

Determinants of Muslim Consumers' Purchase Intention Towards Halal Meat Product in Kano-Nigeria

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Abstract

Purpose: The goal of this study is to investigate the relationship between consumer attitudes and halal meat purchasing intentions in Kano.

Design/methodology/approach: This study adopts cross-sectional quantitative survey approach using self-administered questionnaire in collecting the data. A sample size of 500 questionnaires will be distributed among Muslim's residence in Kano using random sampling method. The multiple regression technique will be used to identify the factors that influenced Muslim consumers' attitude towards purchase intention of halal meat product in Kano-Nigeria.

Findings: Consumer attitudes toward halal meat are likely to be influenced by perceived product knowledge, perceived halal awareness, perceived availability, perceived susceptibility, perceived severity, perceived benefits, perceived hurdles, and self-efficacy as a result of the study's findings. It will also add to the body of knowledge about halal meat products, as well as widen and deepen the Cognitive Affect Behavior (CAB) and Health Belief Model (HBM).

Practical implications: The study's findings can help halal meat sellers in the halal food sector understand how to influence consumers' attitudes in a way that leads to positive behavioural intentions, increasing their opportunities for success in the expanding halal market. It may also aid in the implementation of necessary policy improvements in Kano, Nigeria's halal meat business.

Originality/value: This research contributes to the existing body of knowledge by offering actual data on perceived product knowledge, halal awareness, perceived availability, perceived vulnerability, and perceived severity from the perspective of developing countries. In Kano, Nigeria, perceived benefits, perceived hurdles, self-efficacy, attitude, and the moderating effect of religion all influenced Muslim consumers' purchase intentions for halal meat. This study validates the application of health belief models and cognitive-affective behaviour theories in the setting of the halal meat market. In Nigeria, research on consumers' intentions to purchase halal meat remains equivocal. As a result, this study fills a research need.

Keywords: Halal meat product, Cognitive Affect Behavior model (CAB), Health Belief Model (HBM), Attitude, Purchase Intention, Religiosity.

Introduction

Considering the global population, Muslims account for over one-third of the world's population (Fatmi et al., 2020). From 2.14 billion in 2018 to 2.25 billion in 2019, this number is expanding at a rate of 1.84 percent (Weeks, 2020). The global halal industry's growth is linked to the world's Muslim population's basic rapid rise (Fatmi et al., 2020). Many academics in the food and beverage sector have focused their attention on the issue of halal meat products since Islam encourages Muslims to follow all of its teachings in their daily lives (Bhatti et al., 2020; Bahjam et al., 2020; Bashir, 2019; Ali et al., 2017, 2018; Sherwani et al., 2017). Allāh (SWT) commanded the Prophet of Islam to declare, "Verily, my salat (prayer), sacrifice, living, and dying are for Allāh, the Lord of the Alamin (mankind, jinn, and all that exists)," (Qur'an (6):162). As a result, Islam establishes a dietary prescription for Muslims to improve their well-being, which includes not only food but also everything permitted in a Muslim's life (Bahjam et al., 2020).

However, growing concerns for health of Nigerians over purchase and consumption of meat products has become a worrisome issue as reported by Punch (2016, April 02). It indicates that unprocessed hygiene facilities to produce health and safety meat from many abattoirs and slaughtering houses has affect many lives of Nigerian consumers. Similar report by Daily trust (2019, November 16) indicates that, the filthy and unhygienic state of abattoirs in many parts of the country is a matter of grave concern to the Nigerian public including the Muslim consumers, which is in line with the excessive microbial contamination of meat during routine slaughtering and other preparation processes. The unhygienic manner in which butchers and meat sellers handle or transport regular meat is actually an issue to worry about and have become more prominent and less attended to in Nigeria because of lack of institutional and regulatory frameworks (Timothy, 2020). Furthermore, Muslim consumers in the country confront doubts about the halal-ness of the meat they ingest or utilize in the form of ordinary meat products (Jaiyeoba et al., 2019). A recent study found that major abattoirs in Nigeria's northern area are plagued by problems (Jaiyeoba., 2019). Animals were not rigorously evaluated before and after slaughtering, resulting in dangerous meat being released for public consumption, and they were regularly carried out of abattoirs by unclean modes of transportation; waste disposal was indiscriminate and harmful to the environment (Jaiyeoba., 2019). Also, according to Oyelakin and Yusuf (2018), most local meat manufacturers lack clear directions, particularly in terms of producing halal certified products to meet the demand of Muslim consumers in Nigeria. As a result, Nigerian industries face challenges in expanding their halal product marketing, both locally and globally. According to Bafanda et al. (2017) despite a constant increase in meat demand, the image of animal farming in Nigeria has been tainted by the risk of meat-borne diseases. They claimed that germs from animals or animal products were responsible for around 75% of new communicable diseases that infected people in the previous ten years. Many of these novel human infections are zoonoses, and they are associated with domestic animal handling, slaughtering, meat cutting, processing, retailing, and consumption (Elelu et al., 2019). Zoonoses are diseases in which the etiologic agent is transmitted from a continuous reservoir in animals or arthropods to people without establishing a new life cycle in humans (Murphy et al., 1998). The World Health Organization (WHO), according to Elelu et al. (2018), has identified eight zoonotic illnesses in Nigeria that are spread through meat consumption and animal handling. These diseases include anthrax, brucellosis, lassa fever, rabies, sleeping sickness, typhoid fever (salmonellosis), tuberculosis, and yellow fever. According to Odoemene et al., 2020, many of these diseases are frequent in the country, making them a major public health issue.

However, recent report by News Agency of Nigeria {NAN} (2019, December 27) indicates that in its effort to tackle the unhygienic production and processing of meat products to

consumers, Kano state government has recently shutdown an animal slaughtering house for its poor sanitary condition resulting to producing unhygienic and hazardous meat to consumers in the state. Nonetheless, interest in marketing halal products has developed in Nigeria, notably to stay current and boost export quantities to Muslim nations such as Indonesia, Malaysia, the Middle East, and Pakistan (Jaiyeoba et al., 2019). Dietary conscientious people (consumers) are willing to pay a higher prices for nutritious, safe, hygienic, and high-quality meat and meat products (Bafanda et al., 2017). According to National Bureau of Statistics (2020), total meat consumption expenditure of regular meat in Kano state stood at N40,763,779,114 (USD107,287,095.83) in 2019, which is 2.1% of the total expenditure in the state. This statistic is provided as general regular meat consumption as no data on the specified halal meat product is made. Furthermore, despite the country's significant potential in halal industries due to its big Muslim population, personnel, and natural resources, associated authorities in Nigeria make little effort to promote the importance of developing halal marketplaces (Oyewale & Yusuf, 2018). It is based on this that it is vital to study factors that determine consumer purchase intention of halal meat in Kano-Nigeria, because such meat product provides hygiene, safety, cleanliness, wholesomeness, quality and purity (Hussaini, 2016) and were produced based on sharia doctrine (Hamdan et al., 2017).

