INTRODUCTION

The journal Sustainable Business and Society in Emerging Economies (ISSN: 2708-2504 and ISSN-E: 2708-2172) is an open access peer-reviewed research journal published bi-annually by CSRC Publishing, Center for Sustainability Research and Consultancy Pakistan. The journal seeks to bridge and strengthen the link between business activities and society development around myriad of sustainability issues with focus on emerging and developing economies. The content coverage highlights how business organizations can be responsible towards society in pursuing their value added activities. The journal also bring forward issues in social and behavioral sciences for their implications for business organization and their activities in emerging and developing economies. The journal is a platform for business people, academics, and others involved in the contemporary debate about the responsible role of business organizations and society towards each other. Coverage includes various areas of social and behavioral sciences including management sciences. The journal welcomes papers from all those working in this important area, including researchers and business professionals, members of the legal profession, government administrators and many others.

SCOPE AND MISSION

The journal strives to highlight theoretical and policy issues related to sustainable business practices and social issues faced by society in emerging and developing economies. The SBSEE seeks to integrate the actors and institutions in business and society given that sustainability issues are though found in market yet their solution requires deep and coordinated understanding of these issues from perspectives of various disciplines of social sciences, arts and humanities. With this background SBSEE aims to be a premier forum for policy and theoretical discussion of high impact research related to sustainable business and social development in emerging and developing economies.

The journal aims to cover sustainability topics and issues in various sub-areas of business, social and behavioral sciences in context of emerging and developing economies. Purpose is to highlight the theoretical and practical issues faced by businesses and society in these economies. The journal also welcomes submissions which focus the broader areas of business, management sciences and various areas of social sciences, arts and humanities.
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A Conceptual Framework of Continuance Intention of e-Wallet Usage by Rural Youth in Malaysia

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<td><strong>Purpose:</strong> The purpose of this paper is to develop a conceptual framework of the continuance intention of e-wallet by rural youth in Malaysia.</td>
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<td><strong>Design/Methodology/Approach:</strong> Based on findings induced from literature, a conceptual framework for continuance intention of e-wallet usage by rural youth in Malaysia is developed. The proposed framework is demonstrated using an integrated Unified Theory of Acceptance and Use of Technology (UTAUT).</td>
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| Keywords         | Findings: The framework provided detailed guidance for the development of a continuance intention of e-wallet usage by rural youth in Malaysia. Based on findings of this study, it suggests that social influence, perceived trust, and perceived security have significant impact on continuance intention of e-wallet usage among rural youths. Gender acts as a capable moderating role in the relationship between social influence, perceived trust, and perceived security, and continuance intention of e-wallet usage among rural youths. |
|------------------| Implications/Originality/Value: This framework describes the significance of social influence, perceived trust, and perceived security with gender as a moderating variable towards continuance intention of e-wallet usage among rural youth. The study is particularly useful for practitioners by identifying advantages from suitable factors that can enhance the continuance intention among rural youths to use e-wallet and lead to a success of cashless society. |

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Introduction
The massive developments in mobile technology have boosted the use of mobile devices globally, and people find that utilizing their mobile devices to carry out daily tasks is more convenient. (Islam, Ur-Rehman, Abid, Zeshan, 2020). In this regard, mobile internet has been developing rapidly across the globe together with expansion of e-wallets which act new tool in payment ecosystem (Popovska-Kamnar, 2014). E-wallets are on the verge of taking a giant leap toward a cashless society and created a new norm especially for people who consider the mobile phone as communication device (Al-Dwairi & Al-Ali, 2022). However, the shift from a cash-based economy to a cashless economy has the right to result in a positive consumer interaction strategy while guaranteeing their safety while using it (Acheampong, Zhiwen, Antwi, Anthony Otoo, Boateng & Bediako, 2017).

Despite the abundance of research on consumer acceptability of mobile payments, little research has been done to look at the variables impacting the intention to use e-wallets continuously in Malaysia, particularly among the younger generation (Teo, Law & Koo, 2020). According to research, young consumers want a quicker, more affordable technology for their regular financial activities; an e-wallet is seen as a good approach to meet this requirement (Nizam, Hwang & Valaei, 2018). The intention to use e-wallets continuously is still low in Malaysia, nevertheless. As a result, the Malaysian government has started working on a 10-year Blueprint Financial Masterplan to create a high value environment in the nation's financial sector and it will continue with the Financial Sector Blueprint in 2022 for the progress of digitalization with a more active digital financial services landscape. (Alam, Awawdeh & Muhamad, 2021).

In Malaysia, the most popular e-wallet platforms can be exemplified as Touch ‘n Go, Boost, GrabPay, and Air Asia’s Big Pay. The Malaysian government has offered eligible Malaysians an RM30 eTunai Rakyat scheme in their e-wallet account as a means of promoting the use of e-wallets (Tariq, 2020). In addition, to encourage Malaysian consumers to use e-wallets, e-wallet service providers are offering enticing promotions like cashback, vouchers, and rebates (Chawla & Joshi, 2020). However, the e-wallet industry in Malaysia is still in early stage, and it is reported that e-wallet usage is still low in Malaysia (Arumugam, 2020). Therefore, this study focuses on the continuance intention of e-wallet usage among youth from rural areas as youth who act as digital natives to achieve the Malaysian government's aim in developing the nation into a cashless society.

Previous studies have demonstrated a relationship between cashless payment methods and purchasing behaviors, particularly household spending (Deb, Mahto & Deka, 2021). According to reports, youth can gauge how much they spend based on how transparent the payment methods they use are (Soman, 2003). As physical cash can resemble banknotes, therefore, the tendency of youths of not using e-wallet is higher and they want to avoid the pain of monopoly money (Gafeeva, Hoelzl & Roschk, 2018). Consumers' emotional "tune-in" to the actual amount of money paid is reduced while using e-wallets because of the system's apparent ease of use. However, consumers' self-control can have a big impact on their spending habits (Aji & Adawiyah, 2021). Therefore, the continuance intention of e-wallet usage among youth is lower as e-wallets usage correlates with their spending behaviors.

Develop a conceptual framework of the intention to use e-wallet continuously by rural youth in Malaysia is the main objective of the study. The development of framework is based on potential factors predicting the continuance intention of e-wallet usage among rural youths, to support a society without cash. In addition, this study explores the moderating variable which is gender that act as a significant segmentation variable in the model proposed. By digital marketing, it is permitted to gather a lot of clients’ information, including demographic information such as age or gender that can be used to segment the market and develop variety of marketing events based on the highlighted requirements of each market.
segment. Therefore, gender acts as moderator in this study which has been applied and confirmed in studies related to the adoption of mobile wallet and intention to use mobile chat services (Chawla & Joshi, 2020; Nysveen & Pedersen, 2005). Recommendations are also given for developing additional innovations and making judgments regarding the government on the basis of the findings of this study.

**Continuance Intention of e-Wallet Usage**

A person's continuance intention of cashless system, such as an e-wallet, may be characterized as a set of characteristics that contribute to their long-term use of technology. Continuance intention of cashless usage can be stated as overt behavior toward cashless payments, resulting in the contribution of cashless usage. This study, which focuses on factors that affect continuance intention, such as social influence, perceived trust and security, and gender as a moderating variable, is one of the earlier ones into factors that determine the continuance intention of e-wallets usage. This study adopts social influence from UTAUT to examine the determinants of using e-wallet continuously in Malaysia. However, based on several studies, technology continuance theory (TCT) has been adopted but the findings are inconsistent (Daragmeh, Sagi & Zeman, 2021). Therefore, this study focuses on UTAUT by examining social influence, perceived trust, and perceived security as potential factors towards the study of intention of using e-wallet continuously, particularly among rural youths.

**Unified Theory of Acceptance and Use of Technology (UTAUT)**

An integrated Unified Theory of Acceptance and Use of Technology (UTAUT) has developed to consider as an extension of TAM model for examining the continuance intention of using e-wallet among rural youth in Malaysia (Shin, 2009). It is found that every people have their own wallets, but to perform all their banking transactions, every people need to have wallets that can provide more options to the consumers (Bhatt, Ajmera & Nayak, 2021). Due to this, it can develop positive view towards the satisfaction of using e-wallet and the tendency for consumers to continuously use e-wallet is higher. Therefore, social influence has been adopted as the independent variable in this study.

**Factors of Continuance Intention of e-Wallet Usage by Rural Youth**

Most of several studies have proposed the expectation-confirmation model (ECM) that consist of service quality, perceived risk, and technology readiness in the study of intention of using mobile banking continuously. However, it turned out that through the mediation of relationship quality, which consists of contentment and trust, technology readiness and service quality has an indirect considerable influence on continuance intention (Chen, 2012). Besides that, other past studies on technical and functional service quality that adopt SERVQUAL instrument is focused only on service delivery process (Routray, Khurana, Payal & Gupta, 2019). Therefore, this study will be focused on one of UTAUT components which is social influence, together with perceived trust and perceived security to determine the impact on continuance intention of e-wallet usage.

**Social Influence and Continuance Intention of e-Wallet Usage by Rural Youth**

Social influence refers to the extent of individuals’ perceptions towards something that other people believe in the use of new system (Gunarto, Wibowo & Ahmad, 2018). Social influence also can be seen as the level to which an individual can be influenced by an important person to use a new system (Venkatesh, Smith, Morris, David, Davis & Walton, 2003). It is found that social influence significantly impacts continuance intention to use cashless payments such as mobile banking (Savić & Pešterac, 2019). Social influence can be divided into two aspects which subjective norms and visibility (Shih-Tse Wang & Pei-Yu Chou, 2014). Subjective norms are defined as social influences relating to consumer beliefs.
of what should or shouldn't be done, meanwhile, visibility is a social shape created by the state of consumer behaviors that is viewable, reflective, and impacted other consumers to perceive those behaviors (Amin, Hamid, Tanakinjal & Lada, 2006). In this study, the social influence measures the effect of environmental factors and positively impacts the intention of using e-wallet continuously among rural youth. When the most significant individuals, such as family members and close friends, believe that utilizing an electronic wallet is a sensible decision, the likelihood that they will continue to do so rises. Therefore, it is hypothesized that:

H1: Social influence has positively influenced the continuance intention of e-wallet usage by rural youth

Perceived Trust and Continuance Intention of e-Wallet Usage by Rural Youth
Perceived trust can be explained as the willingness of an individual to stay with a service provider as the positive expectation clearly clarified on the service provider’s future behaviors (Zhou, 2013). Perceived trust is pivotal in associating with online transactions due the great uncertainties and risks that lead to consumers’ disadvantages (Chellappa & Pavlou, 2002). The importance of trust has been highlighted specifically for human behavioral exchanges (Lai, Singh, Alshwer & Shaffer, 2014). Consumers usually consider on either using e-wallet according to their perceptions towards trustworthy and reliable of that service provider (Ur-Rehman et al., 2020). This can be supported when trust has major impact on the continuance intention of cashless usage such as internet banking (Lu & Su, 2009). Besides that, perceived trust acts as significant attribute towards e-wallets that lead merchants to concern about privacy issues of a system and accept that the merchant and consumers on e-wallet services have been affected positively (Hayashi & Bradford, 2014). Therefore, role of perceived trust is adequately capturing youths’ behavior towards e-wallet payment and effect the continuance intention of e-wallet usage. Thus, we hypothesized that:

H2: Perceived trust has positively influenced the continuance intention of e-wallet usage by rural youth

Perceived Security and Continuance Intention of e-Wallet Usage by Rural Youth
Perceived security refers to the customer’s perspectives towards the system security, and the degree of protection against potential risks (Linck, Pousttchi, & Wiedemann, 2006). Information security can be categorized as authentication, confidentiality, non-repudiation, and data integrity (Khoirun Nisa & Solekah, 2022). Privacy and financial security can be categorized as major barriers toward the acceptance of e-wallet usage that led to low continuance intention of consumers of using the e-wallets (Liébana-Cabanillas, Sánchez-Fernández & Muñoz-Leiva, 2014). Users tend to refuse to complete their transactions with any cashless payments if they perceived low security and in contrast, consumers who perceive highly secured cashless payments, they favor to use cashless payments more frequently than cash (Tsiakis & Sthephanides, 2005). Prior research recognized perceived security has influenced the intention to use an electronic wallet continuously because the use of cash leaves users more vulnerable to loss or theft (Garrouch, 2021). Eventually, adoption of cashless payments has been widely explored as the initial step, however, the effect of continuous intention to use e-wallets has attracted attention. Therefore, it is recommended to study on security that potentially could be strong predictors of continuous use of e-wallet among rural youths (Gao, Waechter & Bai, 2015). Thus, we hypothesized that:

H3: Perceived security has positively influenced the continuance intention of e-wallet usage by rural youth

Gender Acts as a Moderating Variable
Psychological variations can lead to gender differences (Zhang, Prybutok & Struton, 2007). Examining the influence of gender which act as moderator in the study related to intention of online shopping that revealed the gender, aligned with cashless payments, has significant role in online commerce (Zhang & Prybutok, 2003). It proves that gender is pivotal as
moderating variable particularly for technology usage. There is a study stated that males are more incline to adopt mobile banking, internet banking and any related bank technology compared to females (Chawla & Joshi, 2020). Furthermore, it is found that moderating effects of gender is significant towards the technology usage (Liébana-Cabanillas et al., 2014). Personal innovation in the use of technology, according to a mobile coupon application in China, has a more favorable effect on men's intention to continue using technology than it does on women (Liu, Zhao, Chau & Tang, 2015). Due to this, women are more likely to have anxiety towards technology compared to men, who are more accepting the creativity of technology, particularly those related to cashless payments (Lee, Cho, Xu & Fairhurst, 2010). The following hypotheses, therefore, are derived from the preceding evidence:

H4: Gender moderates in the relationship between social influence and continuance intention of e-wallet usage by rural youth
H5: Gender moderates in the relationship between perceived trust and continuance intention of e-wallet usage by rural youth
H6: Gender moderates in the relationship between perceived security and continuance intention of e-wallet usage by rural youth

According to the literature analysis in the previous section, there are three significant elements that affected on rural youths' intentions to continue use e-wallets. This study is interested in the variables that use the suggested model with the following variables: social influence, perceived trust, and perceived security, which would then result in the continuation intention of e-wallet usage by rural youth. It is important for businesses to build an online platform or e-payment system that is user-friendly, safe, and adds value. This requires an understanding of the elements that influence the desire to continue using e-wallets. This can be done by thoroughly evaluating the variables that influence user’s behavior and then improving the system as a result. The conceptual framework can be seen in Figure 1 below.

