HALALSPHERE
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Intentions' Determinants of Malaysian Muslim Travellers to Patronize Restaurants in South Korea

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Abstract

Observations of Muslim travellers have shown their interest in travelling in Muslim minority countries, particularly South Korea. However, the number of *Halal* Certified Restaurant (HCR) is inadequate, restricting their gastronomic experience. Another alternative is restaurants that do not have *Halal* certification but also provide *Halal* food, known as Muslim Friendly Restaurant (MFR). Thus, the intention of Malaysian Muslim travellers to patronise the restaurants was investigated by applying the extended Theory of Planned Behavior (TPB). Through the distribution of questionnaires, 310 data were successfully collected. However, after the data screening process, only 292 data were found to be valid for further analysis using SPSS 26 and SmartPLS 3.2.8. The three factors in TPB, namely attitude, subjective norm, and perceived behavioural control, were significant and positively related to the intention to patronise HCR and MFR. However, religiosity and restaurant attributes did not significantly impact the intentions.

1. Introduction

The years from 2000 to 2018 have witnessed a significant increase of Muslim travellers globally, i.e. 25 million up to 140 million (Global Muslim Travel Index 2019 (GMTI), 2019). This group of travellers is a lucrative prospect as it is anticipated to grow to 230 million in 2026, in which their preferred destinations include both Muslim and non-Muslim countries. However, they also need to ensure that Islamic practices are always observed when travelling, which is a significant concern in unknown destinations. As for Malaysian Muslim travellers, they emphasised that the presence of Muslim friendly facilities in non-Muslim countries like Japan and South Korea will allow them to do activities with ease, such as visiting natural sites and attractions, doing outdoor sports, and tasting local dishes at restaurants (Kim, Ing, & King, 2014). In particular, Muslim travellers prioritise the availability of *Halal* food as it can influence their enjoyment while travelling (Battour *et al.*, 2011) and impact their future destination choices (Mannaa, 2019). However, this has always been an issue for travellers as the number of *Halal* certified restaurants in non-Muslim countries is limited.

In the context of *Halal* food, everything is permissible to eat except for a few, as being mentioned in the *Qur'an* (*Al-Baqarah:* 173):

> *"He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity; not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful."*

Halal Certified Restaurant (HCR) means that the restaurants have *Halal* certification from the Korea Muslim Federation (KMF), the authorised body responsible for *Halal* status in South Korea. Currently, the total number of HCR available in South Korea is 13, as reported in the travel guidebook issued by Korea Tourism Organization (KTO), i.e. 'Muslim-Friendly Restaurant in Korea'. They are primarily located in Itaewon, and the food provided is foreign cuisine such as Indian and Turkish food. This is in contrast to the number of Muslim Friendly Restaurants (MFR), which currently total up to 233 numbers and is accessible in many provinces in South Korea. MFR is a restaurant without *Halal* certification but serves *Halal* food such as vegetarian and seafood only restaurants.

It is believed that this situation has caused Malaysian Muslim travellers to patronise both HCR and MFR while travelling in South Korea. Most travellers tolerated food choices (Linh & Bouchon, 2013). Due to the lack of *Halal* food, they tend to be more adaptable to the current conditions at the destinations. They do not mind eating at MFR, primarily vegetarian and seafood restaurants (Khan & Khan, 2019a). On the other hand, another group of travellers will only patronise restaurants with *Halal* certification. Instead of eating at restaurants with uncertain *Halal* status, Singaporean Muslim travellers prefer to bring food such as instant noodles and instant food packages (Lee & Iesham, 2019). A further example is that long-term Muslim travellers rent accommodation to cook their *Halal* dishes (Mannaa, 2019).

There were numerous past studies on restaurant patronisation by Malaysian Muslims, but they were generally focused on Malaysia (Al-Nahdi & Islam, 2011; Derahman *et al.*, 2017; Halimi *et al.*, 2021) and the Theory of Planned Behavior (TPB) opted as the theoretical framework. Thus, this study aims to determine the relationship between each component of TPB, i.e. attitude, subjective norm, perceived behavioural control (PBC), and religiosity to patronise HCR and MFR in South Korea. Plus, restaurant attributes are also included to act as a moderator.

From this study, the existing literature on TPB can be expanded differently where the geographical location is focused on South Korea. In turn, it can provide an overview of Muslims' expectations of restaurants to major Korean tourism players. Then, it is hoped to help them improve future marketing and management strategies.

2. Literature review

Since the context of this study was to investigate the intentions of travellers to patronise restaurants in South Korea, the Theory of Planned Behavior (TPB) opted as the theoretical framework. The intention is a fundamental component in TPB to predict a person's behaviour, and it is influenced by three factors: attitude, subjective norm, and perceived behavioural control (PBC) (Ajzen, 1991). An additional factor of religiosity was added, which later formed the extended TPB.

