.683**	1

** . Correlation is significant at the 0.01 level (2-tailed).

Hypothesis Testing

Table 7 presents results of a multiple regression analysis used to evaluate the strength of the proposed relationship. Three hypotheses were formulated, and all the variables (religious belief, the Halal logo and health reason) retained after testing the reliability. The individual hypotheses were tested using a multiple regression prediction model following the guidelines established by Hair et al (2010) with consumer awareness as the dependent variable. The results obtained, as indicated in Table 5, revealed that H1 and H3, were found to be significant in the prediction model. The results provide support for hypotheses H1 and H3, that is, the relationship between religious belief ($\beta=0.257$ and $p<0.05$) and health reason ($\beta=0.345$ and $p<0.05$) on consumer awareness towards the BMF campaign. However, H2 (Halal logo) was found to be insignificant towards consumer awareness with $\beta=0.177$ and $p>0.05$. Furthermore, the result shows R^2 is equal to 0.540 in which 54% of the variances in dependent variable, which is consumer awareness of "Buy Muslim First" (BMF) campaign, can be explained by changes in independent variable. Besides that, another 46% of the variances can be described by other variables not included in the model.

Table 7

Regression Results

Variables	β	t-value	p-value
Constant	0.951	2.533	0.013
Religious Belief	0.257	2.093	0.039*
Halal Logo	0.177	1.530	0.129
Health Reason	0.345	4.493	0.000*

Notes: Significance at: * $p < 0.05$; $R^2 = 0.540$, Adjusted $R^2 = 0.526$; dependent variable: consumer awareness

Conclusion and Future Research Directions

This research focuses on Muslim university students' awareness towards the BMF campaign in Kelantan based on the Theory of Information Processing and Theory of Reasoned Action. Findings of the study provide guidance for Muslim products marketers and owners. The results indicate that both religious belief and health reason have positive relationship with consumer awareness as proven by (Ambali and Bakar, 2014; Yasid et al., 2016; Hassan, 2016). The present study shows that university students are considered the elements of religious belief and health reason when they want to buy any Muslim products. Religious belief guides Muslim university students in all aspects of their lives, including the way they consume. Understanding these characteristics within the society allows businesses to contribute to the creation of a healthy, safe, and meaningful life for all Muslims. In this regard, this study suggests the marketers to design promotional campaigns that highlight more on religious and health elements.

However, Halal logo was found to be insignificant towards consumer awareness towards BMF campaign among Muslim university students in Kelantan. The findings revealed that it contradicts with a previous study by Ambali and Bakar (2014); Azam (2016), but it was supported by (Mohamed et al., 2008). It is presumed that the issues regarding the Halal logo, such as the authenticity of the Halal logo and the illegitimate use of Halal logo, relatively influence respondents' response in this case. Furthermore, the study also shows that the most influential factor that led to consumer awareness towards the BMF campaign is health reason. It is perceived that Muslim consumers who are concerned about health will prioritize Muslim products that adherent to Halal concept including cleanliness and quality. Still, there are other potential factors that need to be addressed by future researchers in evaluating consumer awareness towards BMF campaign as the R-square value indicates only 54% of the variances. Other factors could be attitude, purchasing power and regulation by the authority. Besides that, future studies can be conducted in bigger context or scope that could represent Muslim community in Malaysia. Since the study was conducted in Malaysia, whether the findings are generalizable to all Muslims worldwide would need to be validated by studies conducted on Muslims from other countries. A similar study of how religious belief, Halal logo and health affects consumer awareness should be conducted in the future and the findings can then be compared to the results of this study. Eventually, this study may assist Muslim product manufacturers to strategize their marketing campaign and produce more quality and Halal-compliant products. A retailer, supplier, or distributor may also find it beneficial to highlight Muslim-made products to Muslim customers in their transactions and promotion strategies.

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