**Figure 1 Conceptual Framework**

![Conceptual Framework](image)

**Conclusion**

The researchers made a few significant discoveries in this study that could add to the continuing debate about the intention to continue using e-wallets, particularly among Malaysian rural youths. First, this study revealed the strategic importance of social influence, perceived trust and perceived security that play significant role in supporting cashless society in Malaysia. Although there are past studies stated the unclear evidence on perceived security towards the continuance intention of e-wallet usage, as it will be suitable determinant under post-adoption of e-wallet usage. To put it another way, these three major factors; social influence, perceived trust and perceived security must be developed to produce rural youth’s continuance intention towards e-wallet.

Other than that, although this study focused on rural youths, but it is found that there is a dissimilarity between youths from the same areas as the e-wallet usage is not solely depends on living areas. Therefore, this study utilized gender as moderating variable to examine the distinction of intention among rural youths to use e-wallet continuously. During the group interview also, each respondent is voluntarily to share their experiences specifically when the issue related to perceived trust and perceived security. Inclination of individuals to trust
the e-wallet systems can be strengthen if they believe the e-wallet systems to be secure, including during transactions. Third, the researchers also discovered how crucial social influence is in determining people's long-term intentions towards the use of e-wallets.

In terms of practical implication, financial institutions like banks, microfinance organizations, and their marketing managers would find the study useful. The study offers management and marketing managers tips on how to move cash-based customers to electronic payment, particularly the popular e-wallet among young people because it works well in Malaysian retailers (Mastor, 2021). Suffice to conclude, social influence, perceived trust, and perceived security are pivotal in influencing continuance intention of e-wallet usage and it can benefit the financial institutions to encourage more consumers, particularly rural youths to use e-wallet for their daily transactions. Therefore, by raising a bank’s level of trust with Malaysian customers, marketing managers can develop trustworthy methods by educating the public about how safe and simple to use e-wallets are across the country.

Following a review of the literature, we advise future researchers to take into account the three factors; social influence, perceived security and trust, and gender's function as a moderating variable in order to create a cashless society and lower transaction costs for quicker economic growth. Future quantitative and qualitative studies can be developed to evaluate proposed conceptual framework by the authors in this study. Further, other determinants such as perceived ease of use, perceived usefulness, and perceived cost can be employed as other factors that are also expected to explain the continuance intention of e-wallet usage among rural youths in Malaysia.

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Use of Islamic Brand Slogans: Is it Necessary for Attracting Consumers

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**ABSTRACT**

**Purpose:** The study examines their responses to questions about confidence in purchasing products, product-slogan suitability and product purity from the perspective of Muslims.

**Design/Methodology/Approach:** The present quantitative study was conducted based on the data collected from 100 young Muslim consumers recruited from the population of undergraduate students at a university in Malaysia to investigate their perception towards Islamic brand slogans.

**Findings:** The results show that Islamic slogans can influence Muslim customers’ trust in purchasing goods in the market for a variety of reasons and this includes religious piety, a product’s conformity to religious doctrine, and the slogan’s use of semantically acceptable words. Furthermore, the Islamic brand slogans written in the Jawi letters are also found to be an appealing factor for the Muslims since Jawi resembles Arabic script. The data overall seem to suggest that Islamic brand slogans can influence Muslims in making decisions with regard to product purchases.

**Implications/Originality/Value:** The study could help people gain a better understanding of how Islamic branding is used and how Islamic slogans can affect consumers' purchasing decisions and perceptions of product purity.

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**Introduction**

Because brands are inextricably related to sentiments, especially when religion is included, such a differentiation is crucial for businesses wishing to promote to Muslims using a religious slogan (Alserhan, 2010). Maamoun (2016) claims that slogans or taglines have an impact on a brand’s image and are required to establish brand identity and using a foreign language, like Arabic, or Islamic vocabulary may enrich the Islamic sense of a brand. This
idea is also shared by Ahn and Ferle (2008) as according to these scholars, in terms of Islamic brand slogans, the use of Arabic or Islamic terminology can strengthen the sense of Islamic brand. An example of an Islamic brand slogan is presented by Alihodzic (2012) by referring to a brand name, Halalibo whose brand slogan is, “Halal ist better oder?” which means “Halal is better, or not?”

Islamic branding is an emerging type of branding. Today, it has garnered increasing interest from businesses and academics globally (Pasha, Wahab & Daud, 2019). A slogan's ability to show a company’s commitment to Islamic values makes it an important tool in Islamic marketing (Chairiawaty & Zakiah, 2020). Businesses use halal logos and phrases to communicate to clients that their products are sharia compliant and safe (Zulkipli & Ariffin, 2019). Not only that, in Muslim countries, the demand for such products and facilities can have a considerable impact to the countries’ economic growth. Therefore, it is important for Islamic brand slogans to be investigated if they have any impact on Muslim consumers as the present study intends to do.

Problem Statement
Muslim societies are heavily influenced by the manner of life prescribed by Islam; thus, they would most often select actions that are permissible within their faith (Pasha, Wahab & Daud, 2019). In so doing, advertisers employ content with religious element to meet the Muslim market. Consumer behaviour in terms of their buying decisions must be studied and analysed since it will have a huge impact on a business’ strategic planning (Wilson & Grant, 2013). In addition, using an Islamic message in an advertising boost its religious resonance, commercial appeal and buying intention (Nickerson & Nandialath, 2020). The buying decisions on Islamic products are influenced by culture, values and beliefs found in Islam and the Quran more than other forms of marketing strategies, according to Monoarfa et al. (2021). Customers are emotionally tied to the product in question, even if it is more expensive (Chairiawaty & Zakiah, 2020). The notion of Islamic branding is relatively new, and it uses the rules of “sharia” that stresses on the importance of being honest, taking responsibility, and being understanding (Alam & Makan, 2021).

Ahmadova (2017) believes that Islamic Marketing is receiving attention as a new area that is attracting scholars, researchers, and marketers from both countries of Muslim minority and Muslim majority. Nevertheless, a little amount of work has gone into developing the theoretical and empirical foundation of Islamic marketing (Ahmadova, 2017). According to Floren, Rasul and Gani (2020), even though there is a recent increase in interest in Islamic marketing and companies based on Islamic products, there is still a lack of research on Islamic marketing that is presented in worldwide mainstream marketing publications Floren, Rasul and Gani (2020) also argue that in order to have a good inventory of publications in Islamic marketing and for the discipline to advance, there is a pressing need to methodically construct and place together Islamic publications for the purpose of inspiring interest among researchers, highlight fields that are the subject of current studies, and identify topics where future research can focus on. Obviously, there should be more studies conducted on Islamic marketing and areas such as brand slogans can be considered to explore.

When marketing to Muslims, the process of marketing must take on an Islamic character (Sandicci, 2011). Thus, the use of slogans in marketing products can perhaps include Islamic messages such as the use of Arabic words and Islamic values. Due to the fact that advertisements promote cultural values, and religion is one of the most important aspects of culture, Islamic qualities in advertising may have an impact on the target consumers (Hussin, Yusoff & Yusof, 2015). Rice and Al-Mussowi (2002) believe that Islamic principles in advertising influence the behaviour of consumers and reaction to the messages in advertisements. Therefore, it is important for more studies to be conducted in order to discover how consumers respond to Islamic marketing elements such as Islamic slogans. For this purpose, the present study has the following objectives:
1. To investigate the perception of young Malaysian consumers whether Islamic slogans are effective to make Muslim consumers more confident in buying products.
2. To discover the perception of young Malaysian consumers whether the use of Islamic slogans for products is only suitable for Muslim consumers.
3. To examine the perception of young Malaysian consumers on the purity of products that use Islamic slogans.

The present study intends to seek the answers to the following questions:

1. What is the perception of young Malaysian consumers on Islamic slogans being effective to make Muslim consumers more confident in buying products?
2. What is the perception of young Malaysian consumers on the use of Islamic slogans for products is only suitable for Muslim consumers?
3. What is the perception of young Malaysian consumers on the purity of the products that use Islamic slogans?

**Literature Review**

**Islamic Branding, Slogans and Religious Elements in Marketing**

The term, “Islamic branding and marketing” does not necessarily relate to brands that originate in Muslim nations, even though they would clearly fall within this category (Maamoun, 2016). Instead, it applies to any company that caters to the demands of Muslim consumers, and non-Muslim brands would as well fall under this classification if they aim to expand their products and market share in any Muslim market (Maamoun, 2016). Alserhan (2010) mentions that Islamic branding may be described in three ways which are by: 1) Compliance: The brand adheres to Islamic norms and principles, 2) Origin: The brand is from a mostly Muslim nation, and, 3) Customer: The brand caters to Muslim customers.

In discussion Sharia marketing, Nopriansyah, Maleha and Setiawan (2020) argue that property business players are not only motivated by a desire to make money (profit), but the promotions they conduct out also involve educational aspects that contribute to the spiritual dimension of marketing (Sharia marketing). These scholars also mention that the marketing performed by property businesses that indicates spiritual marketing is through the utilisation of slogans with religious meanings such as “Bring your property to Jannah”, “Riba-free Halal house”, and “Father and mother provide shelter for their beloved family which is cool not only in this world but for good in the hereafter” that are presented on Instagram accounts, @shofamarwahrealty and @propertipalembangsiarjah. The slogan, “Borrow 100 million, get 90 million, when you return up to 200 million: that’s cruel usury” is according to Nopriansyah, Maleha and Setiawan (2020) is a type of property piety promoted via social media by business owners who use slogans or words that contain a sense of spirituality in the marketing.

Slogans related to Islamic branding are visible in advertisements of Malaysia products and services. Mommy Hanna, an educational toy company, comes up with the slogan, “teknologi anak patuh syariah bebas gajet” (technology of gadget-free shariah compliant children); ‘shariah’ means Islamic law based on the teachings of the Quran and the traditions of the Prophet (Hadith and Sunna). While Hannan Medispa which focuses on beauty, skincare and slimming products advertises on having “99 Cawangan Salon Muslimah Terbesar” (99 Largest Muslimah Salon Branches), “Muslimah” to mean Muslim women. Nurraysa Kosmetik, another cosmetic company claims its products as “Kosmetik Mesra Wuduk” or “wudū” (ablution which refers to cleansing that is performed prior to prayers and worships in Islam) friendly cosmetics. According to Nurraysa Kosmetik (“Nurraysa Ketengah Produk Kecantikan Mesra Wuduk”, 2022) the intended meaning of its slogan is that its cosmetics are easily removed prior to “wudū.” Al Kauthar Edquids uses the slogan, “The Best Islamic Preschool”. A chocolate brand, Chocodap embeds the word, “halal” in its slogan, “Coklat Halal Buatan Malaysia” (Halal Chocolate Made in Malaysia). Normally, Malaysian brand
products would append halal certification body logo issued by JAKIM or Department of Islamic Development Malaysia on its advertisements; however, in the case of Chocodap, the brand also highlights the halalness of its product in its slogan. Thus, it is observed that some Malaysian brands consciously make use of Islamic-Arabic related terms such as shariah, Muslimah, “wudū” and halal in their slogans as forms of endorsement to their products and to instill confidence to their Muslim consumers in particular.