2.1 Attitude

Attitude is the individual action to evaluate the consequences of behaviour and the possible effects (Ajzen, 2012). It is shown in a study by Derahman (2017) that customers' intention to patronise HCR in Malaysia is positively influenced by attitude. Instrumental and affective components form one's attitude towards a specific action (Ajzen & Fishbein, 2005). Instrumental is related to perceptions towards behaviour, and affective is referred to one's emotion (French *et al.*, 2005), in which both components are measured using pairs of bipolar adjectives such as good-bad idea and desirable-undesirable. Hence, the hypothesis is:

H1a: Attitude has a positive relationship with the intention to patronise the *Halal* Certified Restaurant

H1b: Attitude has a positive relationship with the intention to patronise the Muslim Friendly Restaurant

2.2 Subjective norm

Subjective norm is generally related to one's significant person, who has expectations about how an individual should behave (Ajzen & Fishbein, 2005). In addition, the actual behaviour of the significant person itself also explains this factor. These are termed injunctive and descriptive norms, respectively (Conner *et al.*, 2007). Subjective norm is, in fact, a key point of Malaysians in decision-making as they live as a collective group (Mackie *et al.*, 2015) and, at the same time, will be influenced by the lifestyles and practices of others. The previous study's findings also confirm that subjective norm plays a role in influencing the intentions of Muslims in Malaysia to patronise *Halal* restaurants (Al-Nahdi & Islam, 2011). Hence, the hypothesis is:

H2a: Subjective norm has a positive relationship with the intention to patronise the *Halal* Certified Restaurant

H2b: Subjective norm has a positive relationship with the intention to patronise the Muslim Friendly Restaurant

2.3 Perceived behavioral control (PBC)

Performing a behaviour will be perceived as easy or complicated by an individual, which depends on other factors such as skills and money, known as Perceived Behavioral Control (PBC). The first component of PBC, i.e. self-efficacy, relates to a person's confidence to perform a behaviour, and the second component, i.e. controllability refers to the extent to which a person insists on the action. In Malaysia, many restaurants serve *Halal* food, making it easier for Muslims to consume *Halal* food (Khalek, Ismail, & Ibrahim, 2015). However, this is not the case for non-Muslim countries. For example, several Malaysian travellers pointed out in the interview that consuming *Halal* food in South Korea is not easy because it is located in certain tourist spots (Fauzihana & Ayob, 2020). Hence, the hypothesis is:

H3a: Perceived Behavioral Control (PBC) has a positive relationship with the intention to patronise the *Halal* Certified Restaurant

H3b: Perceived Behavioral Control (PBC) has a positive relationship with the intention to patronise the Muslim Friendly Restaurant

2.4 Religiosity

A religious commitment was defined as 'The degree to which a person adheres to his or her religious values, beliefs, and practices and uses them in daily living' (Worthington *et al.*, 2012), which is also known as religiosity (Mukhtar & Butt, 2012). Intrapersonal, as the first component of religiosity, aims to measure a person's cognitive belief and interpersonal is to assess a person's behaviour, especially participation in activities. In this case, Abdul Aziz, Abu Bakar, Zaaba, and Hassan (2019) have supported their findings on the positive relationship between religiosity and *Halal* food consumption decision in restaurants among Malaysian Muslims. Hence, the hypothesis is:

H4a: Religiosity has a positive relationship with the intention to patronise the *Halal* Certified Restaurant