Furthermore, in terms of halal meat consumer behaviour, buying intention defines the likelihood of consumers' willingness to acquire a specific product or service in the future (Schmalhubn, 2017). In the Nigerian context, study has indicated that, consumers' purchase intention has a significant impact in the relationship of product purchase decision of halal products and other related products (Anetoh et al., 2020). Furthermore, research on the factors of consumer purchase intention of halal meat has been undertaken, particularly in developed and emerging countries such as China, Germany, and Norway, according to existing and current literature (Fatmi, 2020). According to research findings, a good personal attitude toward halal meat consumption, incentive to comply with others, perceived control over halal meat consumption, and the availability of halal meat all predict the intention to eat halal meat among Muslim consumers in Germany (Sherwani et al., 2018). According to the findings, a good personal attitude toward halal meat consumption, personal conviction, motivation to comply, perceived control over consuming halal meat, and perceived availability of halal meat all predict halal meat consumption intention among Chinese Muslims in China (Ali et al., 2017). Furthermore, according to a recent research, halal meat customers in Norway obviously prefer to purchase their meat from a butcher they can trust for authenticity (Bhatti et al., 2020). However, these studies are concentrated in a few developed countries, perhaps due to the presence of a Muslim minority in these areas. Nonetheless, rising meat consumption in emerging countries is necessitating further research into consumer behavior and buying intentions in developing countries, particularly in Africa (Abdallah et al., 2020).

Research Gap

In the past, research on purchasing intentions for halal food and other halal-related products in Nigeria was undertaken. Several factors have been identified, including religiousness and culture (Aksoy & Abdulfatai, 2018), halal certification mark, brand quality, and halal awareness (Jaiyeoba et al., 2019), attitude, subjective norms, perceived behavioural control, perceived health risk, and personal norms (Abdullahi et al., 2020). Furthermore, the overall conclusions of their study reveal that Nigeria's halal meat market has not been fully utilized, and the findings are still inconclusive. According to (Abdullahi et al., 2020), attitude, subjective norms, perceived behavioral control, and habit were revealed to be the most

important drivers of frequent meat purchase intention in Kano. Despite the fact that numerous factors influencing Muslim consumers' purchase intention towards halal products have been identified in previous studies, as mentioned in the preceding paragraph, a study on factors influencing Muslim consumers' purchase intention towards halal products in Nigeria is limited (Jaiyeoba et al., 2019). Furthermore, the findings of previous studies indicate that more empirical research is required to address the issue of consumers' purchase intentions for halal meat in Nigeria due to health concerns (Abdullahi et al., 2020). Several factors in the context of halal meat purchasing intention are unknown and must be explored. One of the most widely utilised models in understanding health and illness behaviour in the context of health issues is the health belief model (HBM) (Wong et al., 2020). It was utilized to support (Shmueli, 2021; Ma'moun et al., 2020; Wong et al., 2020; Chin 2019) investigations on similar health concerns and promotion studies connected to consumer purchase intentions of breast cancer vaccine, COVID-19 vaccination, foodborne disease handling, and other organic products.

The HBM also takes into account a number of fundamental characteristics, including perceived susceptibility, severity, benefits, barriers, self-efficacy to engage in a behaviour, and cues to action. A person's perception of the likelihood of developing an illness is referred to as perceived susceptibility (Chin & Mansori, 2019). "Perceived severity" refers to people's perceptions of the infection's unfavourable effects (Wonga et al., 2020). Perceived advantages also relate to an individual's assessment of the efficacy of various interventions available to lower the risk of illness or disease (or to cure illness or disease) (Wong et al., 2020). Perceived barriers are an individual's perceptions of what is keeping them from carrying out a recommended health action (Shmueli, 2021). The belief in one's ability to do a task successfully is referred to as self-efficacy (Wong et al., 2020).

Regardless of health issues, consumers' understanding of halal products should be investigated. A person's comprehension or awareness of a certain event or activity gained by education, experience, third-party learning, or observation is sometimes referred to as knowledge (Adams et al., 2017; Devlin & Dillard, 2016). The study uses the HBM to add halal product knowledge as an independent variable to determine the level of halal meat product awareness among consumers. In addition, Jaiyeoba et al. (2019) find that halal product awareness has a negative impact on consumers' purchasing decisions in Nigeria. The research will also use the HBM model to expand halal awareness and product availability (Sharwani et al., 2018) to determine the amount of consumer awareness of halal meat products and their perceived availability. Furthermore, one of the HBM Model's flaws is that it does not take into consideration a person's attitudes, beliefs, or other personal characteristics that influence their adoption of a health practice (Lamorte, 2019). As a result, the Cognitive Affection and Behavior model (CAB) will be utilized as a supporting model, with attitude and behavior components limited, to determine how the cognitive factors in the HBM influence consumer attitudes regarding halal meat product purchase intentions in Kano. This is because, according to Masood et al., attitude refers to a collection of beliefs and assessments that have a negative or positive impact on behavior (Ajzen, 1995) (2019). This is corroborated by past research in the field (Jacob et al., 2020; Ariffin et al., 2018). In comparison to Holy or transcendent things, religiosity is defined as an integrated set of principles and practices. Nigerian Muslim customers' religiosity, on the other hand, is a fundamental issue that governs all area of their lives (Aksoy & Abdulfatai, 2019). As a result, the study uses religiosity to regulate the HBM model's cognitive independent variables. This is to back up prior research (Suleman., 2021; Aksoy & Abdulfatai, 2019; Mansoor et al., 2019).

As a result, it's both timely and critical to look into the elements that influence consumer buy intentions for halal meat in Nigeria. Based on the present literature on halal products and earlier studies, there is an insufficient understanding of the factors impacting consumer behaviour toward halal meat in Nigeria (Abdullahi et al., 2020; Jaiyeoba et al., 2019; Bashir, 2019). The roles of perceived susceptibility, severity, benefits, barriers, self-efficacy, halal product knowledge, halal awareness, perceived availability, and religion as a moderator of dietary health intake must all be investigated (Photcharoen et al., 2020). To be honest, based on the current literature, it was observed that there is still insufficient information in Nigeria on consumer purchase intentions for halal products. As a result, the purpose of this study is to address a gap identified in previous studies. The study's conceptual framework aims to examine perceived susceptibility, severity, benefits, barriers, self-efficacy, product knowledge, halal awareness, perceived availability, and attitudes regarding halal meat purchase intention, as well as the moderating effect of religiosity.

Literature Review

This section will go over related ideas and empirical studies on halal product buying intentions, attitudes, and other related consumer behavior. The connection between cognitive, affective, and behavioral intention will be investigated further.

Information on the concept of Halal and Haram Meat Product in Islam.

There is a considerable amount of literature in Islam on the notions of halal and haram (Fatmi et al., 2020; Lim et al., 2020; Ahmed et al., 2019; Garg & Joshi 2018; Ali et al., 2017). The term halal means "allowed or lawful" (Sulaiman and colleagues, 2021). The verb "Halla" means "to be or become lawful, legal, licit, legitimate, and permissible." allowed, allowable, admissible, un-prohibited, un-forbidden, and authorised (Haque, 2018). As mentioned in the Qur'an, the term is typically followed by the term "Thayyib," which refers to a pleasant thing to eat as well as being qualified, sacred, safe, and health-friendly (2:172).

According to Varinli et al. (2016) halal has been mentioned 18 times in the Holy Qur'an, to signify its importance to Muslim. Opposite to halal is haram which originated from the verb "Harrama" that means to avoid, interdict, ban, outlaw, prohibit, declare unlawful, bar, to taboo, make illegal (Haque, 2018). Halal covers entire Muslim life systems which the Holy Qur'an has clearly directed as a command from Allāh (SWA) in various chapters and verses. These includes among others: halal social contract (An-Nur:26), halal logistics (Yunus: 22), halal charity and financial management (Al-Bakarah:267), halal political management (Saba:15), halal hunting for animals (Al-Bakarah:168), halal food (Al-Maidah:88), halal travels and tourism (Rum:42) and Halal animals (Al-Maidah:1). Allāh (SWA) Says: *"It is He who created everything on the world for you."* (Qur'an, 2:29).

