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Research Paper

Non-Muslims' Intention to Consume Halal Food in Indonesia

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ABSTRACT

The effect of religiosity on intention to consume halal food among non-Muslims on a national scale has not been examined in previous studies. This research aims to gauge the acceptance of non-Muslims toward halal-certified food in Indonesia by investigating the effect of attitude, subjective norms, perceived behavioral control, and religiosity on the intention of non-Muslims to consume halal food. Data was collected from 250 respondents in each province using convenience sampling and analyzed using PLS-SEM. The results show that attitude, subjective norms, and religiosity significantly affect intention, while perceived behavioral control does not show significance. Theoretical implications of this research lie in its potential contribution to the academic discourse surrounding the acceptance of halal-certified food among non-Muslim people. Additionally, this study is expected to yield practical benefits by supporting campaigns aimed at promoting halal-certified food among non-Muslims.

Introduction

Halal food refers to all types of food that are permitted according to Islamic teachings for consumption, while non-halal food encompasses any food that is prohibited by Sharia (Ali, 2016; Waharjani, 2015). Foods can be classified as non-halal based on their composition and origin (Ali, 2016; Waharjani, 2015; Wijayanti & Meftahudin, 2018; Yanggo, 2013). Non-halal food can be classified as pure non-halal food or non-halal food because of the slaughtering method. Pure non-halal foods include pork, donkey, alcoholic

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beverages, blood, wild animals, sharp-toed birds, amphibians, animals that Sharia commands to be slain, or forbids to be slaughtered, food from unclean sources, and dangerous food (Ali, 2016). Non-halal food can also include animals slaughtered without using Allah's name, animals slaughtered for offerings, animals slaughtered with a name other than Allah, and animals slaughtered by non-Muslims other than Ahli Kitab (Wijayanti & Meftahudin, 2018). Additionally, non-halal food refers to food obtained through prohibited means, such as theft, usury, gambling, speculation, and fraud (Waharjani, 2015; Wijayanti & Meftahudin, 2018). In summary, halal food encompasses all food items that are allowed by Islamic teachings, while anything outside of these categories should be considered non-halal.

In 2019, the global consumption of halal food reached USD 2.2 trillion (KNEKS, 2020). Indonesia stood out as the largest consumer, spending around USD 224 billion. This aligns with Indonesia's position as the most populous Muslim country worldwide (Hartanto, 2020). However, despite the significant demand for halal food within Indonesia, the country does not currently hold the top spot as a producer of halal food. It ranks 10th among the largest halal food producers. Therefore, the Indonesian government aims to not only be the leading consumer but also the primary producer of halal food (Hartanto, 2020). To accomplish this goal, the government has implemented strategic measures such as establishing designated halal areas, integrating commercial data for halal products, and strengthening the halal certification program.

The acceptance of halal food by non-Muslims requires careful consideration, as the command to consume halal food applies not only to Muslims but also to non-Muslims. It can be seen in the Surah Al-Baqarah Verse 168, in which Allah SWT commands all humankind to consume halal food. Non-muslin refers to a person who does not practice Islam as a religion. The acceptance of halal food among non-Muslims demonstrated through their intention to consume halal food, will further expand the demand for halal products in Indonesia. To effectively market halal food to non-Muslims, it is crucial to understand their intention and attitude toward halal food.

Numerous studies have delved into the factors influencing the intention of non-Muslims toward halal food in Indonesia. Many of these studies have utilized the Theory of Planned Behavior (TPB) proposed by Ajzen (1991) and its extended version (Extended TPB) as a theoretical framework (Andryani & Kurniawati, 2015; Ishardini et al., 2021; Madinah et al., 2020). While these previous studies have shed light on non-Muslim intentions regarding halal food, there are still certain research gaps to address. Firstly, all the previous studies have focused solely on specific local populations, such as a particular province or city. Therefore, there is a need for research encompassing a national sample to obtain a more comprehensive understanding. Secondly, the effect of religiosity as a variable on intention has not been thoroughly explored in prior studies. Thus, further investigation is required to determine the role of religiosity in predicting intention toward halal food.