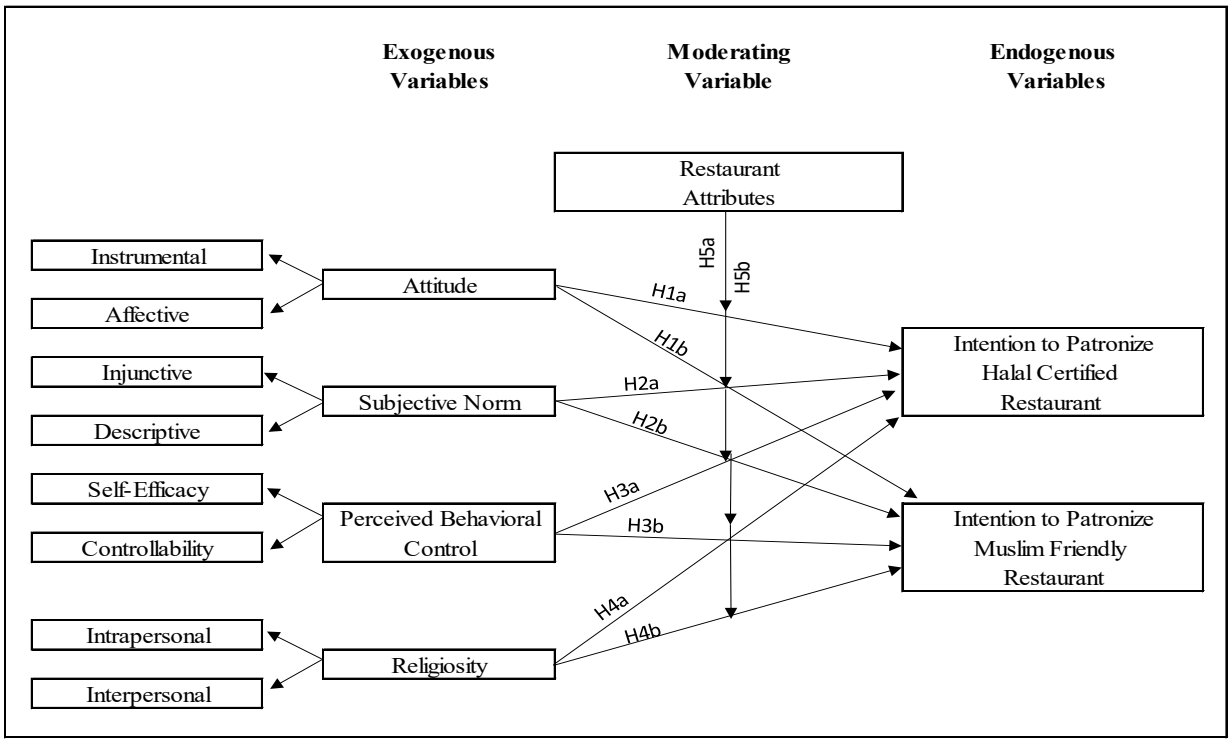

Figure 1: Conceptual framework

H4b: Religiosity has a positive relationship with the intention to patronise the Muslim Friendly Restaurant

2.5 Behavioral intention

A strong behavioural intention can be achieved if the person has a positive liking after evaluating the probable consequences, obtaining approval from the significant people, and possessing the ability and determination to perform the behaviour (Ajzen, 1991). Next, Ajzen states that a firm intention will influence the execution of the actual behaviour or, more precisely, 'the stronger the intention to engage in a behaviour, the more likely should be its performance'. In this study, the term intention refers to the future intentions of travellers to patronise HCR and MFR in South Korea. Besides, it is assessed on their willingness to find restaurants, travel further, and spend money and time.

2.6 Restaurant attributes

Restaurant attributes are included as a moderator consisting of two components: servicescape and social servicescape. The first component is related to the physical setting that can cause customers to approach or stay away from the restaurant. In this case, the display of the Islamic images and the surrounding location are the selected attributes to be examined. As for social servicescape, it relates to the personnel in the restaurant, whether employees or customers. The existence of Muslim customers is selected to be another attribute of this study. The results of a previous study show that restaurant attributes become a reliable indicator for Muslims to dine in restaurants without the *Halal* logo (Khan & Khan, 2019a). Hence, the hypothesis is:**H5a:** Restaurant attributes as a moderator will strengthen the factors (attitude, subjective norm, PBC, and religiosity)

towards the intention of Muslim travellers to patronise the *Halal* Certified Restaurant

H5b: Restaurant attributes as a moderator will strengthen the factors (attitude, subjective norm, PBC, and religiosity) towards the intention of Muslim travellers to patronise the Muslim Friendly Restaurant

2.7 Conceptual framework

In order to carry out the ideas, a conceptual model, as depicted in Figure 1, was developed consisting of exogenous, endogenous, and moderating variables.

Factors in the extended TPB, namely attitude, subjective norm, PBC, and religiosity, acted as exogenous variables to influence the endogenous variables, i.e. the intention to patronise HCR and MFR. At the same time, the moderating variable consisting of restaurant attributes was predicted to strengthen the direct relationship between exogenous and endogenous variables.

3. Methods

The research was cross-sectional because it only involved a period of collecting data, and inferences were obtained from the population (Setia, 2016). Next, a quantitative method was opted in this study by using a survey technique through the distribution of questionnaires. Since the total population cannot be identified, the non-probability sampling method is appropriate for collecting data (Kumar, 2011), and the convenience sampling method was selected. The targeted

population for this study was Malaysian Muslim travellers who went to South Korea from 2015 to 2019; thus, the selected respondents were those close to the researcher, like family, friends and acquaintances who met the criteria. However, in order to ensure the questionnaire was also widely distributed, the snowball sampling technique was used to achieve a sufficient number of respondents.