Several studies (Hamzah et al., 2020; Bashir et al., 2019; Elseidi, 2018; Ali et al., 2017) have demonstrated that the concept of halal food is mentioned in the Holy Quran. "O ye people!" exclaims Allāh (SWA). Eat what is lawful and wonderful (pure, clean) in this world, and do not follow in the Evil One's footsteps..." "O ye who believe, partake of the pleasant things that we have provided you with and give thanks to Allāh (SWA), if He is He whom you worship." (Ali, 1991: 2/168); "O ye who believe, eat of the delectable foods we have provided you and thank Allāh (SWA), if He is He whom you adore." (Ali, 2:172). "If you believe in Allāh's Ayat (proofs, evidence, verses, lessons, signs, revelations, and so on), devour that (flesh) on which Allāh's Name has been pronounced" (Al-Qur'an 6:118). "And why should you not ingest (meat) on which Allāh's Name has been invoked (at the time of slaughtering the animal) after He has fully explained to you what is forbidden to you, unless you are forced to do so by necessity?" And, without a doubt, many people lead (mankind)

astray because of their own objectives and lack of information. Without a doubt, your Lord is the best judge of transgressors"6:119 (Al-Qur'an). "Verily, Allāh is magnificent, accepting nothing but good," said the Prophet Muhammad (SAW) (Hadith 1/40 Bukhari).

In addition, Halal meat is defined as "meat derived from slaughtered livestock, poultry, and other associated animals in accordance with Shari'a teaching" (Hamdan et al., 2017). According to the Qur'an and Hadith of the Holy Prophet Muhammad (SAW), domesticated ruminants and pseudo-ruminants, non-predatory wild animals, domesticated and non-predatory birds, and some insects such as locusts, rabbits, and hares (Leopards) are halal. They also claim that all aquatic animals, including aquatic crustaceans, are halal whether alive or dead. They also stated that a fish that dies naturally and is floating or resting in water is still halal if there are no evident signs of deterioration or degradation. Despite being halal, some Muslim scholars consider lizards with spiny tails, hyenas, and horses to be dirty (makrooh).

In the case of haram, "carion, blood, swine flesh, and that which has been dedicated unto any other than Allāh (SWA), and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by the gorging of horns, and that which has been devoured by wild beasts, are forbidden to you (meat), except that which ye make lawful" (Qur'an 2:173). Anything that dies on its own, and pork blood, and anything consecrated to someone other than Allāh (SWA), and what has been strangled, beaten to death, trapped in a hole, gorged, and what some beast of prey has begun to eat, until you deliver it the final blow; and what has been slain before idol, or what you divide up in a rifle; (all) that is immoral." Al-Qur'an 5: Furthermore, Allāh (SWA) stated, "Do not eat that (flesh) on which Allāh's Name was not uttered (at the time of the animal's slaughtering), because that is Fisq (Allāh's disobedience and transgression)." And without a doubt, the Shaydaatin (devils) inspire their friends (from mankind) to argue with you, and if you obey them [by making Al-Maitah (a dead animal) legal by eating it], you are Mushrikun (polytheists); [because they (devils and their friends) made lawful to you what Allāh has made unlawful to eat, and you obeyed them by thinking it was lawful to eat. As a result of the previous verses, the Holy Qur'an has demonstrated which meat items are permitted for Muslim consumption and which are not. In addition, Hussain (2016) discovered that Islam has established certain halal principles, such as the ingredients and materials used must be strictly halal, only animals prescribed by Allah (SWA) or the Holy Prophet (SAW) should be slaughtered with a sharp object (knife), halal material should not be contaminated with any haram substance during manufacturing, processing, cooking, or serving, and halal material should not be contaminated with any haram substance d He goes on to say that halal plays a special significance in Islam by safeguarding Islamic concepts, attitudes, and manners while also preserving life purity. The following part delves into the study's fundamental theories.

Underlining Theories

There are numerous theories pertaining to the study of consumer behaviour in connection to halal product purchase intentions. According to current research and previous studies, the most often used theories are the Theory of Reason Action (TRA), Theory of Planned Behavior (TPB), Health Belief Model (HBM), and Cognitive Affective Behavior (CAB) model. However, the focus of this research will be on the Cognitive Affect Behavior (CAB) and Health Belief Model (HBM) Models in determining consumer purchase intention and halal meat product in Kano, Nigeria. Furthermore, TPB and TRA were not used in the study because the researchers wanted to assess how health influences halal decision-making. In this circumstance, TPB and TRA were unsuccessful.

Cognitive Affect Behaviour (CAB) Model

Holbrook established the Cognitive Affect and Behaviour (CAB) Model in 1986, based on the generally acknowledged finding that an individual's cognitive and affect determine motivation to complete a behavior (Davenport, 2014). Chen and Lee (2008) define cognition as "a consumer's thoughts about an item," affective as "how a consumer feels about an attitude object," and action as "a person's purpose to do anything in response to an attitude." The three components are intertwined and stress customers' attitudes about certain goods or situations in terms of knowing, feeling, and doing (Hua, 2015). There is evidence that certain research, such as Lixin and Lindsey's, omit one of these characteristics in favor of focusing on two others: individual cognitive and attitude (2018). According to Chen and Lee (2008), customers first establish a cognitive belief about a product by gathering information about the product's key qualities, which is then followed by feelings and emotions, which are presented by the emotional dimension. Furthermore, several research studies have demonstrated that behavior-related responses are based on the consumer's emotive dimension established during the process (Ariffin et al., 2018; Davenport, 2014; Solomon, 2013). According to Seun et al. (2021), the CAB model has been regarded as one of the finest models for predicting customer attitude toward behavioral intention in the field of business psychology. Furthermore, Ariffin et al. (2018) combined the CAB Model with the Belief Factor Model to predict how consumer attitudes about internet advertising are influenced by personal beliefs. The end result displays a good fit between the two models.