To the best of our knowledge, no previous research has explored the connection between the religiosity of non-Muslims and their intention to consume halal food. However, there is a study by Wilkins et al. (2019a) that examined the relationship between religious identity and the intention of non-Muslims towards halal food. Interestingly, their findings did not align with the theory as they discovered a positive effect of religiosity on the intention of non-Muslims to consume halal food. Consequently, this research aims to

delve into the effect of attitude, subjective norms, perceived behavioral control, and religiosity on the intention of non-Muslims to consume halal food in Indonesia. By incorporating religiosity as an independent variable and utilizing a national-scale sample, this study offers a fresh perspective and practical insights to promote halal-certified food among non-Muslims in Indonesia.

Hypotheses Development

Attitude towards a behavior refers to one's positive or negative feelings towards that behavior, indicating likes or dislikes and interests or disinterests. It is shaped by the beliefs regarding the outcomes of engaging in that behavior. When individuals hold a strong positive attitude towards a behavior, their intention to perform that behavior is generally higher. This means that the intention to engage in an exciting behavior will be greater compared to an uninteresting behavior (Ajzen, 1991). Consequently, in the context of this research, the attitude towards consuming halal food will have a positive effect on the intention of non-Muslims to consume halal food. This positive effect is supported by several prior studies conducted in Malaysia (Damit et al., 2019; Haque et al., 2015; Lim et al., 2022; Soon & Wallace, 2017). Based on the theory and the aforementioned previous studies, the following hypothesis can be formulated:
H1: *Attitude positively affects non-Muslims' intention to consume halal food*.

In addition to attitude, subjective norms also have a positive effect on intention. Subjective norms refer to individuals' perceptions of the level of pressure exerted by a reference group to either perform or refrain from specific behavior. This pressure can originate from family members, friends, or colleagues. Therefore, based on theory, it can be inferred that subjective norms positively affect the intention of non-Muslims to consume halal food in Indonesia. This relationship is supported by studies conducted by Damit et al. (2019), Wulandari & Ratnasari (2020), Haque et al. (2015), and Lim et al. (2020). These studies have empirically demonstrated that subjective norms have a positive and significant effect on non-Muslims' intention to purchase halal food. Hence, a hypothesis can be formulated as follows:
H2: *Subjective norms positively affect non-Muslims' intention to consume halal food*.

Perceived Behavioral Control (PBC) within the Theory of Planned Behavior (TPB) also plays a positive role in influencing intention. PBC refers to individuals' perception of their ability to perform a specific behavior. It encompasses the facilitating conditions and obstacles involved in achieving that behavior (Ajzen, 1991; Salzborn et al., 2012). It is logical to assume that a higher level of capability to engage in a particular behavior corresponds to a stronger intention to carry out that behavior. In fact, previous studies have indicated that PBC has a greater effect on predicting intention to consume dietary food compared to attitude and subjective norms (Ajzen, 2016). Furthermore, research conducted by Damit et al. (2019), Lim et al. (2020), and Haque et al. (2015) has demonstrated that PBC positively affects non-Muslims' intention to purchase halal food. Consequently, a hypothesis concerning the relationship between PBC and intention can be formulated as follows:
H3: *Perceived Behavioral Control positively affects non-Muslims' intention to consume halal food*.

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Religiosity refers to the level of dedication or adherence to specific spiritual beliefs and teachings (Muslichah et al., 2020). Religious individuals tend to actively follow the teachings of their religion, perceive the world through a religious lens, and incorporate these teachings into their daily lives. When it comes to food consumption, religious individuals typically choose food that aligns with their religious teachings. Social identity theory suggests that people generally have a positive perception of their own religion's teachings and a negative perception of the teachings of other religions (Wilkins et al., 2019b). In the context of this research, halal food falls under the teachings of Islam and may not be aligned with the teachings of non-Muslim religions. Therefore, based on theory, religiosity is expected to have a negative effect on the intention of non-Muslims to consume halal food in Indonesia. Hence, a hypothesis can be formulated as follows:
H4: *Religiosity positively affects non-Muslims' intention to consume halal food*

The visualization of the conceptual framework that describes the relationship among variables is shown in Figure 1.