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The questionnaire was divided into five sections, i.e. Section A, Section B, Section C, Section D, and Section E, created using Google Forms. Questions in English and Bahasa Melayu (Malay language) were provided to give options to respondents. First, screening questions were posed to the respondents in Section A to ensure that the questionnaire reached the correct target group. Next, Section B was specified for questions related to the demographic background of respondents. For Section C, questions on extended TPB were asked in which data instruments were derived from questionnaires in various studies, which were then selected and modified to fit the contextual study (Awan *et al.*, 2015; Conner *et al.*, 2007; Hanafiah & Hamdan, 2020; Khalek *et al.*, 2015; Shin & Hancer, 2016; Vanany *et al.*, 2019; Yazam *et al.*, 2011). As for religiosity, the questions were asked in Section D based on instruments by Worthington *et al.* (2012). Lastly, Section E was intended for questions related to restaurant attributes derived from Khan and Khan (2019b) and created by the author based on the literature from Wan-Hassan and Awang (2009).

A 7-point Likert scale (Score 1 = Strongly Disagree, Score 2 = Disagree, Score 3 = Slightly Disagree, Score 4 = Neutral, Score 5 = Slightly Agree, Score 6 = Agree, Score 7 = Strongly Agree) was applied to all items asked. This is necessary to ensure that the responses given represent them well. Also, on a 7-point scale, semantic differential scales were employed for questions on attitude. The respondents need to mark these five bipolar adjectives (extremely bad idea – extremely good idea, extremely unimportant – extremely important, extremely worthless – extremely useful, extremely undesirable – extremely desirable, extremely unenjoyable experience – extremely enjoyable experience).

However, a pretest was conducted first in which 12 travellers who had experience going to South Korea were selected to answer. This is important for obtaining feedback and suggestions about the questionnaires, as respondents selected for the pretest may have similar views to actual respondents. Based on the comments given, everyone could understand well in terms of questions and words, except there were some questions that were confusing as they looked similar to the others.

The questionnaires were then amended and distributed to the actual respondents via social network platforms such as Facebook Messenger and WhatsApp. They were given a survey link from Google Forms to allow them to answer it online. The questionnaire link was also posted on a Facebook group page, 'Road to Korea'. The sample size for this study was calculated based on the sample-to-item ratio (5:1), which means 5 samples per indicator (Bentler & Chou, 1987). Therefore, the minimum number required was 285 (57 indicators), which was also considered sufficient for the study using Structural Equation Modeling (SEM) for data analysis (Kline, 2011).

For data analysis, Statistical Package for the Social Sciences (SPSS) 26 was first used to perform data screening and descriptive analysis. SEM SmartPLS 3.2.8 was then employed to test the hypothesis. The PLS-SEM was selected because this study aimed to investigate the extended theory of TPB rather than confirm the original theory. Since it is a non-parametric test, it was also appropriate because the scale used to measure the constructs in this study was ordinal (Joe F. Hair *et al.*, 2011; Matthews *et al.*, 2018).

Initially, 310 data were successfully collected, but 13 were discarded because they had never been to South Korea and thus, did not meet the requirements of this study. After the data screening process, 5 data were found to be unengaged responses, meaning that the answers given for each question were the same value and did not give any variation to the data. It was identified by calculating the standard deviation at which data values below .5 were removed (Steyn, 2017). Finally, only 292 data were considered for further analysis.

4. Results and discussion

4.1 Descriptive analysis

The demographic backgrounds of respondents are summarised in Table 1.

Table 1: Demographic background of respondents

Variable	Frequencies	%
1. Gender		
Male	58	19.9
Female	234	80.1
2. Age		
18 - 23 years old	14	4.8
24 - 37 years old	222	76.0
38 - 53 years old	52	17.8
54 and above	4	1.4
3. Marital Status		
Single	177	60.6
Married	115	39.4
4. Educational Level		
Primary School	1	0.3
Secondary School	16	5.5
Certificate	4	1.4
Diploma	43	14.7
Degree	185	63.4
Post Graduate	43	14.7

Variable	Frequencies	%
5. Monthly Income		
No Income	29	9.9
RM 2,000 and below	43	14.7
RM 2,001 - RM 3,000	56	19.2
RM 3,001 - RM 4,000	43	14.7
RM 4,001 - RM 5,000	36	12.3
RM 5,001 and above	85	29.1

N = 292 respondents

The results show that women were the majority of respondents (80.1%) compared to men (19.9%). Many of them are Millennials travellers ranging from 24 to 37 years old (76%). Regarding marital status, 177 respondents were married, equivalent to 60.6% of the total respondents. Most respondents also had a higher level of education, with degree holders having the highest percentage (63.4%), followed by diploma and master's or doctoral degree holders with the same percentage (14.7%). Lastly, there was no significant difference in the monthly income earned by the respondents. The top three were respondents who earned more than RM5,001 per month (29.1%), followed by respondents who earned between RM 2,001 to RM 3,000 (19.2%) and the same percentage of the two groups of respondents who earned RM 2,000 and below as well as RM 3,001 to RM 4,000 (14.7%).