Health Belief Model (HBM)

The Health Belief Model (HBM) is a disease prevention behaviour modification model that forecasts people's reactions and behavioural changes (Chin & Mansori, 2019). In the 1950s, Irwin M. Rosenstock, Godfrey M. Hochbaum, S. Stephen Kegeles, and Howard were all employed by the US Public Health Service (Shmueli, 2021; Tajeri et al., 2020; Sripad et al., 2019; Widyaningtyas & Untoro, 2018). The HBM theorises that people's perceptions of whether or not they are at risk for an illness or health problem, as well as their beliefs of the advantages of taking action to prevent it, influence their willingness to act, according to Shmueli (2021). Rosenstock proposed the health belief model (HBM) in 1974, according to Widyaningtyas and Untoro (2018), and it consists of three major components: an individual's perceptions of health, modifiable factors such as demography, socio-psychological, and structural variables, and the benefits of taking preventive measures. Socioeconomic position, gender, ethnicity, and age have long been connected with preventive health-related behaviour patterns and inequities in health-care utilisation. According to Widyaningtyas and Untoro (2018), in the health belief model (HBM), if an individual is given information about the advantages, the process of behaviour will change. Furthermore, the model divides the individual into five thinking jurisdictions, each of which influences the individual's efforts to identify what is best for him: perceived vulnerability, perceived severity, perceived benefit of action, perceived hurdles, self-efficacy, and cues to action (Widyaningtyas & Untoro, 2018). The six elements of the health belief model (HBM) are perceived vulnerability, perceived severity, perceived advantages, and perceived barriers, according to Habiballah et al. (2020). Perceived susceptibility is defined as the knowledge of risk in terms of probability and the scope of the effect in eating the product; perceived severity is defined as the belief about risk repercussions and their seriousness; and perceived benefits is defined as the belief about the recommended action's potential to minimise risks and provide good results. According to Sripad et al. (2019), the health belief model (HBM) assists in comprehending the perceived susceptibility, severity, or threat of a certain health concern, as well as the perceived benefits of and perceived barriers to its recommended solution. They went on to state that while

deciding on a certain conduct, the model considers "cues to action" and the concept of self-efficacy. According to Chin and Mansori, the health belief model (HBM) is the most well-known model that is often used in behavioural health research and to predict health-promoting behaviour (2019). The model was used to study consumers' healthy food consumption and dietary habits (Wanga et al., 2021). However, as Lamorte points out, one fundamental flaw in the health belief model (HBM) is that it ignores the issue of a person's attitudes, beliefs, or other individual characteristics that influence their adoption of health behaviour (2019). As a result, the Cognitive Affect and Behavior model (CAB) is used to increase the value of the study.

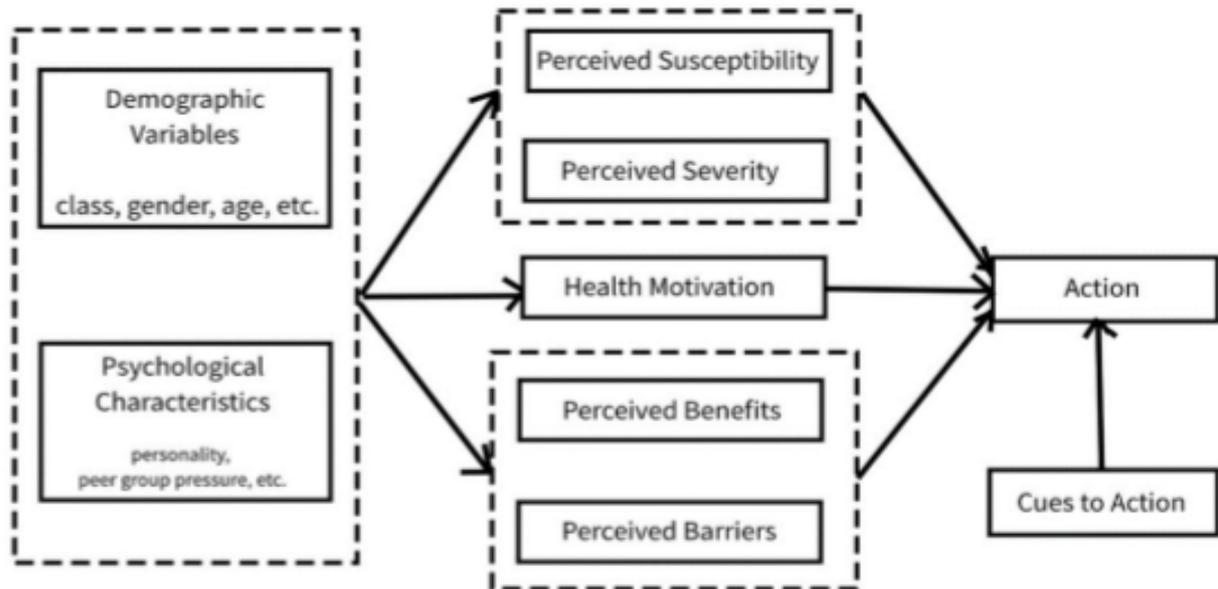


Fig 1. The Health Belief Model (HBM). Adopted from Carpenter (2010)

Hypothesis Development

Theoretical Framework

This section will dwell on the understanding of why consumers may be willing to consume halal meat that will be healthy for their wellbeing. The researcher deems it necessary to introduce and test new constructs to this health belief model (HBM). Three (3) main variables will be added to this model to determine the factors influencing consumer purchase intention of halal meat in Kano. The proposed variables are perceived halal knowledge, perceived availability, and halal awareness as independent variables that will influence attitudes and purchase intentions for halal meat. Religiosity will serve as the moderator between the cognitive construct and the attitude in the framework.

Link between the proposed extended model of Health Belief Model (HBM)

For the purpose of this study as said earlier, additional variables have been included in the framework supported by Health Belief Model (HBM) and Cognitive Affect and Behavioral (CAB) model. The dependent variable in this study would be purchase intention as it deemed to be a good predictor of the actual behaviour (Vizano et al., 2021; Ariffin et al., 2018).

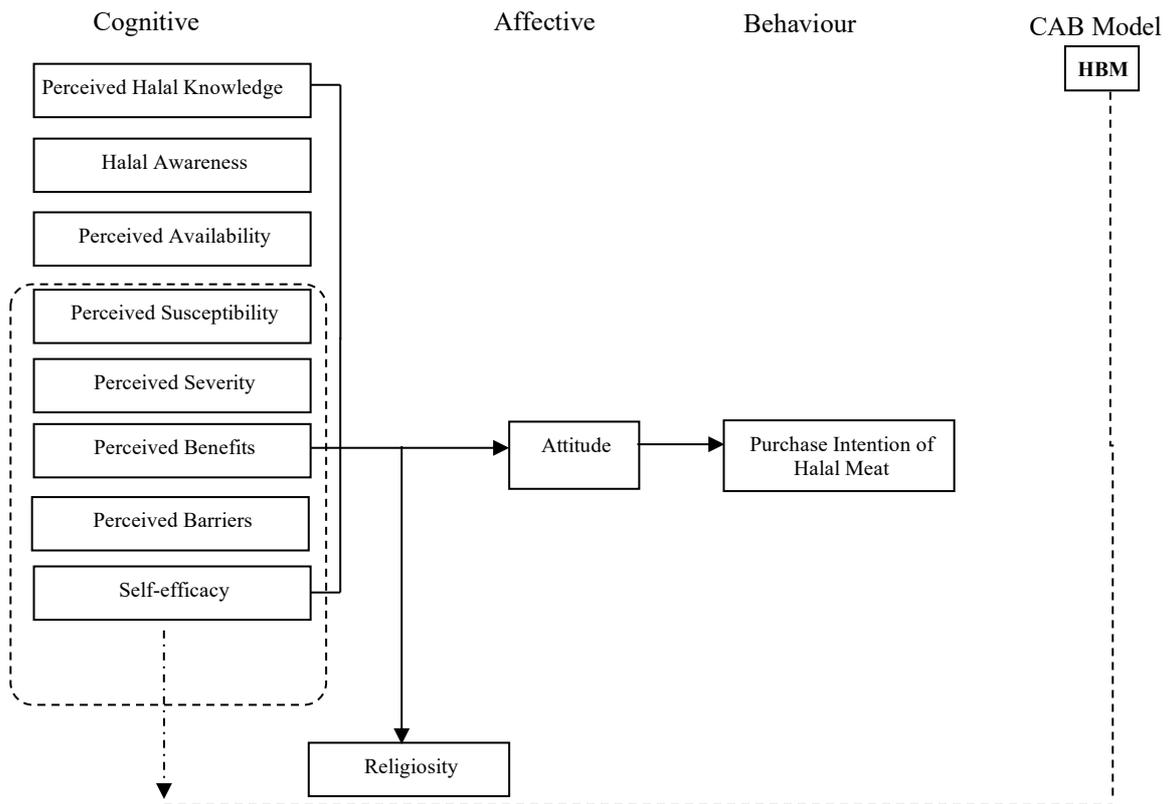


Fig. 2: Extended Model of Health Belief Model (Developed for this study)

Relationship between perceived halal product knowledge and attitude toward halal meat product.