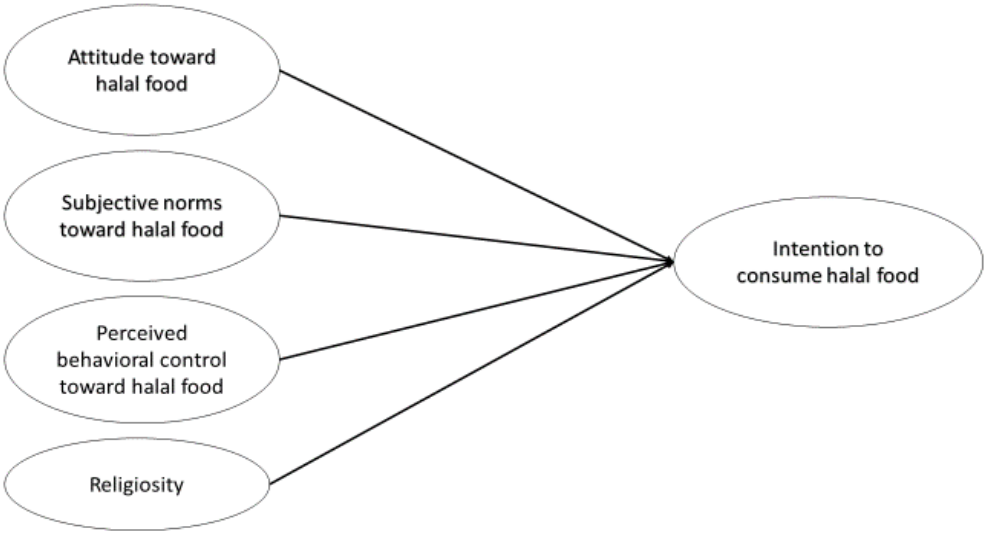

Figure 1. Conceptual Framework

Method

This research follows a quantitative approach, even though all five variables employed are qualitative constructs. As a result, it is necessary to operationalize all the variables using specific measurement methods. Consequently, Partial Least Squares – Structural Equation Modeling (PLS-SEM) has been chosen as the analytical technique for this study. PLS-SEM allows for the examination of both the path relationships and the significance of the measurement relationship (Hair et al., 2017).

Variable Measurement

The items for measuring each variable were taken from previous studies. The list of variables, its abbreviations, and the source of measurement are summarized in Table 1.

Table 1. Variable Measurement

No	Variable	Abbr.	Items number	Source of Measurement Items
1	Intention to consume halal food	Int	6 Items	(Briliana & Mursito, 2017; Damit et al., 2019; Soon & Wallace, 2017; Vanany et al., 2020; Wilkins et al., 2019b)
2	Attitude toward consuming halal food	Att	6 Items	(Haque et al., 2015; Vanany et al., 2020)
3	Subjective norms	SNs	8 Items	(Briliana & Mursito, 2017; Damit et al., 2019; Haque et al., 2015; Vanany et al., 2020)
4	Perceived behavioral control	PBC	4 Items	(Soon & Wallace, 2017; Vanany et al., 2020)
5	Religiosity	Rel	5 Items	(Briliana & Mursito, 2017; Wilkins et al., 2019a, 2019b)

Data Collection

This research used primary, cross-section, and quantitative data. Data was taken through a sample from the population of non-Muslims in Indonesia. Convenience sampling was selected as a sampling method. The criteria included being 17 years old or older and having completed Senior High School. These criteria were important to ensure that the respondents were capable of making decisions regarding a specific behavior. The sample size was determined according to the N:q rule suggested by Murray et al. (2012) and complemented by Siddiqui (2013). According to Murray et al. (2012), the comparison between the minimum sample size and the parameter is N:q. A ratio of 20:1 is considered good, 10:1 is considered moderate, and 5:1 is considered weak (Kline, 2016). Siddiqui (2013) recommended an ideal sample size of 200 to 400 respondents for analysis using PLS-SEM. Since this study examined four parameters, the minimum sample size needed to be at least 80 respondents (40 x 20 = 80). By putting both criteria together, the sample size must be more than 80 respondents and between 200 and 400 respondents. Therefore, this study uses 250 respondents as a sample to meet the sample requirements above.