4.2 Measurement model

It is important to note that the model of this study is a higher-order model, also known as a hierarchical component models (HCMs), and the relationship between the constructs is reflective-reflective (Type 1). The relationship between higher order construct (HOC) and lower order construct (LOC) is reflective, and reflective indicators also characterise LOC.

A two-stage approach was applied through a disjoint approach in which reliability and validity for lower order constructs, i.e. between indicators and constructs, were initially assessed using a path-weighting scheme. In the second step, the reliability and validity of higher order constructs were evaluated.

The value of outer loading shall be more than 0.7 (Joe F. Hair *et al.*, 2011). However, it is also important to note that removing any indicator with a value between 0.4 and 0.7 shall be examined closely unless it could increase the value of composite reliability and validity (Joseph F. Hair *et al.*, 2017). As for composite reliability (CR), the value shall be more than .70, and a maximum value of .95 is acceptable (Joseph F. Hair *et al.*, 2019). At the same time, the value for Average Variance Extracted (AVE) shall be higher than 0.50.

Table 2: Reliability and validity (lower order constructs)

Higher Order Construct	Lower Order Construct	Indicators	Outer Loadings	CR	AVE
***Halal* Certified Restaurant**					
Attitude	Instrumental	H-ATT1	0.507	0.811	0.601
		H-ATT2	0.876		
		H-ATT3	0.883		
	Affective	H-ATT4	0.893	0.862	0.757
		H-ATT5	0.847		
Subjective Norm	Injunctive	H-SN1	0.809	0.860	0.755
		H-SN2	0.924		
	Descriptive	H-SN4	0.891	0.887	0.797
		H-SN5	0.894		
PBC	Self-Efficacy	H-PBC1	0.764	0.835	0.719
		H-PBC2	0.924		
	Controllability	H-PBC5	1.000	1.000	1.000
Religiosity	Intrapersonal	RELIGI-1	0.721	0.849	0.654
		RELIGI-2	0.825		
		RELIGI-3	0.873		
	Interpersonal	RELIGI-4	0.895	0.901	0.820
		RELIGI-5	0.916		
Restaurant Attributes		H-RA1	0.699	0.862	0.510
		H-RA2	0.778		
		H-RA3	0.751		
		H-RA4	0.689		
		H-RA5	0.667		
		H-RA6	0.694		

Higher Order Construct	Lower Order Construct	Indicators	Outer Loadings	CR	AVE
Intention		H-INT1	0.807	0.902	0.647
		H-INT2	0.819		
		H-INT3	0.818		
		H-INT4	0.799		
		H-INT5	0.779		
Muslim Friendly Restaurant					
Attitude	Instrumental	M-ATT1	0.719	0.880	0.712
		M-ATT2	0.881		
		M-ATT3	0.918		
	Affective	M-ATT4	0.891	0.894	0.808
		M-ATT5	0.907		
Subjective Norm	Injunctive	M-SN1	0.881	0.903	0.823
		M-SN2	0.932		
	Descriptive	M-SN4	0.920	0.920	0.853
		M-SN5	0.927		
PBC	Self-Efficacy	M-PBC1	0.763	0.842	0.729
		M-PBC2	0.936		
	Controllability	M-PBC4	0.559	0.745	0.610
		M-PBC5	0.952		
Religiosity	Intrapersonal	RELIGI-1	0.707	0.849	0.654
		RELIGI-2	0.826		
		RELIGI-3	0.884		
	Interpersonal	RELIGI-4	0.859	0.897	0.814
		RELIGI-5	0.944		
Restaurant Attributes		M-RA1	0.741	0.858	0.504
		M-RA2	0.760		
		M-RA3	0.770		
		M-RA4	0.650		
		M-RA5	0.674		
		M-RA6	0.653		
Intention		M-INT1	0.813	0.918	0.692
		M-INT2	0.848		
		M-INT3	0.850		
		M-INT4	0.849		
		M-INT5	0.798		

Table 2 indicates that three indicators for HCR (HSN3, HPBC3 and HPBC4) and two for MFR (MSN3 and MPBC3) were removed as the values were below 0.4. The CR is established as all the values were higher than .70. and all the AVE values were higher than .50. Even though there was one construct with the value of 1.00, it was due to a single-item being used to measure reliability because other indicators in the construct were removed due to the low value of outer loading.

In addition, discriminant validity is assessed through the heterotrait-monotrait ratio (HTMT), in which the strict threshold value shall be less than .85 and the more lenient value is 0.9 (Henseler *et al.*, 2015). Other scholars believe that values significantly smaller than 1.0 are also acceptable (Benitez *et al.*, 2019; Henseler *et al.*, 2016; Voorhees *et al.*, 2015). Table 3 and 4 indicate that the discriminant validity is established as all values were less than 1.00 and thus, indicated that all constructs were distinctive and not represented by other constructs.