Islamic Marketing: Islamic Slogan Influence on Muslim Consumers’ Decision to Purchase

Purchasing decisions, according to Alam and Maknun (2021), are problem-solving activities that consumers engage in while selecting products that meet their requirements and aspirations. A brand, in addition to it being an identity, establishes customer trust and loyalty to a product (Chairiawaty & Zakiah, 2020). Brands are frequently used as a decision-making tool by customers to buy and use a particular product (Alam & Maknun, 2021). A slogan helps get the brand’s message across to customers. Thus, it should be succinct, understandable, and showcase the company’s distinct value propositions (Jangga et al., 2019). Then, consumers will remember the value of the slogan and develop a stronger emotional attachment to the company (Rybaczewska et al., 2020). Brand is also tied to consumers’ faith in a product or service that fits their needs and demands (Chairiawaty & Zakiah, 2020).

Social and cultural influences such as religion have long played an important part in consumer buying behaviour (Yarar, 2020). An individual’s religious belief will impact his or her religious standards and, as a result, his or her buying intention (Pasha, Wahab & Daud, 2019). The study by Nickerson and Nandialath (2020) found that one’s religiosity and culture are important variables in one's buying intentions. They concluded that integrating some features of Islam in slogans raises the religious salience of an advertising, which can lead to a higher appreciation for the brand or product and a higher buy intention (Nickerson & Nandialath, 2020). Monoarfa et al. (2021) found that halal labelling, using safe substances and sold by Muslims are more important criteria for Muslim consumers than the quality of the product. Similarly, the words used in a product’s branding and slogans must adhere to Islamic standards (Chairiawaty & Zakiah, 2020).

In order to determine if Muslim customers have purchase intents that are compatible with their religious membership, Nickerson and Nandialath (2020) explored the influence of inserting an appeal that draws on the respondents’ social identity as a Muslim. In the treatment group, respondents were shown a collection of advertising texts that featured an Islamic message in the slogan, labelling, or packaging of the product. Those in the control group, on the other hand, read the identical materials but without the religious overtones. Overall, there was a substantial mediation effect in all situations, indicating that incorporating an Islamic appeal boosts product attractiveness, which leads to increased buying intention.

Islamic Branding Legitimacy: Product Ethics, Liability, Safety and Purity

Da’wah is religious communication, and it may be used in marketing communication by utilising a slogan (Chairiawaty & Zakiah, 2020). Slogans used must have elements of “truth, honesty, decisiveness, sincerity, certainty and consistency.” Chairiawaty and Zakiah (2020) suggest that as an Islamic branding identity, a slogan implies to the tenets of communication in Islam, specifically Qawl an Sadidan, Qawlan Balighon, Qawlan Karieman, and Qawlan Layyinan.

The motivation to purchase and use products with Islamic branding is led by the underpinning belief to abide by the Islamic rule of law and in appreciation of the fundamental safety and related hygienic standards imposed from the religious perspective on the product. Products based on Islamic brands or Halal brands have a plus point to be presumed by the consumer to have been created according to the Islamic principles that guide what is permitted. The indication also beyond the endorsement and instilling confidence among the Muslims
signifies that the products comply with the Islamic-based safety and ethical elements that are
inculcated in the products’ ingredients and processes to be qualified to deserve such branding
(Yusof & Jusoh, 2014). Such indication of Muslim products is said to be in the interest of
health and cleanliness, and in obedience to Allah’s rules concerning the Islamic rule of law in
the Quran (2:173, 5:3, 5:90-91, 6:145, 16:115). Hence, the consumers perceive Islamic
branding to promote not just in compliance with the religious rule of law but also promotes
ethical and safety features as part and parcel of their products Islamic consumerism policy.

Methodology

Research Design, Instrument and Respondents
A quantitative and descriptive research design was employed for the study. The instrument
used to collect responses from the respondents was a questionnaire. There were 20 self-
reporting statements in the questionnaire answered using a 5-point Likert scale. The
respondents consisted of Muslim undergraduate students who were completing their
bachelor’s degree of mainly various engineering programs at a local university.

Sampling Technique, Data Collection and Data Analysis
The respondents were obtained via convenience sampling which was later changed into
snowball sampling as the questionnaire link was shared by the respondents with their fellow
course mates. The questionnaire was distributed mainly by WhatsApp application using the
link produced by Google Form. The flexibility and inexpensive cost such online survey
approach led to its selection. This option allowed the researchers to easily access the
responses without being constrained by time or place. The data was analysed numerically
using SPSS version 27 with mean, standard deviation and frequency being the main analyses.

Findings

Data Reliability

<table>
<thead>
<tr>
<th>Table 4.1: Cronbach’s Alpha Reliability Coefficient</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cronbach’s Alpha</td>
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<tr>
<td>0.953</td>
</tr>
</tbody>
</table>

Cronbach’s alpha is an estimate of the internal consistency associated with the scores that can
be derived from a scale or a composite score. The questionnaire of the present study was
reliable to be used for the study as an acceptable and reliable Cronbach’s alpha value of 0.953
was generated from the reliability test.

The Main Study

The respondents were comprised of 100 students at a public university in Pulau Pinang,
Malaysia who were 35 females and 65 males aged 19 to 25 years old.

The Perception of Young Malaysian Consumers on the Confidence of Purchasing the
Products with Islamic Brand Slogans

<table>
<thead>
<tr>
<th>Table 4.2: Result of Research Questions 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
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</table>
Become a Better Muslim” rather than a slogan like “Powering Your Smile” will make Muslim consumers more confident to buy the product.

4. I don’t think products with Islamic brand slogans will misuse the Islamic rules and guidelines and thus Muslims consumers should feel confident to buy the products with Islamic slogans.

5. I think Muslim consumers feel more confident to buy products with Islamic brand slogans as the slogans are not provocative to them.

Note: SD= strongly disagree, D= disagree, U= unsure, A= agree and SA= strongly agree

For Research Question 1, the data from item 1 until 5 was analysed. More than half of the respondents conceded that Muslim consumers will be confident to buy products with Islamic brand slogans because they would feel more devoted to their religion (item 1). Next, 93% of the respondents agreed that consumers will be confident to buy products with Islamic slogans especially if they were issued by renown Halal certified companies (item 2), and 68% of them agreed that slogans like “Take Every Day as Chance to Become a Better Muslim” rather than a slogan like “Powering Your Smile” will make Muslims more confident to buy the product (item 3). 57% (27%+30% of the respondents who agreed and strongly agreed respectively) believed that Muslims feel confident to buy the products with Islamic slogans because it will not misuse the Islamic rules and guidelines (item 4), while 80% of the respondents agreed that Muslims feel more confident to buy such products as Islamic slogans are not provocative to them (item 5).

The Perception of Young Malaysian Consumers on the Suitability of Products with Islamic Brand Slogans to the Community

Table 4.3: Result of Research Questions 2

<table>
<thead>
<tr>
<th>No.</th>
<th>Items</th>
<th>Mean</th>
<th>Std. Dev</th>
<th>Response Options (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>I think products with Islamic brand slogans are more suitable for Muslim consumers because the slogans will not contain rude words.</td>
<td>4.07</td>
<td>0.924</td>
<td>SD 1 D 5 U 18 A 38 SA 38</td>
</tr>
<tr>
<td>7</td>
<td>I think products with Islamic brand slogans are more suitable for Muslim consumers because the slogans will not contain any provocative words.</td>
<td>4.01</td>
<td>0.927</td>
<td>SD 1 D 6 U 18 A 41 SA 34</td>
</tr>
<tr>
<td>8</td>
<td>I think products with Islamic brand slogans are more suitable for Muslim consumers because Islamic slogans will be closer to the way of life of Muslims.</td>
<td>4.13</td>
<td>0.825</td>
<td>SD 1 D 2 U 16 A 45 SA 36</td>
</tr>
<tr>
<td>9</td>
<td>I think products with Islamic brand slogans are more suitable for Muslim consumers because the slogans will follow the guidelines of Islamic teachings.</td>
<td>4.04</td>
<td>0.840</td>
<td>SD 0 D 5 U 18 A 45 SA 32</td>
</tr>
<tr>
<td>10</td>
<td>I think products with Islamic brand slogans are more suitable for Muslim consumers because the slogans will not contain any insulting words.</td>
<td>4.11</td>
<td>0.886</td>
<td>SD 0 D 6 U 16 A 39 SA 39</td>
</tr>
<tr>
<td>11</td>
<td>I think products with Islamic brand slogans are more suitable for Muslim consumers because the slogans will contain decent and pleasant words.</td>
<td>4.07</td>
<td>0.832</td>
<td>SD 0 D 4 U 19 A 43 SA 34</td>
</tr>
<tr>
<td>12</td>
<td>I think products with Islamic brand slogans are more suitable for Muslim consumers because it is easier for them to relate to the meaning of the slogans.</td>
<td>4.14</td>
<td>0.829</td>
<td>SD 1 D 1 U 19 A 41 SA 38</td>
</tr>
<tr>
<td>13</td>
<td>I think products with Islamic brand slogans are more suitable for Muslim consumers because they will feel more secure in the spiritual sense of the slogans.</td>
<td>4.00</td>
<td>0.943</td>
<td>SD 1 D 5 U 23 A 35 SA 36</td>
</tr>
<tr>
<td>14</td>
<td>The Islamic brand slogans in Jawi calligraphy are more suitable for Muslim consumers because Jawi looks like Arabic language which is familiar to Muslim consumers.</td>
<td>3.70</td>
<td>1.040</td>
<td>SD 4 D 6 U 31 A 34 SA 25</td>
</tr>
</tbody>
</table>
For Research Question 2, the data from item 6 until 14 was analysed. The majority of the respondents, which are 76% (response options: “agree”, 38% combined with “strongly agree”, 38%) believed that products with Islamic brand slogans are more suitable for Muslims because the slogans will not contain rude words (item 6). 75% of the respondents (Mean= 4.01, SD= 0.927) think that products with Islamic brand slogans are more suitable for Muslims because the slogans will not contain any provocative words (item 7), and 81% (45% + 36% of respondents who agreed and strongly agreed respectively) admitted that products with Islamic brand slogans are more suitable for Muslims because Islamic slogans will be closer to the way of life of Muslims (item 8). Most of the respondents (Mean = 4.04, SD= 0.840) believed that products with Islamic brand slogans are more suitable for Muslims because the slogans will follow the guidelines of Islamic teachings (item 9). It was discovered that the respondents (Mean= 4.11, SD= 0.886) agreed that products with Islamic brand slogans are more suitable for Muslims because the slogans will not contain any insulting words (item 10). Other than that, 77% of the respondents who answer the questionnaire thinks that products with Islamic brand slogans are more suitable for Muslims because the slogans will contain decent and pleasant words (item 11). Besides that, the respondents (Mean= 4.14, SD= 0.829) agreed that products with Islamic brand slogans are more suitable for Muslims because it is easier for them to relate to the meaning of the slogans (item 12). Based on the findings, 71% (response option: strongly agree = 36%, agree = 35%) admitted that products with Islamic brand slogans are more suitable for Muslims because they will feel more secure in the spiritual sense of the slogans (item 13). Lastly, 59% (25% + 34% of the respondents who strongly agree and agree respectively) believed that Islamic brand slogans in Jawi calligraphy are more suitable for Muslims because Jawi looks like Arabic language which is familiar to Muslims (item 14).