Estimating Model

In this research, the estimating model was developed using a theoretical framework. The analytical technique used was PLS-SEM, and it involved two estimating models: the measurement model and the structural model. The measurement model represents the relationship between a latent variable and its indicators or manifest. It is also known as an outer model. The structural model represents the effect of exogenous variables on an endogenous variable and is also known as an inner model (Ghozali, 2014; Hair et al., 2017; Sarstedt et al., 2017).

The basic equation for the measurement model is formulated as follows:

$$Z_i = \gamma X_i + \epsilon_i \quad (1)$$

p-ISSN: 2503-4235

Z_i represents a manifest variable, γ is the loading factor, X_i is a latent variable, and ε_i is measurement error. By substituting all five latent variables to the basic equation, then the equation for the measurement model can be formulated as follows:

$$MInt_{ij} = \gamma_{1j} Int_i + \delta_{1ij} \quad (2)$$
$$MAtt_{ij} = \gamma_{2j} Att_i + \delta_{2ij} \quad (3)$$
$$MSNs_{ij} = \gamma_{3j} SNs_i + \delta_{3ij} \quad (4)$$
$$MPBC_{ij} = \gamma_{4j} PBC_i + \delta_{4ij} \quad (5)$$
$$MRel_{ij} = \gamma_{4j} Rel_i + \delta_{7ij} \quad (6)$$

M in front of the variable names refers to manifest. Symbol i represents i^{th} respondent, and symbol j represents jth manifest.

The primary structural model and the basic measurement model have a similar structure. The key difference lies in how the error is understood. In the measurement model, the error reflects the measurement itself, while in the structural model, the error represents the estimation error (Ghozali, 2014; Hair et al., 2017). A basic structural model is formed as follows:

$$Y_i = \beta X_i + \varepsilon_i \quad (7)$$

Y_i represents the value of an i^{th} endogenous variable, β is a regression coefficient, X_i is the value of an exogenous variable of i^{th} respondents, and ε_i is estimation error. By substituting endogenous and exogenous variables to the primary structural equation, the final structural model can be formulated as follows:

$$INT_i = \beta_1 Att_i + \beta_2 SNs_i + \beta_3 PBC_i + \beta_4 Rel_i + \varepsilon_{1i} \quad (8)$$

Data Analysis

This research conducted two analysis steps, namely descriptive statistics, and inferential statistical analysis. During the descriptive statistical analysis, the central tendency and dissemination tendency of the data were examined. The central tendency was represented by the mean value, which indicates the average value of the data. The dissemination tendency was represented by the standard deviation, which indicates the average deviation of the data. This analysis provided information about the levels of intention, attitude, subjective norms, perceived behavioral control (PBC), and religiosity among the respondents.

The inferential statistical analysis in this research utilized the PLS-SEM method. The analysis began with testing the goodness of fit of the measurement model, which included validity and reliability assessments. Validity tests involved checking for convergent validity and discriminant validity. Reliability was evaluated using Cronbach's Alpha and Composite Reliability. Once the goodness of fit test was completed, the significance test of the measurement model followed. This test examined the t-statistics or p-values of the outer loadings to determine their significance.

The goodness of fit test of the structural model was the next measurement model. The goodness of fit of structural model will be evaluated according to the value of R^2, F^2, and Q^2. R^2 indicates the weight of exogenous variables' roles in explaining endogenous variables. F^2 gives information about the effect strength of each variable. Then, Q^2 represents the relevance of the effect of exogenous variables on endogenous variables (Ghozali, 2014). A goodness of fit test was conducted for the structural model, followed by a significance test of the path model and a hypothesis test. The findings will determine

whether the hypotheses are accepted. A discussion section further analyzes the results concerning theory, data, or previous studies.