Similarly, the reliability and validity for higher order constructs were also evaluated, and the results are shown in Table 5. The values of CR were higher than .70, and AVE was higher than .50 for all constructs in HCR and MFR.

Table 6 shows the HTMT results in which all values were below 1, thus establishing the discriminant validity of higher order constructs.

Table 3: Lower order construct discriminant validity - HTMT (HCR)

	Affect.	Control	Desc.	Injun.	Instru.	Intention	Inter	Intra	RA	SE
Affect.										
Control	0.372									
Desc.	0.635	0.286								
Injun.	0.859	0.283	0.804							
Instru.	0.902	0.300	0.548	0.866						
Intention	0.777	0.398	0.634	0.769	0.682					
Inter	0.281	0.169	0.370	0.385	0.266	0.343				
Intra	0.467	0.187	0.560	0.630	0.490	0.530	0.873			
RA	0.333	0.133	0.325	0.384	0.308	0.465	0.318	0.495	0.338	
SE	0.503	0.310	0.476	0.475	0.428	0.547	0.158	0.201		

Table 4: Lower order construct discriminant validity - HTMT (MFR)

	Affect.	Control	Desc.	Injun.	Instru.	Intention	Inter	Intra	RA	SE
Affect.										
Control	0.523									
Desc.	0.742	0.592								
Injun.	0.905	0.442	0.847							
Instru.	0.911	0.419	0.647	0.847						
Intention	0.747	0.654	0.713	0.741	0.613					
Inter	0.105	0.150	0.140	0.140	0.097	0.173				
Intra	0.228	0.130	0.251	0.319	0.306	0.284	0.873			
RA	0.306	0.254	0.391	0.431	0.322	0.435	0.278	0.439		
SE	0.373	0.616	0.447	0.451	0.367	0.508	0.106	0.146	0.279	

Table 5: Reliability and validity (higher order constructs)

Higher Order Constructs	CR		AVE	
	HCR	MFR	HCR	MFR
Attitude	0.906	0.925	0.829	0.861
Subjective Norm	0.879	0.912	0.785	0.838
PBC	0.778	0.798	0.637	0.664
Religiosity	0.905	0.903	0.827	0.823

Table 6: Higher order construct discriminant validity - HTMT (HCR)

	Attitude	Intention	PBC	Religiosity	RA	SN
Attitude						
Intention to Patronize	0.764					
PBC	0.708	0.816				
Religiosity	0.422	0.467	0.330			
RA	0.336	0.465	0.382	0.437		
SN	0.860	0.799	0.720	0.592	0.402	

Table 7: Higher order construct discriminant validity - HTMT (MFR)

	Attitude	Intention	PBC	Religiosity	RA	SN
Attitude						
Intention to Patronize	0.713					
PBC	0.611	0.817				
Religiosity	0.208	0.244	0.170			
RA	0.330	0.435	0.355	0.383		
SN	0.901	0.802	0.717	0.256	0.450	

4.3 Structural model

Firstly, collinearity is assessed to investigate any correlation between two or more constructs. The value of variance inflation factor (VIF) less than 5 (Joseph F. Hair *et al.*, 2017) indicates no collinearity issue, as shown in Table 8.

Table 8 : Collinearity value for HCR and MFR

Constructs	(HCR)	(MFR)
Attitude	2.018	2.341
Subjective Norm	2.292	2.738
PBC	1.311	1.324
Religiosity	1.633	1.456
Att*RA	3.011	3.234
SN*RA	4.821	3.951
PBC*RA	1.236	1.348
Relig*RA	3.142	1.583

Next, the hypothesis is tested by examining the significance of the path coefficient. Through a bootstrapping technique with 5,000 samples, the critical t-value of significance level with the two-tailed tests should be greater than 1.96, and the p-values should be smaller than 0.05. Table 9 shows the result of all hypotheses.

The path model is presented in two separate models, as illustrated in Figures 2 and 3, because the same question for each construct is asked twice for different intentions. For example, the item for self-efficacy in PBC "For me, it is easy to patronise restaurants in this category (HCR) while travelling in South Korea" and "For me, it is easy to patronise restaurants in this category (MFR) while travelling in South Korea". The conceptualisation of the question follows So and Bolloju (2005) approach in their study on the intention to share and reuse knowledge among professionals in the Information systems and Technology industry.

Based on the results, hypotheses H1a and H1b are supported by the significant evidence of attitude influencing the intention of patronising both restaurants. The higher path coefficient value was found in the HCR model (β =.276) compared with MFR (β =.211), reflecting that Muslim travellers are highly conscious of dining at restaurants with *Halal* certification. Overall, attitude is the strongest construct in the HCR model, which coincides with a previous study by Vanany *et al.* (2019). Specifically focused on two components of attitude, affective, which relates to one's emotion, has more weight value than instrumental. This strongly suggests that their decision to patronise restaurants is due to the excitement to try the local Korean dishes but by considering the *Halal* status. A previous study has shown that Malaysian students in South Korea take the *Halal* logo into account before patronising the restaurants (Mansor *et al.*, 2017).