The Perception of Young Malaysian Consumers on the Purity of the Product with Islamic Brand Slogans

Table 4.4: Result of Research Questions 3

<table>
<thead>
<tr>
<th>No.</th>
<th>Items</th>
<th>Mean</th>
<th>Std. Dev</th>
<th>Response Options (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>The Islamic brand slogan will indicate that the product prioritises and adheres to Islamic law such as in the aspect of purity of the product.</td>
<td>4.03</td>
<td>0.958</td>
<td>3 2 20 39 36</td>
</tr>
<tr>
<td>16</td>
<td>Products with Islamic brand slogans tend to be purer as the slogan represents the product as not containing anything non-halal in it.</td>
<td>4.00</td>
<td>0.985</td>
<td>2 4 24 32 38</td>
</tr>
<tr>
<td>17</td>
<td>Products with Islamic brand slogans usually will give priority to their purity.</td>
<td>3.91</td>
<td>0.944</td>
<td>2 4 25 39 30</td>
</tr>
<tr>
<td>18</td>
<td>Products with Islamic brand slogans are usually pure because if they had not been pure, the company would not dare to use Islamic slogans.</td>
<td>3.69</td>
<td>1.134</td>
<td>5 10 24 33 28</td>
</tr>
<tr>
<td>19</td>
<td>Islamic brand slogans of products usually show that these products contain only pure things.</td>
<td>3.90</td>
<td>0.980</td>
<td>3 3 26 37 31</td>
</tr>
<tr>
<td>20</td>
<td>Products with Islamic brand slogans will obey the sharia Islamic law such as the need for products to be pure.</td>
<td>3.92</td>
<td>1.012</td>
<td>3 5 22 37 33</td>
</tr>
</tbody>
</table>

As for Research Question 3, the data that have been obtained from the respondents for items starting from 15 until 20 will be analysed. 75% of the respondents, (response options: agree= 39%, strongly agree= 36%) believed that Islamic brand slogan will indicate that the product prioritises and adheres to Islamic law such as in the aspect of purity of the product (item 15). Most of the respondents (Mean= 4.00, SD= 0.985) also believed that products with Islamic brand slogans tend to be purer as the slogan represents the product as not containing anything non-halal in it (item 16). Moreover, 69% (39%+30% who agreed and strongly agreed respectively) of the respondents perceived that products with Islamic brand slogans usually
will give priority to their purity (item 17). The respondents also mainly (Mean= 3.69, SD= 1.134) admitted that products with Islamic brand slogans are usually pure because if they had not been pure, the company would not dare to use Islamic slogans (item 18). A massive number of respondents (68 individuals, mean= 3.90, SD= 0.980) agreed to item 19. In addition, most of the respondents (70%, Mean=3.92, SD= 1.012) also agreed that products with Islamic brand slogans will obey the sharia Islamic law such as the need for products to be pure (item 20).

**Discussion**

Based on the results of the research, the majority of the respondents perceive Islamic slogan as an influential device to increase Muslim consumers’ confidence in buying products in the market due to many reasons such as religious devotion, product’s adherence to religious teachings and the slogan containing pleasant words. This is proven by the results of the present study as the majority of the respondents admit that Muslims feel more confident to buy products with Islamic slogans as doing this is part of presenting their devotion to their religion. In discussing the emergence of the new practice of Islamic way of life in Europe, Boubekeur (2016) claims that the Islamic market is motivated by a new religious identity that revamps religious activities. In this way, consumers have a personal feeling of religious fulfilment as a result of their use of Islamic products (Boubekeur, 2016).

The use of Islamic slogans for products will also make the products’ target consumers more exclusively targeted and selected. In other words, Muslims will perhaps feel the products are marketed for them and thus, they will probably respond positively to this marketing strategy by buying them. Slogans may be used as “hooks” to assist customers understand a brand’s definition in terms of what it represents and what makes it unique (Keller, 2003). Clearly, a brand slogan can present the identity of a brand. For example, it is concluded in another study that destination advertisers should focus on developing and expanding awareness of Korea as a Muslim-favoured destination with the use of a successful slogan suited to Muslim guests (Im et al, 2012).

GlaxoSmithKline, which received halal approval from the Muslim Law Council for its products, Ribena and Lucozade beverages, is one example of a company that has sought to cater to the increasing European Muslim market (“Financial Times”, August 11, 2005). Furthermore, Heineken, a brewing brand of the Dutch, has opted to offer Fayrouz, a non-alcoholic malt drink, globally (Boubekeur, 2016). These items allow for new modes of activity and the emergence of new representations of young Western Muslim identity (Boubekeur, 2016). However, the consumer is the one who can determine how to utilise these items. For example, Mecca Cola’s French tagline, “Drink consciously!” (“Buvez engage!”) urges the construction of “an alternative, anti-globalist, voluntary ethic”, whereas the Arabic slogan, “Ichrab Multazim!” establishes a clear standard of responsibility, obligation, and affiliation (Boubekeur, 2016). Obviously, Muslims can choose Islamic products either those which use Islamic slogans to embrace their Muslim identity, while products with Islamic elements such as through the use of Islamic/Arabic names and slogans can show their identity as well as their target consumers.

It is believed by most of the respondents of the present study that Muslim customers are more likely to purchase items with Islamic brand slogans since the phrases are not offensive to them as it is very unlikely for an Islamic slogan to contain unpleasant words. On the contrary, linguistically, a large number of the respondents believe that Islamic slogans which have respectful and non-provocative words are more suitable for Muslim consumers whose Islamic doctrines include the promotion of polite word use in daily life. Slogan with such words could perhaps make the religious and conservative Muslims more comfortable to take the products home.

Semantically, the respondents in majority perceive that Islamic brand slogans are more suited
for Muslim customers since the meaning of the phrases is easier for them to understand. This is probably true if the Islamic slogans include Arabic terms that are usually familiar to the Muslim community. In fact, the respondents mostly admit that Islamic brand slogans written in Jawi calligraphy are more appealing to Muslims since Jawi resembles Arabic, which they are familiar with.

Conclusion
Based on the results of the present study, it can be concluded that Islamic slogans could assist Muslim consumers in making decisions while making product purchases. The use of Islamic slogans perhaps could attract Muslims in making purchases due to a number of reasons such as choice of words of the slogans, the meanings of the slogans, emotional and psychological attachment of consumers to the slogans as well as their initial ideas of the products being pure.

In discussing the issue of European Muslims operating as independent customers, Boubekeur (2016) mentions that the attractiveness of the new Islamic goods, as well as the employment of new marketing slogans to promote the products, will assist to foster this current “Islamic way of life,” which is contemporary and Western. Perhaps, with the use of products that possess Islamic identity such as their Islamic slogans, Muslims could feel closer to practising their religious teachings that encourage using pure and “halal” (lawful) products as the products with Islamic identity selected is probably one of the consumers’ ways of ensuring a product has followed the Islamic doctrine.

Implication of the Study
This study is hoped to contribute insights regarding people’s perception on the use of Islamic branding slogans in order to attract consumers. It is also hoped that people can have a better understanding of the use of Islamic branding and the ability of Islamic slogans in influencing consumers to buy products and their ideas about product purity.

Slogans can help package and sell a brand and its products (Rybaczewska et al., 2020). Thus, companies should understand how consumers evaluate, locate, buy, use, and dispose of products (Monoarfa et al., 2021). Customers’ information enables organisations to alter their marketing tactics to maximise the impact of their communications on their target audience (Rybaczewska et al., 2020). Consumer perception of a brand through slogans has a big impact on their purchasing decisions. Therefore, businesses must develop goods and slogans that include the cultural values of specific ethnicities (Zulkipli & Ariffin, 2019).

Practically, the findings regarding Islamic slogans could help consumers in making decision in making purchases in future (e.g: Islamic slogans can be another aspect to consider when buying products if they are looking for quick indicator of Islamic products without having to spend time reading about the products, Islamic slogans could give a sense of satisfaction in buying products while adhering to one's identity as a Muslim etc). Also, the findings could help marketers strategize their products for Muslims as their target consumers (e.g: Islamic slogan is one of the elements of brand identity that could help marketers reach more Muslim consumers apart from brand name, packaging etc). In terms of policy makers, the data of the present study shows that the Muslims are influenced by Islamic slogans in making purchases and thus, the Ministry of Domestic Trade and Consumer Affairs Malaysia could establish new laws for using Islamic slogans and Islamic brand names for products that are non-Islamic or sources/ingredients have not yet been verified “halal” by the authorities).

The study also indicates the expectation of the Islamic brand consumers and its trade description influence on individuals’ decision to purchase. The study shows that Islamic branding has a huge influence on the consumer choice and decision to purchase the product. Thus, policymakers should formulate some guidelines or framework on the usage of the branding logos, Arabic words, or words to avoid trade misstatement or false indications of the
truism of the Islamic brand indication. The Islamic slogans must be ensured not used for just commercialisation purposes but used ethically and stay true to what it is supposed to indicate within the Syariah compliance because it is not just a product for the Muslims but it connotes to their religious belief and emotions.

**Limitations of Study**
This study has several limitations. This sample of the study only focused on respondents from one specific Malaysian university which cannot represent the general public perception or all consumers in general. The total number of respondents of this research is only 100 young Malaysian consumers and the majority of them are Muslims which this group of respondents is not completely representative of opinions of consumers of diverse backgrounds. Hence, the results of the questionnaire may be biased from Muslim students’ perspectives and therefore the results do not reflect the perspectives from non-Muslims when it comes to Islamic branding and Islamic slogans. Thus, it is suggested for future studies to involve more respondents and those of numerous, different profiles for better generalisation of findings. As the study used questionnaire survey for its data collection, there are probably various aspects of Islamic branding and Islamic slogans that could explain the issues discussed such as the other possible reasons for Islamic slogans being attractive to Muslim consumers in influencing them to purchase the products apart from the items asked in the questionnaire. Probably, future studies could explore this topic with more open-ended questions and in-depth interviews with research informants.

**References**


Sustainability of Malay Traditional Silverware Industry in the East Coast Region of Malaysia

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ARTICLE DETAILS

Objective: The traditional Malay silverware industries in Malaysia that have existed for more than 200 years began to deteriorate from time to time. Silverware is a craft field with its uniqueness and almost extinction hereditary since 1948 on the East Coast of Malaysia. In this context, innovation and sustainability play a vital role in the design and product development.

Methodology: Research information is collected through field research: direct observation, participant observation, ethnography, qualitative interviews, and case studies. In addition, this study is supported by previous studies in scholarly journals, books, documents, and reports from relevant sources, local government agencies, newspapers, and other reliable website sources.

Findings: In conclusion, the silverware craft industry is facing a bleak future with no implementation of the proper measure. It should be concerned that the sector will one-day face extinction.

Implications: The most important parties to take off the efforts are the government bodies, the local community, and the higher education level to initiate collaboration programs on sustaining the Malay traditional silverware industries to the next level. As concerned, a focus group discussion is needed to see and fulfill the needs of the industry, consumers, and future generation.

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Introduction

According to the World Commission on Environment and Development, sustainability has become a buzzword. This development meets the needs of the present without compromising the ability of future generations to meet their demand. Furthermore, UNESCO ensures that the role of culture is recognized through most of the Sustainable Development Goals (SDGs). Therefore, it is vital to sustain the creative industries by referring the sustainability with social and culture. This paper focuses on Malay traditional silverware that has been relevant to social, economic, cultural, and environmental.
Silversmithing in Kelantan was brought into the Malay Peninsula in the 17th Century by foreign traders for its intricate and delicate designs. The craftsmanship produced repousse chasing, filigree work, and nielloware. Traditional Malay silverware is a local craft product with high artistic value and traditional craftsmanship that involves a lot of creativity and elaborate artistry: Regalia proper equipment, functional silverware, exclusive gift, and many more. In the current situation, silverware has become one of the dying heritages that represents the culture of Malay for so long. According to Maliki Yusof, a silversmithing artisan at Kg. Morak Kelantan (2021), there is no longer a future generation to continue and be interested in producing traditional Malay silverware. Only three to four artisans are still practicing silversmithing in Kg. Morak, Kelantan. This study investigates the current development of Malay traditional silverware and the significant issues in sustaining the local economic growth. In addition, this study outlines the findings related to the development of Malay traditional silverware with Sustainable Design Goals by UN agenda 2030.

As referred to by the Ministry of Tourism, Arts, and Culture Malaysia, YB Dato' Sri Hajah Nancy Haji Shukri (2021), silverware is a craft field that has its uniqueness and is almost extinction. The silverware industry has been inherited since 1948 in Terengganu and Kelantan during her visit to creative endeavors. Furthermore, traditional craftsmanship is almost extinct because the young generation is not interested in continuing this valuable conventional legacy. Many factors have contributed to this situation; firstly, globalization has introduced many foreign cultures, leading the younger generation to lose interest in their cultural heritage. (S. A. Mohamad,2011).

Literature review
Sustainability
The concept of ‘sustainability to traditional crafts and craftsmanship is strongly connected to environmental, cultural, and economic concerns (Raj Isar, 2004). The vital aspect of sustainability is in our life; Stanley (2012) explains that there are four pillars related to sustainability. They are sustainable in the environment, economy, society, and culture. Radically, sustainability is defined as achieving a culture's environmental, economic, social, and values without risking future generations' abilities.

Furthermore, sustainability needs to emphasize the community's values to include discussions about cultural sustainability in ways that do not damage our ecosystem, environment, and social well-being. Finally, the strategies of sustainability need to be inclusive and holistic. A combination of policies and designs covering all four sustainability pillars is required to make this world a better place. The concept of ‘sustainability with traditional crafts and craftsmanship is strongly connected to environmental, cultural, and economic concerns (Raj Isar, 2004). Besides the importance of sustainability, traditional Malay silverware is part of creative industries that have lots of value that need to be revived and preserved for future generations.