Results

Characteristics of Respondents

The characteristics of the respondents in this research include gender, marital status, age, education, profession, income, province of origin, and religion (see Table 2). Out of the 250 respondents, females dominate with 62.4%, while males account for 37.6%. In terms of marital status, 68.8% are single, and 31.2% are married. Younger individuals make up the majority of respondents, with the age groups of 17-27, 27-37, 37-47, 47-57, and >57 representing 60%, 24%, 12.4%, 3.2%, and 0.4%, respectively. Regarding education, most respondents have undergraduate degrees. The majority work in the private sector or is students. In terms of income, over 75% earn less than IDR 6 million or approximately USD 420. The respondents mainly come from Java Island, specifically the Special Region of Yogyakarta, Central Java, the Special Capital Region of Jakarta, West Java, and East Java. Lastly, the majority of respondents identify as Christian or Catholic, with Hindu, Buddhist, and Confucian followers forming a smaller portion.

Table 2. Respondents' Characteristics

Demographic		**Frequency (N=250)**	**Percentage**
Gender	Male	94	37.6
	Female	156	62.4
Marital Status	Single	172	68.8
	Married	78	31.2
Age	17-27 years old	150	60
	27-37 years old	60	24
	37-47 years old	31	12.4
	47-57 years old	8	3.2
	>57 years old	1	0.4
Education	Senior High School	100	40
	Diploma	19	7.6
	Bachelor	113	45.2
	Postgraduate	18	7.2
Profession	Housewife	13	5.2
	Professional	15	6
	Student	81	32.4
	Government Employee	89	35.6
	Military	14	5.6
	Public company employee	4	1.6
	Businessman	34	13.6
Income	< IDR. 2.000.000	92	36.8
	IDR 2.000.001 - IDR 4.000.000	71	28.4
	IDR 4.000.001 - IDR 6.000.000	48	19.2
	IDR 6.000.001 - IDR 8.000.000	12	4.8
	IDR 8.000.001 - IDR 10.000.000	10	4
	> IDR 10.000.000	17	6.8

p-ISSN: 2503-4235

Province of Origin	Aceh	3	1.2
	North Sumatera	11	4.4
	West Sumatera	3	1.2
	Riau	2	0.8
	Riau Archipelago	2	0.8
	Jambi	5	2
	Bengkulu	2	0.8
	South Sumatera	6	2.4
	Bangka Belitung	3	1.2
	Lampung	4	1.6
	Banten	5	2
	Capital Special Region of Jakarta	18	7.2
	West Java	19	7.6
	Central Java	28	11.2
	Special Region of Yogyakarta	34	13.6
	East Java	26	10.4
	Bali	5	2
	West Nusa Tenggara	11	4.4
	East Nusa Tenggara	10	4
	West Kalimantan	2	0.8
	Central Kalimantan	3	1.2
	South Kalimantan	3	1.2
	East Kalimantan	4	1.6
	North Kalimantan	1	0.4
	South Sulawesi	5	2
	South-East Sulawesi	3	1.2
	Central Sulawesi	3	1.2
	West Sulawesi	2	0.8
	Gorontalo	2	0.8
	North Sulawesi	16	6.4
	Maluku	2	0.8
	Nort Maluku	2	0.8
	West Papua	2	0.8
	Papua	3	1.2
Religion	Christian	136	54.4
	Catholic	89	35.6
	Hindu	13	5.2
	Buddha	10	4
	Confucianism	2	0.8

Evaluation of Measurement Model

Validity and reliability tests were conducted to evaluate the measurement model. Convergent validity was assessed using the outer loading value, while discriminant validity was assessed using the cross-loading value. Additionally, the reliability test examined Cronbach's Alpha and Composite Reliability. The results of the validity test are presented in Table 3.

Table 3. Discriminant Validity Test Results

	Att	Int	PBC	Rel	SNs
Att	0.833				
Int	0.751	0.831			
PBC	0.407	0.338	0.854		
Rel	0.194	0.248	0.206	0.834	
SNs	0.743	0.735	0.397	0.218	0.810

The convergent validity test (Table 4) indicates that an item is considered valid if its outer loading value exceeds 0.5 (Ghozali, 2014). The results confirm that all items have outer loading values greater than 0.5, indicating their validity. Regarding discriminant validity, it can be determined by examining the correlation matrix among variables (Table 3). In this case, an item is considered valid if the correlation with similar variables is higher than the correlation with other variables (Ghozali, 2014; Sarstedt et al., 2017). The test results reveal that the correlation values between similar variables (on the diagonal) are higher than the correlation values with other variables. Therefore, all items demonstrate valid discriminant validity.