Knowledge is described as a person's or a group's knowledge, consciousness, or familiarity gained via experience or learning; it can also be defined as facts, feelings, or experiences that a person or a group is aware of (Abd Rahman et al., 2015). Product knowledge is a cognitive representation in the memory of a consumer's product-related experience, which may contain knowledge in the form of coded representations of brands, product attributes, usage contexts, generic product class information, and evaluation and decision rules (Marks & Olson, 1981). Muslim halal meat knowledge, on the other hand, is concerned with comprehending the notion of halal and the halal process, as well as the belief that eating halal meat is crucial to him (Vizano et al., 2021). Suki and Salleh (2018) contend that sufficient product knowledge will assist customers in making purchase decisions and evaluating commodities, particularly for Muslims who are restricted from consuming things that are not approved by Islam. According to Nurhayati and Hendar (2019), Fatwa (Islamic jurisprudence) information concerning halal meat eating will influence consumers' halal product choices. Furthermore, Pradana et al. (2020) assert that purchase intention begins with a person's understanding of a product, which determines the attitude in the intention to acquire the product. Increased halal product awareness is also likely to influence intention (Abd Rahman et al., 2015). Previous research has found a strong and favourable relationship between halal product knowledge and halal product attitude (Khare et al., 2020; Sudarmiatin et al., 2019; Sriminarirti & Nora, 2018; Cho et al., 2013). The following hypothesis is proposed as a result of the provided description.

Hypothesis 1: There is a favourable and significant association between perceived halal product knowledge and attitude toward halal meat products.

Relationship between halal awareness and attitude towards halal meat product

The ability to feel, perceive, and be aware of events or subjects is referred to as awareness (Aziz & Chok, 2013). Meanwhile, in the context of halal products, awareness refers to a person's comprehension or knowledge of what is healthy or permissible for consumption and what is prohibited or harmful to Muslims when it comes to food (Pramintasari & Fatmawani, 2017). According to Vizano et al. (2021), Muslims understand halal awareness by understanding proper animal slaughtering practices and prioritizing halal food intake. The first stage of the purchasing process is education of consumers who are unfamiliar with the product or service (Bashir, 2019). According to Aziz and Chok (2013), product awareness is an important factor in deciding whether or not to buy a product. It is the concept of acquiring knowledge and then applying that knowledge (Bashir, 2019). When it comes to halal food, a consumer's understanding of the term influences their decision to purchase halal food (Zakaria et al., 2018). According to Mutmainah (2018), halal product awareness has a positive and significant impact on buyers' attitudes and inclinations to purchase halal commodities. Other studies have found that customer awareness of halal products influences their willingness to buy halal items (Vizano et al., 2021; Abdul latif, 2019; Bashir, 2019; Bashir et al., 2018; Krishnan et al., 2017; Zakaria et al., 2018; Ya et al., 2017). As a result, the following hypothesis is proposed based on the above description:

Hypothesis 2: There is a favourable and significant association between halal awareness and attitudes toward halal meat products.

Relationship between perceived halal availability and attitude toward halal meat product.

Perceived availability is a consumer's view of how simple it is to obtain or consume a certain product (Vermeir & Verbeke, 2008). According to Rahim et al., Muslim customers are eager to purchase halal items if they are available (2013). According to Haro (2018), the availability of halal food products typically gave insight into the availability and variety of halal meal options. Previous study has found that product availability has a significant impact on customer sentiments and purchasing intentions for organic foods (Kharea et al., 2020; Khare et al., 2017). Furthermore, Jusmaliani and Nasution (2009) revealed that the availability of halal meat had a substantial impact on halal meat consumption intentions. Furthermore, Sherwani et al. (2018) discovered that the availability of halal meat has a significant and positive impact on Muslim buyers' willingness to purchase halal meat in Germany. As a result of the given description, the following hypothesis is proposed:

Hypothesis 3: There is a favourable and significant association between the availability of halal products and consumer attitudes regarding halal meat products.

Relationship between perceived susceptibility and attitude toward halal meat product.

Susceptibility, according to Hornby (2020), is the state of being very prone to be influenced, injured, or impacted by a disease. Perceived susceptibility, on the other hand, relates to a person's perception of the risk of getting a disease (Chin & Mansori, 2019). Given this, if a person believes he or she is at risk of contracting a disease, he or she will most likely engage in the desired activity to minimize the risk and avoid contracting the condition (Marmara & Hubbard, 2017; Wang et al., 2014). Individuals who believe they have a minimal risk of contracting a disease are more likely to engage in risky or dangerous behaviours, according to Rosenstock (1974). Similarly, persons who believe they will be directly affected by a health problem are more inclined to take precautions to reduce their chance of catching the illness. Similarly, those who believe there is a high likelihood that they will be personally affected by a health problem are more likely to take measures to lower their risk of contracting the sickness. In this regard, zoonotic diseases such as tuberculosis, among others, may be

transmitted through the consumption of unsanitary meat (Elelu, 2019). According to this viewpoint, if a consumer has a proclivity for disease from eating regular meat, he or she may develop an attitude toward eating halal meat because halal meat products provide hygiene, safety, cleanliness, wholesomeness, quality, and purity (Hussaini, 2016) and are produced according to sharia doctrine, which emphasizes wholesomeness and purity (Hussaini, 2016). (Hamdan et al., 2017). Wong et al. (2020) conducted a survey to look at the factors that influence customer willingness to pay for the COVID-19 vaccine. According to the findings, consumers are willing to pay MYR\$100 [US\$23] for the vaccination to avoid being infected with the COVID-19 virus due to their high sensitivity to infection. Ardekani et al. (2020) confirmed that, due to the significant risk of contracting a food-borne disease, consumers are willing to pay a substantial premium to eat genetically modified food (GMF) in order to avoid contracting the disease. Several studies have demonstrated that when participants are already suffering symptoms of an illness, they report a larger perceived threat than when symptoms are absent (Smits et al., 2017; Dini et al., 2012). Consumers in Nigeria have already been confirmed to have contracted zoonotic disease as a result of eating ordinary beef (Elelu, 2019). As a result, the following hypothesis is offered based on the given description:

Hypothesis 4: There is a favourable and substantial association between perceived susceptibility and attitude toward halal meat products.

Relationship between perceived severity and attitude toward halal meat product.