Table 9 : Bootstrapping results

Hypothesis	Path Coefficient	t values	p values	Significance
H1a : ATT → INT HCR	0.276	3.869	0.000	**
H2a : SN → INT HCR	0.256	4.315	0.000	**
H3a : PBC → INT HCR	0.230	3.878	0.000	**
H4a : RELIG → INT HCR	0.047	0.957	0.339	NS
H1b : ATT → INT MFR	0.211	3.122	0.002	**
H2b : SN → INT MFR	0.315	4.458	0.000	**
H3b : PBC → INT MFR	0.285	5.641	0.000	**
H4b : RELIG → INT MFR	0.034	0.675	0.500	NS

Note. *: p < .1, **: p < .05, ***: p < .01, NS: not significant PBC

Figure 2: Structural model for HCR

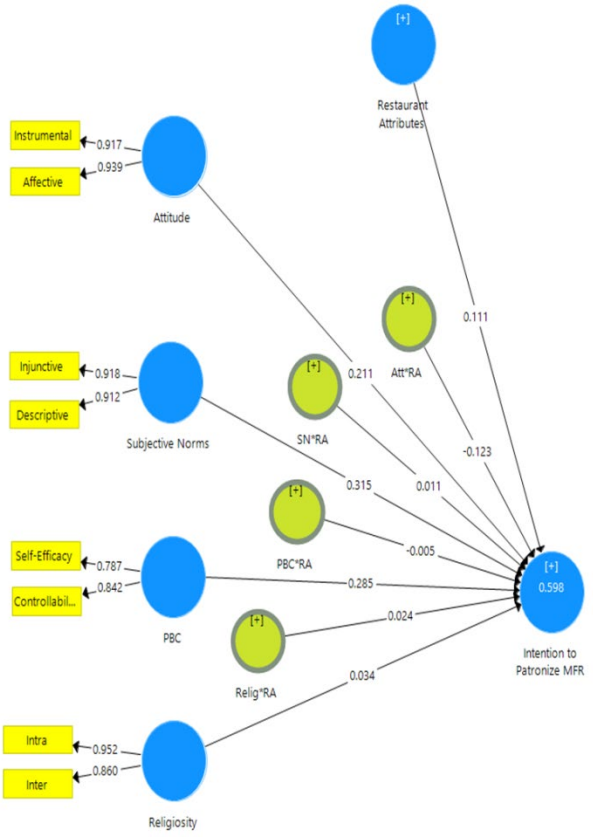

Figure 3: Structural model for MFR

As for subjective norm, it is the strongest construct in the MFR model, which supports the hypotheses H2a and H2b, which is also consistent with the findings by Derahman (2017). Between the two components of subjective norm, injunctive norms (β =.918), related to expectations from significant people, were found to have a slightly higher value than the descriptive norm(β =.912). Malaysians as a collective community would be influenced by others (Mackie *et al.*, 2015).

In addition, hypotheses H3a and H3b are supported by the positive and significant relationship between PBC to patronising restaurants. Comparing the two models reveals that self-efficacy has a higher value in the HCR (β =.824) model than in MFR (β =.787). It is interesting as travellers find it is easy to find HCR in South Korea. It is more likely that HCR has a displayed *Halal* logo, thus making it recognisable. Besides, they also have no issue with the price of dishes in HCR, which may be expensive. The results would appear to be supported by the stable financial status of the respondents, as indicated in the descriptive analysis that 56.1% of them are higher-incomes travellers.

Contrary to expectations, hypotheses H4a and H4b are not supported, as religiosity was found to be an insignificant predictor in both models. The plausible explanation for these negative results is unclear, but it could be interpreted that travellers prioritise other factors for patronising restaurants in South Korea, such as the findings of a previous study by Bukhari *et al.* (2019). In the descriptive analysis, Millennials travellers aged between 24 and 37 years old constituted the majority of respondents. In a study by Linh and Bouchon (2013), they suggest that a lack of sensitivity to religion among the younger generation may also cause these insignificant results.

4.4 Interaction of moderating variable

In order to examine the effects of moderating variables on the direct relationship of exogenous and endogenous variables, a bootstrapping technique with 5,000 sub-samples is applied. A significant effect is detected if the critical t-value is greater than 1.96 and the p-values are smaller than 0.05. Table 10 shows the result of all hypotheses.