According to the 17 Sustainable Development Goals (SDGs) implemented by the United Nations in 2015, which built on the principle of "leaving no one behind," the new Agenda emphasizes a holistic approach to achieve sustainable development for all. Therefore, sustainable development, or sustainability, is now pervasive and multidimensional (Ross, 2009). The creative industry is viewed as potential with a possibly high impact on economic achievement. Through creative industry, Malaysia strives to achieve by promoting the Sustainable Design Goal: sustained, inclusive, and sustainable economic growth, full and productive employment, and decent work for all communities.

In addition, sustainable development thinking should be dovetailing totally to strengthen the value and viability of craft practice economically. Nowadays, technological development has changed individual and community expression and approaches. The feel and sense of touch in arts, crafts, tangible, and intangible heritage have affected. (Ghouse Nasuruddin, 2017).
Undoubtedly, traditional metalware has a long, unbroken history and the potential for a vigorous new flowering in the future. Unfortunately, many craft design is not only of great value but also very unusual, even unique in certain respects. They are the evolutionary link between the art of present-day Malaysia and centuries of tradition.

**Malay Traditional Craft**

The East Coast Region of Malaysia involves three states: Kelantan, Terengganu, Pahang, and some parts of Johor. It is formed to focus on the region's socio-economic and industrial development. For more than 200 years, traditional Malay crafts have existed in the Malay community. According to an article in Kosmo online (July 2021), the states of Kelantan were the first trading activities and fabricated metalware, especially brass and silverware, through the straits of Malacca.

The preservation of traditional crafts has covered the direction for the sustainability of the Malay cultural heritage in the region through the continuity of craft industries with local and fresh inspiration. Furthermore, to sustain the existence of traditional craftsmanship, the government created Kraftangan Malaysia. Kraftangan Malaysia was established in 1979 (PKKM, 2010) to provide adequate assistance to craft entrepreneurs throughout Malaysia. Furthermore, it was also to develop new ideas for their advancement and apply new techniques to supplement traditional methods. It has also continuously conducted several development programs to drive local craft entrepreneurs towards better achievement and competitiveness.

**Silverware**

In the past, the artisans from Kelantan produced silverware inspired by local elements that reflect artistic values. Furthermore, the viability of artisans became necessary when the King supported and empowered the local artisans as royal artisans. The artisan fabricates crafts and arts in the palace and produces for royal needs. (N. A. Shariff, 2010)

According to recent studies by Oxford Languages (2021), silverware is a product, merchandise, and craft that is produced from a specific combination of metals. There are many types of silverware, and it is divided into two categories which are functional and non-functional. Generally, most silverwares are functional items such as for dining, cooking, storage, ceremonial, cultural customs, precious royal objects, and many more. For non-functional items, primarily, it is used for decorative items and symbolic objects. (Mohd. Kassim, 2008). Many silverware artisans are old, and some of them have passed away. This is at the alarming stage whereby the present Malay artisans need to sustain and build their interest in silverware production. Nowadays, the cultural heritage seems critical because the young generation is less interested and unable to develop high practical skills. In this situation, the dying heritage should be preserved and sustained. (N. A. Shariff, 2010).

**Methodology**

This research investigates the sustainability of Malay traditional silverware, specifically in Kg. Morak, Palekbang, 16040 Kota Bharu, Kelantan, located in north-eastern Malaysia with a total land area of 14,922 square kilometers. This area is known as one of the most culturally rich silverware industries. Research information is collected through field research: direct observation, participant observation, ethnography, qualitative interviews, and case studies. In addition, this study is supported by previous studies in scholarly journals, books, documents, and reports from relevant sources, local government agencies, newspapers, and other reliable website sources.

This study focuses only on empathize mode from the design thinking method to understand the situation of the practitioner of silverware industries. An unstructured interview was conducted with two local artisans with open-ended questions to collect the data regarding previous and current development of silverware industry in Kg. Morak, Kelantan.
Subsequently, the data were analyzed using thematic analysis to identify and report the repeating coding themes gained from the interview session. As described, below is the chart showing the whole process of research involved.

![Fig. 1: The qualitative research method process](image)

**Findings**

The findings of this study through observation site visit at the Industrial Cooperatives Silverware initiated by the Ministry of Tourism, Arts, and Culture in the early 2000s were abandoned ten years ago. After economic issues, politics, and the loss of artisans, the industry closed permanently. Most existing artisans created separate individual workshops or mini spaces at home to continue working.

Two local artisans currently remain active in Kg. Morak, Kelantan are involved in the interview session which are Maliki Bin Yusof, also known as Liki, 53; and Muhammad Bin Sulaiman, who is also known as Pak Demad, 68. Below is the existing artisan now practicing silversmithing in Kg. Morak, Kelantan.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Nickname</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Maliki Bin Yusof</td>
<td>Liki</td>
<td>53</td>
</tr>
<tr>
<td>2.</td>
<td>Mohd Ariffin Bin Wook</td>
<td>Pok Wi</td>
<td>72</td>
</tr>
<tr>
<td>3.</td>
<td>Muhammad Bin Sulaiman</td>
<td>Pok Demad</td>
<td>68</td>
</tr>
<tr>
<td>4.</td>
<td>Suhaimi Bin Yusof</td>
<td>Unknown</td>
<td>65</td>
</tr>
</tbody>
</table>

**Table 1: Name list of existing silver artisans in Kg. Morak, Kelantan**

The artisans were still receiving one-off projects from local clients, which was very limited. Due to the Covid-19 pandemic, most of their job were lost, and they only received three to four projects or orders per year. Besides that, no younger generation is interested in continuing the legacy of silverware craft practice in Kg. Morak, Kelantan. Most of them cannot sustain themselves being an artisan and lose their interest in this field. This industry needs time and lots of practice to be experienced enough to produce it. The design and artisans of metalware need a sense of touch with the feeling of looking through aesthetic elements.

However, the data collected from the interview session were organized through thematic analysis to find the main theme in the previous and current development. It shows that economic development, initiative execution, and design development are the main theme concerns due to this silverware industry in Kg. Morak, Kelantan.
<table>
<thead>
<tr>
<th>Description</th>
<th>Sub-theme</th>
<th>Main theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low budget and profit</td>
<td>Financial management</td>
<td></td>
</tr>
<tr>
<td>Debt issues</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Equality and equity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Precious and fine product</td>
<td>Economic development</td>
<td></td>
</tr>
<tr>
<td>Intricate craft work</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Experienced artisan</td>
<td>Production efficiency</td>
<td></td>
</tr>
<tr>
<td>Wasted facilities</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dying profession</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Less demand</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government and individual dependent</td>
<td>Linkages and collaboration</td>
<td>Initiative execution</td>
</tr>
<tr>
<td>Insufficiency technology</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unknown talent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inheritance young adults and lose interest.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Well known industry</td>
<td>Utilize marketing strategies and demand</td>
<td></td>
</tr>
<tr>
<td>Produce for important events</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dying profession</td>
<td>Reviving the dying</td>
<td></td>
</tr>
</tbody>
</table>

Fig. 2: The thematic analysis of data collection from Kg. Morak, Kelantan.
### Table 2: Analysis of coding subtheme to the main theme

<table>
<thead>
<tr>
<th>Government and individual dependent profession</th>
<th>Motivational support</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less proactive</td>
<td>Preservation awareness and</td>
</tr>
<tr>
<td>Impatient among the young generation</td>
<td></td>
</tr>
<tr>
<td>Independent talent and skills</td>
<td></td>
</tr>
<tr>
<td>Flora and fauna motif and form</td>
<td>Nature-inspired</td>
</tr>
<tr>
<td>Ergonomic and practicality</td>
<td>Design development</td>
</tr>
<tr>
<td>The design aesthetic and precious</td>
<td>Niche design</td>
</tr>
<tr>
<td>Religious and cultural beliefs</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Practice-base</th>
<th>Precious metal</th>
<th>Precious craft industry</th>
</tr>
</thead>
</table>

**Conclusion & Recommendations**

In conclusion, the silverware craft industry is facing a bleak future with no implementation of the proper measure. It should be concerned that the sector will one-day face extinction. In this context, innovation and sustainability play a vital role in the design and product development. Tradition should be integral to the innovation exercise in the product's design aspect, function, and manufacturing process. To ensure the metal craft industry is highly competitive with other craft forms, thus successfully making its way to appeal to a larger and more sophisticated consumer market. The thematic analysis shows that the three elements of economic development, initiative execution, and design development are the main priority to be taken seriously to sustain the industry for future growth.

As for recommendations, to reflect the Sustainable Design Goals and Shared Prosperity Vision 2030, authorities and concerned parties should start to take the initiative in developing the silverware industries in Malaysia. The most important parties to take off the efforts are the government bodies, the local community, and the higher education level to initiate collaboration programs on sustaining the Malay traditional silverware industries to the next level. As concerned, a focus group discussion is needed to see and fulfill the needs of the industry, consumers, and future generation.

**References**


Effects of Digital Customer Experience on Malaysian Millennials E-Loyalty: Examining the Premium Fashion Brands Online Stores

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**ABSTRACT**

**Purpose:** Digital customer experience (DCX) and consumer loyalty have been examined. Based on stimulus-organism-response (S-O-R) paradigm, the indirect effect between experiential state and attitudinal state towards e-loyalty has been poorly understood, especially in fashion retail. This study examines DCX's impact on Malaysian millennials' e-loyalty to comprehend the fashion retail industry and academics.

**Design/Methodology/Approach:** This quantitative study tested the hypotheses using the S-O-R paradigm. E-questionnaires examine relationships, using 361 Klang Valley millennials on their past shopping experiences with Malaysia's top premium fashion brands (Adidas, Nike, ZARA). The hypotheses were investigated using SmartPLS 4.8.4, while SPSS 28 was for descriptive analysis.

**Findings:** PLS analysis showed that CES and AES positively enhance e-trust. However, CES affects e-satisfaction, not AES. E-satisfaction also mediates the connection between CES and e-loyalty, but not AES. Also, e-trust mediates CES and AES's effect on e-loyalty.

**Implications/Originality/Value:** This study adds to the existing literature by giving a better understanding of Malaysian e-consumer behaviour by employing the S-O-R theory. Since CES, AES, e-trust, and e-satisfaction were hypothesized to influence e-loyalty, a proposed framework was illustrated and evaluated. This study examined the mediating effects of e-trust and e-satisfaction, two attitudinal states of e-loyalty.

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**Introduction**
Consumers have adopted new habits two years after the COVID-19 pandemic. It has devastated many economies and changed consumer behaviours. This situation has reflected in
consumer behaviour and lifestyle choices. With the pandemic and climate change, people are switching to digital channels (NU. CEPAL, 2021). In 2021, Statista estimated that 70% of Malaysians chose mobile phones over desktop computers and 24% to physical stores, while Pulse Survey indicated 60% favoured online shopping over physical stores. During the pandemic, many consumer behaviours increased, according to the PwC March 2021 Global Consumer Insights Pulse Survey. Global consumers are divided by four fault lines. Businesses must discover how this expanding demographic buys, travels, works, and interacts with brands.

With this rise in online purchase and digital engagement (Choubey, 2021), businesses must reinvent the online experience to eliminate friction and make customers value returning to stores (via DCX). DCX is the total impression of online consumers' interactions with the store via digital media (mobile apps and websites) as premium fashion brands need a robust online presence (Orlova, 2020). Adjusting to the endemic that began on April 1, 2022, Malaysians consumers acquire goods and services via several channels and frequencies (Serrano, 2020). A new generation of consumer behaviours has been established (Bucic et al., 2012) with new relationship ethics like Contactless 2.0, that develops outside face-to-face contact between consumers and salespeople (MJV, 2021).

Online shopping is popular (Shao et al., 2022) as the fashion revenues were solid in 2020 (Davis & Toney, 2020) and predicted to continue in 2023 despite customers spending more time at home. Their inevitable shift to online shopping renders for better shopping experiences (Rogers, 2021). Customer satisfaction and loyalty are connected to a positive CX, yet dissatisfied online shoppers still purchase elsewhere (Steinberg, 2021). Fashion demand rises on Malaysia Public Holidays, mostly from millennials (Leong, 2021). To develop customer loyalty throughout the endemic, businesses must adapt to shifting online shopping habits as customers want distance without sacrificing experience. As online-only and multi-channel shops grow, consumer behaviour complicates the fashion retail industry (Rose et al., 2012).