The term "perceived severity" relates to a person's assessment of the impact or ramifications of a disease (Chin & Monsori, 2019; Lamorte, 2019). A sickness can cause disability, long-term medical treatment, mental illness, financial difficulty, and even death (Cal & Bahar, 2018; Chin & Mansori, 2018; Didarloo et al., 2017). Rosenstock (1974) proposed the health belief (HBM) model, which asserts that people who believe a health problem is serious are more likely to participate in preventative behaviours (or reduce its severity). According to Chin and Mansori (2019), if a consumer believes a health risk to be serious, he or she is more likely to take the desired action to prevent or lessen the severity. In the case of halal meat, the consumer is more inclined to pick it if he or she believes that eating regular meat may result in terrible consequences. According to Bafanda et al. (2017), pathogens originating from animals or animal products have caused around 75 percent of new communicable diseases that have infected people in Nigeria in the last 10 years (including anthrax, brucellosis, lassa fever, rabies, sleeping sickness, typhoid fever (salmonellosis), TB, and yellow fever). Furthermore, if the customer feels that eating regular meat has no negative implications, the client is unlikely to indulge in the activity. According to Urbanovich and Bevan (2020), the perceived risk of developing heart disease, cancer, or type 2 diabetes as a result of eating regular meat predicts Americans' desire to adopt a plant-based diet as a health practise that protects chronic diseases. As a result, the following hypothesis is proposed based on the above description:

Hypothesis 5: There is a favourable and significant association between perceived severity and attitude toward halal meat products.

Relationship between perceived benefits and attitude towards halal meat product.

Perceived advantages, according to Lamorte (2019), are an individual's evaluation of the efficacy of various therapies offered to reduce the risk of illness or disease (or to cure illness or disease). "A person's course of action in preventing (or curing) illness or disease is based on the consideration and evaluation of both perceived susceptibility and recognised benefits," he adds, "with the individual performing the prescribed health activity if it is judged to be advantageous." To put it another way, if a person believes that his or her outcome expectation

will result in favourable outcomes, he or she is more likely to engage in the advised conduct (Darvishpour, Vajari, & Noroozi, 2018; Figueiredo et al., 2017). Previous research has found that customer perceptions of benefits have a favourable and significant relationship with plant-based diet (PBD) purchasing (Urbanovich & Bevan 2020). Similarly, Kumar et al. (2021) discovered a link between consumer perceptions of advantages and adherence to COVID -19 best practises. As a result, based on the description presented, the following hypothesis is proposed:

Hypothesis 6: There is a favourable and significant association between perceived benefits and attitudes toward halal meat products.

Relationship between perceived barriers and attitude and toward halal meat product.

Perceived barriers are a person's perceptions of the difficulties or obstacles that must be overcome in order to engage in the desired behaviour (Chin & Monsori, 2019). The majority of the time, someone will regard a specific activity as undesirable and will avoid engaging in it (Ganga et al., 2018; Viviana et al., 2018 Tafti et al., 2018; Dadipoor et al., 2017). People's opinions on obstructions or difficulties fluctuate substantially, according to Lamorte (2019), resulting in a cost-benefit analysis. "The person weighs the efficiency of the measures against the perceptions that they will be expensive, damaging (e.g., side effects), unpleasant (e.g., painful), time-consuming, or inconvenient," he explained. Perceived obstacles to action are defined by Rosenstock (1974) as the inconvenience, cost, danger (e.g., side effects of a medical operation), and discomfort (e.g., pain, emotional disturbance) associated with the behaviour. HBM research has frequently proved, according to Urbanovich and Bevan, that barriers are the most quiet signs of purpose (2020). The enjoyment of eating meat, for example, has been identified as a major barrier to changing to a vegetarian diet in Finland, as has the belief that vegetarian meals are difficult to prepare (Pohjolainen et al., 2015). Lack of information on plan-based diets is a silent barrier among Australians, according to a previous study by Lea et al. (2006), despite the fact that the majority of consumers were aware of the benefits of diet's health benefits in Australia. Lack of understanding regarding halal products may be a barrier to Muslim consumers purchasing halal meat in Nigeria (Jaiyeoba et al). (2019). As a result, the following hypothesis is offered based on the given description:

Hypothesis 7: There is a favourable and significant association between perceived barriers and attitudes toward halal meat products.

Relationship between self-efficacy and attitude and toward halal meat product.

"Beliefs in one's competence to organise and execute the courses of action required to achieve specified degrees of accomplishment," Bandura (1977) defines self-efficacy. Because it is directly tied to whether or not a person accomplishes the intended behaviour, the construct was most recently included to the HBM model in the mid-1980s, and it can be found in many behavioural theories (LaMorte, 2019). According to Ashraf (2019), if a person is confident in their ability to regulate their behaviour when making halal food purchases, he or she should be confident in their ability to engage in activities linked to acquiring halal food. Self-efficacy in relation to halal meat is defined in this study as a person's belief in his or her capacity to purchase and consume halal meat. Previous research has discovered a link between self-efficacy and customer views toward halal items that is both favourable and substantial (Ariffin et al., 2020; Ashraf, 2019; Sadaf et al., 2016). As a result, based on the given description, the following hypothesis is proposed:

Hypothesis 8: There is a favourable and significant association between self-efficacy and attitudes regarding halal meat products.

Relationship between attitude and purchase intention toward halal meat product.

The amount to which a person has favorable or unfavorable judgments about the aim is referred to as attitude (Vizano et al., 2021). It can also mean to the proclivity to react in a certain manner to a certain circumstance, to observe and interpret events according to predispositions, or to organize ideas into a logical and interconnected framework (Bano et al., 2013). Ajzen and Fishbein (2005) define attitude as the evaluation and judgment of an item, thought, or behavior on a scale of favor or disfavor, happiness or sadness, agree or disagree, good or terrible, and like or dislike. Purchase intention, on the other hand, refers to the likelihood of consumers purchasing a product, and is defined as an individual's intentional decision to make an effort to purchase a thing (Vizano et al., 2021). It's a scenario in which a consumer agrees to make a deal with a retailer (Al-Azzam, 2018). Understanding customer behavior towards items has been noted to be one of the most basic techniques to obtaining consumer's genuine behavior towards products (Jacob et al., 2020). According to Vizano et al. (2021), purpose is a measure of how hard a person is trying to demonstrate a behavior or how much effort is put into it. They also claim that the more determined a person is to engage in a conduct, the more likely he or she is to do so. According to Maghfiroh (2015), purchase intention can be used to determine how likely consumers are to buy a product, with the greater the purchase intention, the more likely the consumer is to buy the product. According to Vizano et al. (2021), purchase interest, which can lead to consumer intention, stems from customer cognitive, attitudes, assessments, and judgments about a product, all of which are crucial in predicting consumer behavior. According to Ariffin et al. (2018), purchase intention is commonly employed as a predictor of customers' actual buying actions, and it is crucial in anticipating consumer behaviour because it is obviously dependent on influencing factors that make measurement challenging under various situations. According to Ajzen (1991), four psychological components can influence consumers' intentions: motivation, perception, learning, beliefs, and attitude, as well as aspects of the surrounding environment that can be used to recognise consumers' attention, interest, desire, and action towards the product. A range of internal and external factors were recognized as influencing consumers' cognitive behavioral mechanisms on how they intend to acquire various goods (Bashir et al., 2019). Purchasing intent and halal meat products have been linked in previous studies (Bhatti et al., 2020; Sherwani et al., 2018; Ali et al., 2017). Sherwani et al. (2018), for example, found a significant link between purchase intention and halal meat consumption among Muslim students in Germany. Elseidi (2018), on the other hand, believes that attitude is one of the most important elements that determines halal food product buying intentions since consumers who have a positive attitude toward halal products have very high purchase intentions. Previous research has found a favourable and significant relationship between attitude and intention to buy halal food products (Alshammari, 2020, Elseidi, 2017; Hussain et al., 2016; Abd-Rahman et al., 2015). In addition, Sherwani et al. (2018) and Ali et al. (2017) found a link between attitude and the intention to buy halal beef products. As a result of the given description, the following hypothesis is proposed:

Hypothesis 9: There is a substantial and favourable association between attitude and buying intention toward halal meat products.