The results reveal that the hypotheses H5a and H5b are not supported in which moderating variable showed no significant change in the relationship between all exogenous and endogenous constructs. Even though restaurant attributes are predicted to develop a stronger impact on the intention of Muslim travellers, the results are contradicted. One interpretation of this would be due to an example of the misconduct of some non-Halal restaurants in Malaysia that use Muslim waitresses wearing headscarves to attract Muslim customers ("Senarai Hitam Restoran Dan Kopitiam Tipu Logo *Halal*," 2010). Therefore, it would cause restaurant attributes such as Islamic images, the surrounding area, and the presence of other Muslim customers to be irrelevant factors in Muslims' decisions. They tend to be more cautious and not just rely on tangible aspects.

In addition, the value of R^2, predictive relevance Q^2, and effect size f^2 were also assessed. The value of R^2 represents the variance in the endogenous variable determined by the strength of the path coefficients. Table 11 indicated that the R^2

Table 10: Bootstrapping results of moderation interaction

Hypothesis	Path Coefficient	t values	p values	Significance
H5a : ATT*RA → INT HCR	-0.100	1.106	0.269	NS
H5a : SN*RA → INT HCR	0.007	0.095	0.924	NS
H5a : PBC*RA → INT HCR	-0.060	1.100	0.271	NS
H5a : RELIG*RA → INT HCR	0.003	0.045	0.964	NS
H5b : ATT*RA → INT MFR	-0.123	1.595	0.111	NS
H5b : SN*RA → INT MFR	0.011	0.143	0.886	NS
H5b : PBC*RA → INT MFR	-0.005	0.097	0.922	NS
H5b : RELIG*RA → INT MFR	0.024	0.526	0.599	NS

Note. *: p < .1, **: p < .05, ***: p < .01, NS: not significant

values for both models were .595 and .598, considered moderate (Sarstedt *et al.*, 2021). It also reflects that attitude, subjective norm, PBC, religiosity and restaurant attributes explained 59.5% of the variances of Malaysian Muslim travellers' intentions to patronise HCR and 59.8% to patronise MFR. As for predictive relevance Q^2, it is determined through the blindfolding procedure. The results in Table 11 show that both models' values were more significant than zero, i.e. 0.228 and 0.367. Hence, the predictive relevance is established, which means the models were well-constructed.

Table 11 : Value of R^2 and Q^2

Constructs	R^2	Q^2
Intention to Patronize HCR	0.595	0.228
Intention to Patronize MFR	0.598	0.367

The assessment of f^2 is critical as the effects on R^2 in an endogenous variable can be observed if certain exogenous variables are omitted from the model. Values of 0.02, 0.15, and 0.35 indicate small, medium, and significant effects, respectively (Joseph F. Hair *et al.*, 2017). It is shown in Table 12 that all components of TPB have a negligible effect except PBC, which has a medium effect in the MFR model. At the same time, both models show that religiosity has no effect.

Table 12: Value of f^2

Constructs	HCR	MFR
Attitude	0.093	0.047
Subjective Norm	0.071	0.090
PBC	0.099	0.152
Religiosity	0.003	0.002

5. Conclusion

5.1 Theoretical and managerial implications

As a well-established theory, TPB has proven to be a robust theory to be applied in food-related studies regardless of geographical location. The three components of TPB have significantly influenced Malaysian Muslim travellers' intention to patronise both types of restaurants. However, the additional factor in TPB, i.e. religiosity and restaurant attributes as moderators, had insignificant effects. Including these constructs in future studies may be improved by re-formulating the questions using other instruments to produce better results.

Regarding managerial implications, the information obtained from the results can be used by crucial tourism players and restaurateurs in their business and marketing strategies. Firstly, attitude, specifically the affective component, is the strongest predictor of patronising HCR. Therefore, patronising restaurants in South Korea can be promoted as a fun activity for travellers because the Korean local dishes are different and unique from other dishes. Next, the subjective norm was the strongest predictor of the intention to patronise MFR. It reflects that Malaysians prioritise expectations from others in making decisions. In order to ensure the campaign of patronising restaurants reaches a broader group, collaboration with respected and well-known community figures can be considered as they are influential. Lastly, the significant effect of PBC should also be taken into account as well. The fact that travellers find it easier to find HCR than MFR may be due to the lack of information they have. While HCR is easily recognisable by its transparent *Halal* logo, other restaurants without *Halal* certification can at least place menu labels in English to ease the travellers.

5.2 Limitations and recommendations

The data collection method for this study, which is conducted online, has resulted in a biased sample as it only attracts people who are interested in answering (Andrade, 2020). The descriptive analysis showed a significant response gap between male and female respondents, i.e. male (19.90%) and female (80.10%). In the future, researchers may be able to approach travellers at the airport itself. The advantage of this method is

that respondents with specific demographics can be targeted and their experi result in a better response. Despite the limitations, this study provides validation on the application of TPB in studying travellers' behaviour in other geographical locations. Two factors, namely attitude and subjective norms were found to significantly influence travellers' decision to patronise HCR and MFR, respectively.

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