Competitive fashion retailers provide clothes, shoes, bags, and accessories (Terrell, 2019). Fashion brand loyalty matters because only three in five consumers are loyal to a premium fashion brand (Hassanzadeh & Namdar, 2018). New challenges and uncertainties have made it difficult for companies to keep customer loyalty in the new normal (Gonda et al., 2020). Self-isolation and lockdowns have impacted brand loyalty (Morris, 2020), and so the health issues. Most consumers have more time and accessible outlets, so they are less loyal to one brand. Stetzer (2021) reported that 45% of customers have switched brands since the pandemic began, and 62% expect their strong brand to shift permanently. Established brands need quick customer retention programmes to increase CX and brand-consumer relationships.

Fashion retailers should focus on the customer journey, environments, and interactions to adapt to CX changes (Veriday, 2017). CX creates loyal customers and brand evangelists (Biggs & Eder, 2020). Business survival depends on CX improvement for its large effect. Listening to customers and offering unforgettable experiences may help businesses flourish in this unique moment (Steinberg, 2021). Successful CX builds emotional connections to brands and increases customer satisfaction and loyalty (Anshu et al., 2022). As e-retailers and other businesses struggle with customer trust, there is a need to examine the latter in business. Shoppers obtain information about products and sellers but not vendors' authenticity, hence their trust is necessary for online purchases. Thus, the research questions and objectives are as follows:

**Research Questions**
Do CES and AES influence e-trust towards premium fashion brands’ online stores among Malaysian millennials?
Do CES and AES influence e-satisfaction towards premium fashion brands’ online stores among Malaysian millennials?
Do e-trust and e-satisfaction influence e-loyalty towards premium fashion brands’ online stores among Malaysian millennials?
Do e-trust and e-satisfaction mediate the relationship between CES, AES and e-loyalty towards premium fashion brands’ online stores among Malaysian millennials?

**Research Objectives**

To investigate the influence of CES and AES on e-trust towards premium fashion brands’ online stores among Malaysian millennials.

To investigate the effect of CES and AES on e-satisfaction towards premium fashion brands’ online stores among Malaysian millennials.

To investigate the effect of e-trust and e-satisfaction on e-loyalty towards premium fashion brands’ online stores among Malaysian millennials.

To investigate the mediating effect of CES, AES and e-loyalty on the relationship between e-trust and e-satisfaction towards premium fashion brands’ online stores among Malaysian millennials.

This study investigates the influence of DCX on Malaysian millennials’ e-loyalty, who are now required to live in the endemic, and contributes to academics, especially in online consumer behaviour. Since the pandemic started, Malaysian millennials have been the most frequent fashion shoppers. Thus, consumer behaviour researchers and fashion retailers must understand the characteristics that drive online purchase intention and contribute to customer loyalty. The stimulus-organism-response model by Mehrabian and Russel (1974) allows the researcher to comprehend the relationships between variables (Rose et al., 2012) in DCX model (Hansen & Jonsson, 2013).

**Literature Review**

**Underpinning Theory: S-O-R Model (Stimulus, Organism, Response)**

Nagoya et al. (2021) created the S-O-R paradigm to illustrate how the environment influences human behaviour. This study's stimulus is a consumer's cognitive and affective state, including perception, experience, and evaluation (Zhang et al., 2018). Organisms are e-trust and e-satisfaction, implemented through intermediaries and processes that mediate stimulus-response or individual response. This organism process is a response from consumers, from conscious to subconscious and internal to external (Buxbaum, 2016). Consumer behaviour explains it as e-loyalty in this study.

**Digital Customer Experience (DCX)**

Companies spend more on memorable CX that attracts repurchasers (Bleier et al., 2018) which is a focus in marketing studies (Becker & Jaakkola, 2020). Positive CX is crucial to attaining company goals, including customer loyalty, emotional connection, and customer satisfaction (Anshu et al., 2022). Both studies were merged to analyse e-loyalty. Two functional variables and three psychological dimensions: e-trust, e-satisfaction, and e-loyalty were included. DCX model comprises cognitive and affective states (Carbone & Haeckel, 1994) including the model antecedents, implications, and findings. Online store sensory information builds impressions via cognitive and affective processes. Expectations and experiences begin and end each day. Next, this study's DCX theoretical model describes direct and mediated relationships between these following variables and different behavioural outcome measures.

**Premium Fashion Brands’ Online Stores**

Customer loyalty can help fashion companies stand out, develop CX ideas, and deliver a plethora of marketing data. Charm et al. (2020) discovered that customers are spending less on luxury items like apparel and vacations due to their lower optimistic about the global economy recovering from COVID-19. This study focused on the online stores of premium
fashion brands (Adidas, Uniqlo, ZARA) as people have prioritised necessities above luxury products throughout the endemic. Many Malaysians still buy clothes in stores to create e-trust by touching and feeling them. Leong (2021) discovered that over half of Malaysian fashion and apparel customers preferred physical outlets during COVID-19. This suggests that multi-channel retail may help Malaysia overcome the disparity between online and in-store buying.

**Cognitive Experiential State (CES) as a Stimulus**

Stimuli (S) was the first process in the S-O-R framework which refers to an impact that provokes the organism, the internal state of consumers (Song et al., 2021). Rose et al. (2012) demonstrated that antecedent variables in their previous study are highly influenced by CES and AES of DCX, supported by previous literature in the online consumer behaviour and DCX areas. Unique and complex stimuli have more information; thus, consumers have higher emotional responses than conventional and basic stimuli (Mehrabian & Russell, 1974). The S-O-R model defines (S) as the online store's experiential flow to consumers' external environment; hence, this study was more S-O-R since the shopping environment featured stimuli (S) that affect organisms (O).

**Affective Experiential State (AES) as a Stimulus**

Gentile et al. (2007) defined AES as generating moods, feelings, and emotions while CES is thinking. Rose et al. (2012) theory explains the cognition-affective relationship as they proposed that CES and AES of DCX had a connection. In marketing, emotions affect cognition, as previous study suggested a paradigm encompassing emotional and cognitive responses. Sherman et al. (1997) discovered that emotional variables influence purchasing more than cognitive components. State-dependent learning occurs when an individual's memory is encoded and recovered within the same emotional state (Bower, 1981). Affective processing affects judgements and decisions which explain DCX. The S-O-R paradigm allows businesses to adjust sensory inputs like CES and AES to increase customers' pleasure and arousal, that will benefit them. According to the criteria, this study supported the S-O-R paradigm.

**E-Trust as an Organism**

The S-O-R paradigm's organism (O) mediates stimuli-responses. After digesting stimuli, the customer's mind is the organism (O) or in the attitudinal state that they think, feel and believe about a premium fashion brand. Retailers' perceptions rely on customers' internal and external evaluations. Fashion retailers are evaluated on product, service, brand selection, price, packaging, and perceived quality (Mittal, 1990). Thus, trust is essential for creating a strong relationship between consumer-brand since the retailer's value promises encourage customer satisfaction and loyalty (Kim et al., 2009). During the endemic, customers trust and interact with fashion retailers that are visibly extensions of online stores. Trust is essential in a customer-brand relationship since retailer's value promises give customers confidence (Hajli et al., 2017) to repurchase after examining their products.

**E-Satisfaction as an Organism**

Two customer satisfaction assessments were proposed by Bitner and Hubbert (1994). First, customer satisfaction with a product purchase depends on transaction details. Second, they will answer questions concerning their overall satisfaction according to their understanding of the company or brand. Oliver (1997) defined customer satisfaction as the joy that occurs when a product or service meets or surpasses the consumers' expectations. Consumer satisfaction reduces the likelihood of them purchasing items from competitors. Generally, it is recognised as a strong predictor of customer repurchases and loyalty (Zhang, 2014). More importantly, it is the most accurate predictor of customer loyalty.

**E-Loyalty as a Response**

S-O-R ends with response, such that R depends on the O. In retail context, time spent in the store, sales, and impulsive buying may be good or bad. This approach behaviour is a
favourable reaction to a good event or opportunity, whereas avoidance behaviour is lessened by time spent in the environment, which may be caused by a terrible event. In becoming a loyal customer, R is one of the leading behavioural outputs of the internal information process, a component of the emotional state (Ling et al., 2010). Another study also found that a customer's mood affects a brand's behaviour. E-loyalty is one method this study measures online buying attitudes as marketing and culture affect by it. Customer reactions in the S-O-R paradigm, including closeness or avoidance, determine consumer decisions. This study's customer response factor is e-loyalty as it is crucial today, whereas the proposed DCX model is:

**Research Model**

<table>
<thead>
<tr>
<th>Stimulus</th>
<th>Responses</th>
<th>Organism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cognitive Experiential State (CES)</td>
<td>E-Trust</td>
<td>H9</td>
</tr>
<tr>
<td>Affective Experiential State (AES)</td>
<td>E-Satisfaction</td>
<td>H10</td>
</tr>
</tbody>
</table>

**Proposed hypotheses**

- CES has a significant positive effect on E-trust
- AES has a significant positive effect on E-satisfaction
- E-trust mediates the relationship between CES and E-loyalty
- E-satisfaction mediates the relationship between AES and E-loyalty

**Research Methodology**

This study employed descriptive analysis, using a quantitative approach and utilising 361 questionnaires returned by millennials of Klang Valley. They were born between 1982 and 1997 and were most experienced users of online shopping (Rajeck, 2020). These respondents had shopped popular premium fashion brands (Adidas, Charles & Keith, Cotton On, H&M, Uniqlo). Using a non-probability sampling (convenience sampling), this study had distributed Google Form e-questionnaires to these millennials (Munsch, 2021).
Additionally, Structural Equation Modelling (SEM) was used for data analysis. It used indicators, latent variables, and measurement errors. SmartPLS 4.8.4 analysed PLS data better than others. SEM facilitates theory-data research as social scientists employ latent variable path analysis. Some assumptions make PLS analytically sound. The same approach may use categorical, ordinal, interval, and ratio indicators with a small sample size. Since this study contained five latent variables produced by reflexive indicators and quantified using the reflexive second-order factor technique, PLS was best applied. The reflexive paradigm states that the construct or latent variable impacts the indicator, and the causal relationship comes from the construct to the indicator (Schamberger et al., 2020). Hence, latent variable associations must be validated here.

**Result and Conclusion**

**Evaluation of the Measurement Model (Outer Model)**

Entering all questionnaire data and testing reliability and validity evaluated convergent and discriminant validity. Validity measurement involves assessing a study's instrument's value. Each study variable's validity test results are as follows:

<table>
<thead>
<tr>
<th>Variable</th>
<th>Items</th>
<th>Loading Factor</th>
<th>Criteria</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AES</td>
<td>A1</td>
<td>0.687</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>AES</td>
<td>A2</td>
<td>0.677</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>AES</td>
<td>A3</td>
<td>0.743</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>AES</td>
<td>A4</td>
<td>0.823</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>AES</td>
<td>A5</td>
<td>0.816</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>CES</td>
<td>C1</td>
<td>0.736</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>CES</td>
<td>C2</td>
<td>0.703</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>CES</td>
<td>C3</td>
<td>0.800</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>CES</td>
<td>C4</td>
<td>0.734</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Loyalty</td>
<td>L1</td>
<td>0.813</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Loyalty</td>
<td>L2</td>
<td>0.678</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Loyalty</td>
<td>L3</td>
<td>0.711</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Loyalty</td>
<td>L4</td>
<td>0.769</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Loyalty</td>
<td>L5</td>
<td>0.799</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Satisfaction</td>
<td>S1</td>
<td>0.842</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Satisfaction</td>
<td>S2</td>
<td>0.773</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Satisfaction</td>
<td>S3</td>
<td>0.750</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Satisfaction</td>
<td>S4</td>
<td>0.771</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Satisfaction</td>
<td>S5</td>
<td>0.825</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Trust</td>
<td>T1</td>
<td>0.720</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Trust</td>
<td>T2</td>
<td>0.688</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Trust</td>
<td>T3</td>
<td>0.742</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Trust</td>
<td>T4</td>
<td>0.710</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
<tr>
<td>E-Trust</td>
<td>T5</td>
<td>0.841</td>
<td>&gt; 0.70</td>
<td>Valid</td>
</tr>
</tbody>
</table>

Source: Primary Data Processed, SmartPLS

Loadings were reasonable, with few below 0.708 (Hair et al., 2019). Based on the validity test, all items in CES and AES variables have loading factor values larger than 0.70. The study's questionnaire contains CES and AES statement items. Based on the results of the reliability and validity tests, each item on the e-trust and e-satisfaction variables have a loading factor value larger than 0.70. This indicated that the statement items on the questionnaire employed are valid.
The reliability test confirmed the instrument's consistency and measurement scales. This study used a 6-point Likert scale from 1 (Strongly disagree) to 6 (Strongly agree) to evaluate premium fashion brand online stores. The followings present assessing a reflective construct in PLS-SEM, calculating the composite reliability (CR) and Cronbach's alpha to measure the reliability:

<table>
<thead>
<tr>
<th>Variables</th>
<th>AVE</th>
<th>Cronbach’s Alpha</th>
<th>CR</th>
</tr>
</thead>
<tbody>
<tr>
<td>CES</td>
<td>0.554</td>
<td>0.731</td>
<td>0.832</td>
</tr>
<tr>
<td>AES</td>
<td>0.565</td>
<td>0.805</td>
<td>0.866</td>
</tr>
<tr>
<td>E-Loyalty</td>
<td>0.571</td>
<td>0.811</td>
<td>0.869</td>
</tr>
<tr>
<td>E-Trust</td>
<td>0.551</td>
<td>0.853</td>
<td>0.859</td>
</tr>
<tr>
<td>E-Satisfaction</td>
<td>0.629</td>
<td>0.796</td>
<td>0.894</td>
</tr>
</tbody>
</table>

Source: Primary Data Processed, SmartPLS

Based on the validity test, all statement items on the e-loyalty variable have loading factors of more than 0.70, making them valid. CES, AES, e-trust, e-satisfaction, and e-loyalty survey questions passed the validity test. The last test evaluates each study construct's AVE, which is the valid structure that needs AVE > 0.50. Reliability verified accuracy, consistency, and construct measurement. Every concept discriminates. Composite reliability and Cronbach's alpha > 0.70 make all endogenous constructs very reliable. Therefore, CES, AES, e-trust, e-satisfaction, and e-loyalty have strong validity and dependability.