Religiosity moderates the relationship between perceived halal knowledge, perceived halal awareness, perceived availability, perceived susceptibility, perceived severity, perceived benefits, perceived barriers, self-efficacy and attitude towards halal meat product.

According to Syed et al. (2019), religiosity is an integrated set of principles and practises associated to holy or transcendent things. Previously, Fam et al. (2004) defined religiosity as a way of life that is expressed in the values and attitudes of societies and individuals. It is an

explanation of a person's condition that inspires him to react and act in line with the religious norms (Paly, 2021). Many chapters and verses of the Holy Qur'an explain religion as a whole manner of guiding to the straight path. For instance, Allàh (SWA) has commanded in the Qur'an, "Truly, my Lord has directed me to a straight path, a correct religion, the faith of Ibrahim (Abraham), Hanifa [i.e. true Islamic Monotheism-to believe in One God (Allàh i.e. to worship none other than Allàh, alone)]" He wasn't from Al-mushrikun, either (polytheists). Say "Truly, my Lord has directed me to a straight path, a good religion, the religion of Ibrahim (Abraham), Hanifa [i.e. authentic Islamic Monotheism-to believe in One God (Allàh i.e. to worship none but Allàh, alone)]" and he was not of Al-mushrikun (polytheists) (In many chapters and verses of the Quran, religion is characterised as a thorough means of guiding people to the right path.) Say (O Muhammad [SAW]) verily, my Lord has directed me to a straight path, a right religion, the religion of Ibrahim (Abraham), Hanifa [i.e. the real Islamic Monotheism-to believe in One God (Allàh i.e. to worship none but Allàh, alone)] and he was not among Al-mushrikun (polytheists)" (Al-Qur'an 6:161). "Verily, my Salat," Allàh (SWA) spoke to Muhammad (SAW) (prayer). "My sacrifice, living, and dying are for Allah, the Lord of the 'Alamin (mankind, jinn, and all that exists)." 6:162 (Al-Qur'an). "He doesn't have a partner," I was told, and I am the first of the Muslims" (Al-Qur'an 6:63). Religiosity is defined as "the degree to which an individual maintains and practises beliefs in specific religious principles and objectives" (Delender, 1993). Religion, according to De Run et al. (2010), has a major influence on people's thoughts, attitudes, and behaviour. Religion has a major impact on people's lives and can help to improve humanity's overall well-being (Ashraf et al., 2017). Religion, according to Rohrbaugh and Jessor (1975), can affect one's life by offering a comprehensive set of norms and principles to evaluate and guide one's activities. Religion can affect one's life by delivering sentiments of joy, satisfaction, self-actualization, and accomplishment, as well as certainty and guidance regarding access to social connections and the ability to engage in interpersonal relationships. Religion and religious organisations, according to Wilkins (2019), give social, economic, and psychological benefits in addition to meeting spiritual needs, making religiosity one of a person's most powerful identities. According to Ariffin et al. (2015), marketers cannot ignore religion because it is a long-term phenomenon that shapes life's objectives, which are mirrored in consumer values and attitudes. These beliefs and attitudes have an impact on institutional and cultural behaviour. Hasan (2019). Muslim consumers with a high level of religiosity adhere to Islamic food consumption criteria such as scrutinising product components, spending wisely, and verifying a halal logo at the point of purchase (Hasan, 2019). The availability of halal food on the market, according to Rahim et al. (2013), is an essential issue in the study of religion and consumer behaviour.

Furthermore, it has been proven that Muslim consumers with a high level of religiosity prefer and purchase more halal food, and that they will avoid participating in activities that are in violation of their religious beliefs and laws (Suleman et al., 2020). According to Bonne et al. (2008), a person's religious views influence whether or not they purchase halal beef. As a result, numerous investigations have found that every Muslim has a religious obligation to purchase products and services governed by Islam and permitted by Allàh (SWA) (Suleman et al., 2020; Ariffin et al., 2020; Hasan et al., 2019). To begin, religion was chosen as a moderator in this study because it is one of the most important cultural variables and is recognised as one of the most universal and influential social institutions that can influence people's views, beliefs, and behaviours at both the individual and societal levels (Ashraf et al., 2017). Second, it has been demonstrated that Muslims who are extremely religious consume halal meat because they believe it is healthier; similarly, non-religious Muslims are

convinced by their fellow religionists, personal health concerns, and availability issues (Sri, 2019).

According to a recent study by Paly (2021), in Indonesia, there is a clear link between consumer religiosity and attitude, subjective norms, and perceived behavioural control, and the tendency to buy halal meat. Furthermore, according to Wisker's (2020) findings, religiosity boosted Muslim consumers' rage and brand hatred against bogus news in the marketing of halal food goods in New Zealand. Specifically, numerous research have revealed how religiosity effects the relationship between consumer cognitive traits and purchase intention. According to Mohezar et al. (2016), religiosity as a moderator improved the link between perceived product attributes, social influence, consumer innovativeness, and attitude toward the adoption of halal cosmetics among Malaysian young Muslim consumers. Ariffin et al. (2015) discovered that religiosity reduces the negative effects of ego-defensive functions and advertising attitudes in Malaysia. Similarly, Nurul and Nora (2018) discovered that religion, as a moderator, enhanced the link between halal product knowledge and halal cosmetics attitudes in Jakarta. Furthermore, Yuswar and Fitri (2019) observed that religiosity works as a moderator in the relationship between halal product awareness and customer attitudes toward halal product purchase intentions in Malaysia. Arie and Vanessa (2021) conducted research in Indonesia to examine if religion has a moderating affect on product availability by place of origin and customer perceptions about halal fast food from non-Muslim nations. According to their findings, religiosity boosted the nation of origin as well as customer attitudes about halal fast food from non-Muslim nations of origin. Israel-Cohen et al. (2016) also look into the role of religion as a mediator in the relationship between self-efficacy and social support in predicting traumatic stress in Israeli combat soldiers. According to their findings, religiosity increased self-efficacy toward social aid among Israeli combat soldiers when it came to anticipating acute stress. In Nigerian secondary school students, Bekomson and Ntamu (2019) discovered that religiosity promotes self-efficacy and attitudes toward value orientation. Despite this, Ashraf et al. (2017) looked into the influence of religion on luxury product purchasing in Pakistan. According to their findings, religion has a significant moderating effect on the relationship between attitude, belief, perceived behavioural control, and subjective norms in Pakistan when it comes to luxury product purchase intention. To summarise the available data and a review of previous studies, Ariffin et al. (2015) asserted that religion has a strong influence on every aspect of a Muslim's life. As a result, the following hypothesis is proposed based on the above description:

H10: Religiosity strengthens the link between perceived halal product knowledge and halal meat product attitudes.

H11: Religiosity strengthens the link between perceived halal product knowledge and halal meat product attitudes.

H12: Religiosity strengthens the link between perceived halal availability and attitude toward halal meat products.

H13: Religiosity strengthens the link between perceived susceptibility and attitudes toward halal meat products.

H14: Religiosity strengthens the link between perceived severity and attitude toward halal meat products.

H15: Religiosity strengthens the link between perceived benefits and attitudes toward halal meat products.

H16: Religiosity weakens the link between perceived barriers and attitude toward halal meat product.

H17: Religiosity strengthens the link between self-efficacy and attitudes toward halal meat products.

Methods

This study adopts cross-sectional quantitative survey approach using self-administered questionnaire in collecting the data. A sample size of 500 questionnaires will be distributed among Muslim's residence in Kano using random sampling method. The multiple regression technique will be used to identify the factors that influenced Muslim consumers' attitude towards purchase intention of halal meat product in Kano- Nigeria.

Findings

The outcome of the study is expected that perceived product knowledge, halal awareness, perceived availability perceived, perceived susceptibility, perceived severity, perceived benefits, perceived barriers, self-efficacy, will influence consumer attitude towards halal meat, in turn will influence purchase intention of halal meat in Kano. It will also enrich existing literature on halal meat product as well as broaden and deepen Cognitive Affect Behavior model (CAB) and Health Belief Model (HBM).

Discussion and Conclusion

Finally, the purpose of this research is to look into the elements that influence Muslim customers' purchasing intentions for halal meat. Halal beef may lessen the risk of consuming ordinary meat that has not been prepared in a sanitary setting in some Kano abettors and animal slaughtering businesses. Anthrax, brucellosis, lassa fever, rabies, sleeping sickness, typhoid fever (salmonellosis), TB, and yellow fever, among others, spread as a result of these unclean conditions. To address the issue, the Health Belief Model (HBM) was chosen since it is thought to have superior predictive potential when combined with the Cognitive Affect Behaviour (CAB) model. Several constructs were added to the model to improve its fit for the context study. The constructs are perceived halal knowledge, perceived availability, and religiosity as a moderator. The outcomes of this study on the consumption of halal meat products will be theoretical as well as practical. It will broaden knowledge of consumer behaviour within the framework of the Health Belief Model (HBM), while also giving the essential input to signal the need for policy reforms and stricter laws to protect consumers' well-being in Nigeria.

Theoretical Implications

The goal of this research is to examine the constructs of the health belief model (HBM), which is one of the most widely used theories for analysing health and illness behaviours (Wong et al., 2020). The majority of zoonotic infections in Nigeria are associated to domestic animal treatment, slaughtering, meat cutting, processing, retailing, and consumption of common meat products, resulting in human illness (Elelu et al., 2019). As a result, the joint purpose of the HBM and the study in assessing consumer purchase intents of halal meat products is to prevent consumers from consuming filthy meat and to improve health, safety, and cleanliness in halal meat consumption in Kano state in accordance with Islamic rites. The Health Belief Model (HBM) is a health behavior change model that is used to forecast people's responses and behavioral changes in order to prevent diseases (Chin & Mansori, 2019). Perceived susceptibility, perceived severity, perceived rewards, perceived barriers, self-efficacy to engage in a behavior, and cues to action are all part of the HBM (Lamorte, 2019). The theory was developed by social psychologists at the United States Public Health

Service in the 1950s as a strategy for explaining and predicting preventive health behavior in terms of certain belief patterns (Shmueli, 2021).

Furthermore, it has been discovered that the Health Belief Model is the most well-known model for behavioral health research and predicting health-promoting behavior (Chin & Mansori, 2019). As a theoretical contribution, the study attempts to use the theory's components as independent variables to predict the drivers of consumer purchase intention of halal meat in Kano. In order to strengthen the model, product knowledge (Al-Ababneh, 2020; Sun & Wong, 2019), halal awareness (Jaiyeoba et al., 2019), and perceived availability (Sharwani et al., 2018) were incorporated. Although HBM does not address the issue of a person's attitudes, beliefs, or other individual determinants that influence a person's acceptance of a health behavior, as asserted by Lamorte (2019), the study deemed it important to include the Cognitive Affective Behavioral (CAB) model as a supporting model. Holbrook first introduced the model in 1986. Affective is defined as "the way a customer feels about an attitude object," while cognitive is defined as "beliefs that a consumer has about the thing." While conduct is defined as "a person's purpose to do something in relation to his or her attitude" (Ariffin et al., 2018; Lee, 2015; Solomon, 2013; Chen and Lee, 2008). Previous research has provided empirical evidence to support Holbrook's (1986) cognitive-affective-behavioral model by combining the CAB model into other theories to predict consumer attitudes toward product purchase intentions (Jacobet al., 2020; Ariffin et al., 2018). Both investigations validated the value of using the CAB model to predict consumer purchase intent. As a result, the CAB model will be employed to support the framework. This will also be a contribution to the study's theoretical framework. Because the HBM and CAB models have not been implemented in the halal market environment in Nigeria, the integration of the theories is novel. Researchers should be able to have a better knowledge of the framework as a result of this. Consumer purchase intentions for halal meat products in Kano, Nigeria are expected to be positively influenced by perceived product knowledge, perceived halal awareness, perceived availability, perceived susceptibility, perceived severity, perceived benefits, and perceived barriers to self-efficacy toward attitude. Another significant contribution to the study's theoretical framework is the inclusion of religiosity to moderate the study's independent constructs, which is defined as a way of life reflected in the values and attitudes of societies and individuals (Fam et al., 2004). This is done to brighten up the research.

Practical and Social Implications

This study has important implications for practitioners in the halal industry, ranging from the government through its halal certification bodies, merchants, consulting firms, and individuals working in marketing and sales, product development, and logistics, to better understand the factors influencing halal meat product purchase behavior, particularly in the food and beverage industries. However, research has shown that large abattoirs in Nigeria's northern region suffer from a lack of basic hygiene measures, which are completely absent in the abattoirs (Babatunde et al., 2018). Consumers have made an appeal to shops in this regard, requesting them to provide such halal meat products due to the lack of such halal product marketing in Nigeria (Oyelakin & Yusuf, 2018). As such, producers of halal food products may tailor their promotional campaigns with factors that influence Muslim consumers' halal product knowledge, halal awareness, perceived availability, perceived susceptibility, perceived severity, perceived benefits, perceived barriers, self-efficacy, towards attitude as well as the moderating effect of religiosity in determining purchase intention of halal meat product in Kano. Furthermore, the study will aid the Kano state government in establishing a halal regulatory body, which would allow the government to

create policies that will allow merchants to participate in the halal industry, resulting in increased income, job creation, and other social responsibility.

Finally, the study will demonstrate how characteristics such as product knowledge, halal awareness, perceived availability, perceived susceptibility, perceived severity, perceived benefits, perceived barriers, self-efficacy, and the moderating effect of religiosity on attitude will predict consumers' purchase intention of halal meat product in the food industry; something that has not previously been investigated in this context! This will enable academics to do additional research on the halal food industry in the future.

Limitations and Suggestions for Future Research

The current study was constructed as a conceptual framework employing the CAB model and HBM variables with a focus on Kano state. Future empirical research should be conducted to identify additional factors influencing Muslim consumers' intent to purchase halal meat products in Nigeria. This will provide more information on other related independent variables that influence halal purchase intention.

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