**Structural Model Evaluation (Inner Model)**
The measurement satisfied the model, thus, the structural model will be investigated. Using the hypothesis, the structural or inner model investigates the relationship between latent variables. Structural modelling is only achievable after a comprehensive measurement model analysis, notably measurement instrument validity and reliability. Bootstrapping process model results in the structural model shown below:

![Figure 2: Output Bootstrapping Model from SmartPLS](image)

This study tested hypotheses with SmartPLS version 4.8.4 and employed a rule of thumb of t-statistic > 1.96 with a significance threshold of p-value 0.05 (5%). The values of testing the hypotheses of this study are shown below:
<table>
<thead>
<tr>
<th>Hypo</th>
<th>Relationships</th>
<th>Original</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>T-Statistic</th>
<th>P-Value</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>H1</td>
<td>CES -&gt; E-Trust</td>
<td>0.499</td>
<td>0.5</td>
<td>0.07</td>
<td>7.093</td>
<td>0</td>
<td>Supported</td>
</tr>
<tr>
<td>H2</td>
<td>CES -&gt; E-Satisfaction</td>
<td>0.64</td>
<td>0.637</td>
<td>0.07</td>
<td>9.148</td>
<td>0</td>
<td>Supported</td>
</tr>
<tr>
<td>H3</td>
<td>AES -&gt; E-Trust</td>
<td>0.317</td>
<td>0.319</td>
<td>0.08</td>
<td>3.987</td>
<td>0</td>
<td>Supported</td>
</tr>
<tr>
<td>H4</td>
<td>AES -&gt; E-Satisfaction</td>
<td>0.119</td>
<td>0.125</td>
<td>0.125</td>
<td>1.58</td>
<td>0.114</td>
<td>Unsupported</td>
</tr>
<tr>
<td>H5</td>
<td>CES -&gt; E-Trust</td>
<td>0.188</td>
<td>0.192</td>
<td>0.049</td>
<td>3.88</td>
<td>0</td>
<td>Supported</td>
</tr>
<tr>
<td>H6</td>
<td>CES -&gt; E-Satisfaction</td>
<td>0.318</td>
<td>0.313</td>
<td>0.056</td>
<td>5.707</td>
<td>0</td>
<td>Supported</td>
</tr>
<tr>
<td>H7</td>
<td>AES -&gt; E-Trust</td>
<td>0.12</td>
<td>0.123</td>
<td>0.041</td>
<td>2.945</td>
<td>0.003</td>
<td>Supported</td>
</tr>
<tr>
<td>H8</td>
<td>AES -&gt; E-Satisfaction</td>
<td>0.059</td>
<td>0.062</td>
<td>0.038</td>
<td>1.545</td>
<td>0.122</td>
<td>Unsupported</td>
</tr>
<tr>
<td>H9</td>
<td>E-Trust -&gt; E-Loyalty</td>
<td>0.377</td>
<td>0.384</td>
<td>0.076</td>
<td>4.954</td>
<td>0</td>
<td>Supported</td>
</tr>
<tr>
<td>H10</td>
<td>E-Satisfaction -&gt; E-Loyalty</td>
<td>0.497</td>
<td>0.491</td>
<td>0.067</td>
<td>7.442</td>
<td>0</td>
<td>Supported</td>
</tr>
</tbody>
</table>

Source: Primary Data Processed, SmartPLS

**H1: CES has a significantly positive effect on E-Trust**

CES strongly correlated with e-trust, validating the first hypothesis. Previous studies showed that CES was an excellent predictor and significant in e-trust (Alnawas & Brown, 2016). CES and e-trust in premium fashion brand online stores were positively correlated among Malaysian millennials. This suggests that customers trust premium fashion brands more when they feel connected with online stores. Malaysian millennials learn about the premium fashion brands at the cognitive stage, which matches the online stores' results. After learning about premium fashion brands, people trust them and make judgments. When customers trust premium fashion brands' online stores, online shoppers' feelings become behaviours.

**H2: CES has a significantly positive effect on E-Satisfaction**

As expected, CES directed e-satisfaction well and was a significant driver (Pandey & Chawla, 2018; Keiningham et al., 2017). CES increased Malaysian millennials’ e-satisfaction in premium fashion brands' online stores. In the cognitive stage, millennials are tend to "window shop" before buying (Samsudin & Ahmad, 2014). Customer satisfaction involves the cognitive evaluation of transaction-specific outcomes using expectation disconfirmation paradigms (Carroll & Ahuvia, 2006). The critical finding of CES and e-satisfaction of Malaysian millennials via their digital experience suggests that the premium fashion brands have to supply updated information as the lifestyle millennials contributes to the online behaviour pattern where 67 millennial users are believed to be more exposed to internet ads and likely to research their interest product on the search engine (Vijayasarathy, 2003).

**H3: AES has a significantly positive effect on E-Trust**

AES increased e-trust as expected as it is an essential driver of e-trust. Tan and Sutherland (2004) stated that shopping for a premium fashion brand enhances customer trust since vulnerability and fear of the unknown are impacted by the individual's emotional system (Rose et al., 2012). AES makes customers feel emotionally trust the premium fashion brands' online stores. Those upbeat sentiments lead to acceptance of vulnerability. The beneficial effect of emotional experiences on trust (Molinillo et al., 2017) is supported the hypothesis. This study found that Malaysian millennials who trust a brand are more likely to become trusted consumers. The findings suggest that they believe when emotions dictate shopping decisions, e-trust is high. This suggests that e-retailers, marketers, and mobile app developers to improve customers’ AES towards the brands to increase e-trust and maintain market position in this highly competitive industry.

**H4: AES has no significant effect on E-Satisfaction**
AES and e-satisfaction were unrelated and unexpected, that matched earlier research. Rose et al. (2012) found that the more confident customers were in their shopping journey, the better the premium fashion brands’ online store appeared, and more satisfied customers are. A study has identified strong correlation between AES elements and customer satisfaction. Tandon (2021) claimed that a pleased customer would be happy. COVID-19 changes make customer satisfaction challenging. Since Malaysian customers’ emotional state will not lead to customer satisfaction, the relationship may not be supported. Negative emotions including anger, regret, and outrage disappoint online shoppers. These heavily influence their purchase intention, particularly millennials, who are emotional and difficult to satisfy.

H5: E-Trust has a significantly mediating effect between CES and E-Loyalty
E-trust mediated the relationship between CES and e-loyalty. In this study, CES assists Malaysian millennials in developing e-loyalty to premium fashion brands. CES makes young Malaysians more likely to trust and develop e-loyalty, which is vital to them for several reasons, including family and friend recognition. Research supports the finding as their study found e-trust mediated CES and e-loyalty. Cognitive trust influences luxury fashion customers’ expectations (Emamdin et al., 2021) and found trust involves cognitive, emotional, and behavioural factors (buying decisions). Since most research on millennials is scarce despite their large buying capacity, having a powerful CX that activates the CES among Malaysian millennials is crucial. Thus, premium fashion brands are more likely to be purchased and promoted (words-of-mouth).

H6: E-Satisfaction has a significantly mediating effect between CES and E-Loyalty
E-satisfaction mediated the relationship between CES and e-loyalty towards premium fashion brands’ online stores among Malaysian millennials. The result suggests that Malaysian millennials perceive premium fashion brands cognitively, enabling them to meet their needs and expectations, making them loyal to the brand. Based on the social exchange theory, when premium fashion brands are perceived to have given benefits needed by the customers, they will feel obligated to reciprocate in the increase of local brands loyalty (Chiu-Han & Sejin, 2011).

H7: E-Trust has a significantly mediating effect between AES and E-Loyalty
E-trust mediated the relationship between AES and Malaysian millennials' e-loyalty towards premium fashion brands. The present study extends previous research by demonstrating that e-trust plays a mediating role in influencing the impact of the relationship between AES and e-loyalty. Thus, AES influences e-loyalty through e-trust. Hence, AES and e-trust synergistically affect Malaysian millennials' e-loyalty to premium fashion brands. The current finding implies that customers build e-loyalty towards premium fashion brands because they have the greatest affective effect or capture emotions that make them trust the brands.

H8: E-Satisfaction has no significant mediating effect between AES and E-Loyalty
E-satisfaction did not moderate the AES-e-loyalty relationship, surprisingly. Nysveen et al. (2012) discovered that the emotional dimension affects brand experience ambiguously. Based on the results, Malaysian millennials are unsatisfied with their AES since they do not like premium fashion brands' online stores. E-satisfaction may not be relevant since they have feelings when purchasing that makes them satisfied customers. Malaysian millennials are dissatisfied after experiencing the emotional condition, according to this study. E-retailers, marketers, and mobile app developers must correct this to deliver a wonderful virtual shopping experience. Immersive retail experiences enable customers interact with brands in person (Colossi & Pelt, 2019). The survey indicated that 93% of retailers believe customers would spend more with a brand they enjoy. More businesses, particularly fashion brands, are experimenting with experience-based shopping to strengthen customer relationships.

H9: E-Trust has a significantly positive effect on E-Loyalty
E-trust and e-loyalty were positively and strongly connected; hence these findings support earlier studies (Ranganathan et al., 2013; Zhang, 2014). This study found that premium fashion brand customers who trust their online stores will likely increase e-loyalty because e-trust reduces customer risk (Handi et al., 2018), as premium fashion brands are trusted when customers see excellent product and service quality (Khadm et al., 2018). E-retailers, marketers, and mobile app developers must build long-term e-trust to retain customer loyalty. E-trust promotes customer loyalty as Malaysian millennials trust premium fashion brands' online businesses because they meet their requirements. E-retailers are promoted by marketers and mobile app developers to attract consumers. To compete in retail, they must implement and update their strategies, especially for e-loyalty since e-trust drives premium fashion brand loyalty.

H10: E-satisfaction has a significantly positive effect on E-Loyalty

As predicted, e-loyalty correlated favourably and strongly with e-satisfaction, as revealed in prior research (Bhat et al., 2018; Pandey & Chawla, 2018; Vijay et al., 2019). Some have found that e-satisfaction drove e-loyalty, while others claimed that e-satisfaction affects e-loyalty directly and indirectly. In this study, satisfied customers will purchase premium fashion brands again because it drives e-loyalty in the online fashion industry. Thus, e-loyalty is increased by surpassing customer expectations and evoking positive emotions. In this market, e-satisfaction is the most crucial factor in e-loyalty as it is one of the requirements (Chang et al., 2009; Kassim & Abdullah, 2010).

Conclusion

Based on the research results, there are eight accepted hypotheses and two rejected hypotheses. According to the hypotheses test, the results obtained that CES and AES positively affect e-trust. In addition, the relationship between CES and e-satisfaction is positively significant. However, AES does not positively affect e-satisfaction. Hence, e-satisfaction is not mediating the relationship between AES and e-loyalty meanwhile e-trust mediates the relationship between CES, AES and e-loyalty. Furthermore, this study shows that e-trust and e-satisfaction significantly affect e-loyalty.

It is concluded that customers trust premium fashion brands when they have cognitive and affective connections to one brand. The attraction and information provided by the brand helps them to evaluate high quality and cheaper items at online stores. This creates a sense of pleasure for the products and loyalty to the brand in future. In terms of satisfaction, trust is not directly influenced by CES and AES (Rose et al., 2012), but the online shopping experience mediates satisfaction, which contrasts this study. Potential customers feel that the premium fashion brands’ online store is a platform that offers new trend and brand preferences. It convinces them about the brand’s consumer data protection, while making purchases at the store. Therefore, future studies will be able to generate or add stimulus and organism variables, adjusting response metrics other than consumer behaviours. In the S-O-R paradigm, future researchers may employ gender as an organism and behavioural loyalty as a response.

References


Enhancing the Dining Experience through Emotional Tableware Design

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ARTICLE DETAILS

Objective: At present, the tableware used represents the image of the restaurant as it is able to create a visual attraction or known as ‘visual synchronisation’ with food. Emotional tableware design is able to influence the behaviour of people through the dining experience. This is due to the attractive visual design of the tableware which will have an indirect influence on the aroma and taste of the cuisine being presented as well as the surrounding ambience.

Methodology: The three levels of design theory which include visceral, behavioural and reflective play a significant role in providing an impact or having a great influence on the fine dining experience. Consequently, amplifying the integration of senses, interaction and response towards emotions.

Findings: An emotional tableware design will lead to a more positive experience. This positive experience will elevate positive emotions through its functionality, convenience and satisfaction. A tableware designer is able to evoke such emotions as the emotional design has no specific rules or clear protocol. The positive experience that is emotionally inspired will lead to a better life experience or make life more interesting.

Implications: The use of an emotional tableware design by chefs in fine dining has elevated the dining experience to a whole new level which amplifies the deep impact that this concept has on the world of tableware design.

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**Introduction**

By having meals together, it will help develop healthy eating habits while providing the golden opportunity to spend quality time with loved ones especially family members. In this fast-paced world we live in today, having meals together will strengthen the bonds with loved ones. In addition, this habit of dining together will have a tremendous positive impact on the physical condition as well as the psychological state of mind of people. The more frequently people dine together with their loved ones, the happier and more satisfied they will feel as it serves an opportunity to establish a connection with others through establishing open communication. These positive effects are not possible if an individual dines alone as he will feel disconnected from others. According to a study conducted by the Oxford University, it was found that 76% of respondents stated that dining together with others is clearly the best way to get to know other people.

Fine dining provides ample time to diners to thoroughly savour their meals at leisure. Fine dining usually comprises 5 to 7 courses. It normally begins with an appetiser and ends with a dessert. The number of courses presented in fine dining will provide the diners with the experience of savouring the food while interacting with their loved ones. The fine dining experience presents the opportunity to communicate with others while spending quality time with loved ones in a cozy and comfortable ambience. This will lead to better digestion which will increase the process of hydration. Besides that, weight control and maintenance will not pose a problem as the portion of each course is relatively small.

It is a well-known fact that unhealthy eating habits will lead to numerous health problems. Other leading factors include high stress levels and an unhealthy lifestyle which revolves around a hectic and busy life. All of these factors will lead to adverse effects that will lead to a poor quality of life. Moreover, the short-term effects include developing various diseases which could lead to a premature death in the end.

Nowadays, it is apparent that the act of dining together is no longer practised. Some of the causes include a demanding career and lack of prioritisation of quality time with loved ones. Besides that, some people in this modern era appear to believe that dining together is a tiresome and annoying chore as they prioritise their work over quality time with loved ones. According to Robin Fox, an anthropologist from the University of New Jersey, the practice of dining together with loved ones will help create a polite society that is more cultured and refined.

Clearly, it is crucial to promote the fine dining experience for all to gain the various positive effects by inculcating healthy eating habits of consuming more fruits, vegetables and other nutrient-rich foods while avoiding processed and unhealthy foods. Besides the consumption of healthy foods, people will also form a stronger bond with their loved ones when they frequently dine together. Moreover, other positive effects include developing the ability to socialise and improving communication skills which will have a significant impact on the mental and physical condition of people in the long run.

**Emotional Tableware Design Elevates the Fine Dining Experience to Great Heights**

In the past, books on social and dining etiquette have emphasised the use of white porcelain tableware to showcase the creativity of a certain cuisine. However, in the beginning of the new millennium many high-end restaurants did not take the risk of showcasing their cuisine in an artistic manner. Moreover, the current trend is not to use white porcelain tableware in high-end dining establishments. This is in line with the practice of the majority of chefs in the gastronomic world today.

The food revolution inspired by Jamie Oliver in his book “Jamie Oliver’s Kitchen” has inspired many people and evoked an interest to begin consuming healthier foods. Chefs have also jumped on the bandwagon by being more creative in their food presentation. The use of
the appropriate tableware is seen as an extension of the delicious food being presented. The delicious cuisine is akin to an artist’s canvas that has its own unique message. These days, the fine dining experience has been truly elevated to new heights as it is no longer the act of merely consuming delicious food but a way of delving into the world of the culinary arts.

There are numerous contributing factors that affect the fine dining experience and one of them is the use of tableware design in its cuisine. The use of ceramic in tableware plays an important role in the visual presentation. Before a meal is consumed, it must first tantalise the other senses namely the visual senses and then the aroma, taste and so forth. The texture and colour are important elements in the presentation of the food and will affect how the food will be interpreted by the diners. The other factors such as a cosy ambience, soothing background music and luxurious décor of the restaurant will add more value that will lead to a better dining experience. At present, artistic elements are also reflected in the way the cuisine is presented. From an objective perspective, an individual will use all of his senses such as sight, hearing, taste, smell and touch while dining. All of these senses will be stimulated and will give a response during the dining experience and interacting with others.

The Oxford Dictionary of Current English (1986) stated that emotions are feelings that are evoked internally particularly from a mental or instinctive aspect and are represented as love, anger, fear and happiness. From a psychological perspective, emotions are the medium which reacts physically from sensitivities due to internal and external (social) feelings. External influences will evoke a reaction in the mind or mental state. A passive mind normally accepts or receives any stimuli. When the mind begins to show a reaction to the feelings being experienced, this is referred to as emotions.

Tableware is the medium used to connect the diners with the food being presented. Moreover, the tableware is used to transfer or share food with others. According to a study in the journal Flavour, it is stated that the exploration of the use of different tableware will evoke a variety of responses towards the various cuisine being presented. However, the use of inappropriate or unsuitable tableware will adversely affect the dining experience and behaviour of the respective diners. Clearly, the style and pattern of communication will be further improved and also stimulate the senses with the use of emotional tableware design. Hence, it is crucial that emotional tableware design be produced as it is able to lead to a better dining experience as well as leave lasting indelible memories.

**Emotional Tableware Design Leads to a Refined Fine Dining Experience**

Although the emotional design theory has been established by several different experts there is still one striking similarity which is the experience created as a result of the emotional connection towards a product. Based on Norman’s Three Levels of Design, there are three stages of processing emotions related to the product design which have an influence on the fine dining experience.

**The Visceral Level**

At this level, it represents the aesthetic design which comprises sight, touch and hearing as well as the ability of using the product in question. The use of certain elements and design principle in the creation of the product will leave an indelible impression on the user of the said product. At this particular stage, emotions will be evoked upon seeing the visual representation of the respective product. Moreover, at this phase the aesthetic values of the product must surpass the emotions being evoked. However, failure in evoking a positive emotional reaction of a product will lead to an undesirable consequence where the product will be left unsold and unused.

Generally, an attractive visual representation of a product or aesthetic value will only heighten the positive emotional response. This is a result of the instincts that have
evoked certain emotions which include comfort, excitement and safety.

The instinctual feelings will be reflected in the use of the chosen tableware design by the chefs to present their cuisine. A positive emotional response will be evoked through the use of appropriate design, colour and also texture of the food and also the tableware design.

**Incorporating Food Features into the Shape of the Tableware**

![Figure 1. Lillian Torlen's clay plates](image)

Lillian Torlen is an artist from Norway who uses ceramic in her work and has created ceramic products inspired by the workplace environment. She has created a series of tableware collection known as ADO’s or "Annoyingly Dependent Objects". The design is not smooth and need supporting material to make it stable. Torlen believes that tableware functions as a supportive structure for food. Her tableware design is a combination of plates and bowls. It has a multi-functional purpose as it saves space and fits the theme of fine dining as well as the décor of the restaurant which focuses on the natural environment. This will stimulate the visual senses during the dining experience while also heightening the sense of taste.

**Tableware as Sensorial Stimuli**

![Figure 2. The uneven surface of the Ugly Queen and Ugly Princess spoons are designed to make diners take their time, Designer and knife-maker David Wolkerstorfer](image)

She has also designed cutlery which will promote a higher level of engagement with the food being presented. “It will take more time to eat if the spoon used is too heavy,” she explains. “It will also require more time to eat if the surface is unsuitable as this will make people to eat slowly and savour the dining process,” she elaborates. This is clearly a unique design aimed to
create a whole different experience and emotional excitement. Nowadays, cutlery is mostly made of stainless steel. However, the taste of the food being consumed is dependent not just upon the ingredients of the meal in question but also the cutlery being used. The taste of soup will have a different taste depending on what the cutlery is made of such as stainless steel, silver or gold.

**Improve Dining Experiences with Interactive Design Based on the Behaviour Level**

At this stage, the tableware designers need to take into account the function and purpose of the product being created. It is important to incorporate many factors which include: usability, convenience, accessibility, interactive, as well as experience of the user. An interactive design will attract the user to approach and interact with the product. Hence, engaging the user will lead to a better and positive experience.

Will Fazackerley, a graduate of the Royal College of Art, has designed a series of experimental tableware collection “to evoke happiness and fulfil the need for edible excitement”. He has designed tableware which can be licked. Clearly, his tableware is a fresh take on the traditional idea of conservative tableware available at present. His tableware design incorporates the element of fun to food and has managed to attract the attention of diners to heighten their senses during the dining experience.

![Figure 3: The Bowl Design experiment](image)

![Figure 4 and 5. Lick The piece is inspired by the act of licking the plate at the end of a meal or the spoon from a mixing bowl](image)

Lick has been specially designed for foods in different shapes such as mousse, risotto, ganache and ice-cream. The gently curved design reflects the action of licking at the end of a meal. According to Fazackerley, “Lick is a set of tools which present excitement to the experience of eating. Licking from a plate or a spoon is a fun and exciting pastime although it is not in line with conventional dining etiquette.”

“Lick was designed to encourage an active and sensual behaviour – this tableware is made of organic stone and was inspired by the simple pleasures in life,” explains Fazackerley. He also elaborates that his experimental tableware collection also aims to tear down social barriers as it promotes the act of licking as just one of the simple guilt-free pleasures in life which brings
comfort and happiness to the dining experience.

**Improve Dining Experiences with Narrative Design Based on the Reflective Level**

At this level, we will begin to interpret and comprehend certain aspects which include viewing the world and ponder upon self-reflection. This self-reflection phase has been determined upon execution or implementation as it encompasses two different levels. Through the judgement process, we do not take into account both types of automatic behaviour and emotional effects. The reflective design is defined as the overall or general overview of a product design. The designer will consider various aspects which include: the message being conveyed, the cultural aspect, the meaning of the product and the factor that will make it memorable or leave a distinctive mark. In this respect, chefs play an integral role in choosing the most appropriate tableware to convey a certain message to the diners. The tableware being chosen will create a whole new fine dining experience which will make it even more interesting. The food being presented using attractive and appropriate tableware will have its own impact on the dining experience to make it truly special and memorable.

Molecular gastronomy cuisine has since garnered a lot of attention the past few years. The main factor is the spectacular and tantalising preparation that reflects a sense of innovation and aesthetic values. Each molecular cuisine presents a wonderfully novel experience and is a delight to the senses particularly the visual senses.

![Figure 6. Handcrafted artisan cheese selection served with chef signature condiment. Kayu Puti of St Regis](image)

![Figure 7. Japanese inspired crème brulee with pineapple, strawberry compote and coconut crumble. Kayu Puti of St Regis](image)
Although innovation is created through the tantalising meal being served, the choice of tableware to present the dish cannot simply be ignored as it will further highlight the exquisite meal being presented. The depiction of a romantic meal as shown above has cleverly utilised the texture of the tableware to present a connection with nature or natural environment. Thus, it is evident that the use of the appropriate tableware design will lead to a more emotional response and create a different yet wonderful ambience in the fine dining experience.

Conclusion
An emotional tableware design is an important element in generating ideas in product design. It can help to establish a connection with the product through the servicing system or personal experience. An emotional tableware design will lead to a more positive experience. This positive experience will elevate positive emotions through its functionality, convenience and satisfaction. A tableware designer is able to evoke such emotions as the emotional design has no specific rules or clear protocol. The positive experience that is emotionally inspired will lead to a better life experience or make life more interesting. The use of an emotional tableware design by chefs in fine dining has elevated the dining experience to a whole new level which amplifies the deep impact that this concept has on the world of tableware design.

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