After confirming the validity of all items, the next step was to assess the reliability of the research instruments. The reliability was evaluated using both Cronbach's Alpha and Composite Reliability values (Table 4). Based on the criteria provided by Ghozali (2014), Sarstedt et al. (2017), and Hair et al. (2017), a measurement instrument is considered reliable if Cronbach's Alpha and Composite Reliability values exceed 0.7. The test results indicate that all Cronbach's Alpha values are higher than 0.7, demonstrating the reliability of the instruments. Additionally, the composite reliability values also exceed 0.7, further confirming the instruments' reliability. In conclusion, after conducting the validity and reliability tests, it can be stated that all instruments are valid and reliable.

Table 4. Convergent Validity and Reliability Test Result

Constructs	Items	Standardized Loading	Cronbach's Alpha (CA)	Composite Reliability (CR)
Intention	Int1	0.718	0.908	0.930
	Int2	0.733		
	Int3	0.877		
	Int4	0.885		
	Int5	0.885		
	Int6	0.868		
Attitude	Att1	0.850	0.910	0.931
	Att2	0.903		
	Att3	0.876		
	Att4	0.830		
	Att5	0.851		
	Att6	0.667		
Subjective Norms	SNs1	0.796	0.922	0.937
	SNs2	0.890		
	SNs3	0.886		

p-ISSN: 2503-4235

Constructs	Items	Standardized Loading	Cronbach's Alpha (CA)	Composite Reliability (CR)
	SNs4	0.695		
	SNs5	0.887		
	SNs6	0.887		
	SNs7	0.559		
	SNs8	0.816		
Perceived Behavioral Control	PBC1	0.854	0.877	0.915
	PBC2	0.853		
	PBC3	0.845		
	PBC4	0.864		
Religiosity	Rel1	0.770	0.892	0.920
	Rel2	0.855		
	Rel3	0.854		
	Rel4	0.850		
	Rel5	0.838		

Evaluation of Structural Model

The evaluation was conducted according to the value of R^2, F^2, and Q^2, where each of the indicators has its cut-off value. The value of R^2 less than 0.19, between 0.19 and 0.33, between 0.33 and 0.67, and between 0.67 and 100 are considered as less fit, low, moderate, and high, respectively. The relationship is considered very weak, weak, medium, and strong when the values of F^2 are less than 0.02, between 0.02 and 0.15, between 0.15 and 0.35, and between 0.35 and 1, respectively. Lastly, the relationship is considered relevant when the value of Q^2 is higher than 0 (Ghozali, 2014; Hair et al., 2017). According to Table 5, the weight of the effect of attitude, subjective norms, perceived behavioral control, and religiosity on intention categorizes as a moderate effect. This conclusion is based on the R Square value of 0.640, which lay between 0.33 and 0.67, namely a moderate category. According to F^2 test, it can be concluded that attitude and subjective norms have a moderate effect on intention. Besides, perceived behavioral control and religiosity have a weak effect on the intention.

Table 5. R Square Test Result

Construct	R Square	R Square Adjusted
Int	0.640	0.634

Next, the F^2 test result is presented in Table 6.

Table 6. F Square Test Results

Relationship	F^2 Value	Cut-off Interval	Effect
Att -> Int	0.249	$0.15<F^2<0.35$	Medium
SNs -> Int	0.179	$0.15 < F^2< 0.35$	Medium
PBC -> Int	0.001	$F^2<0.02$	Very weak
Rel -> Int	0.016	$F^2<0.02$	Very weak

Additionally, Table 7 presents the Q^2 test results, which assess the relevance of the relationship between exogenous and endogenous variables. The test reveals that the Q^2 value is greater than 0, indicating that the exogenous variables have a relevant effect on the endogenous variables. Furthermore, after assessing the goodness of fit for the path model, it is determined that the structural model fits well. Consequently, the analysis can proceed to the hypothesis test based on the significance test of the path model.

Table 7. Q Square Test Result

Variable	Q^2	Expected Value	Conclusion
Int	0.433	$Q^2>0$	Relevant

Significance Test

After assessing the goodness of fit for both the measurement and structural models, the next step was to test their significance. Two significance tests were conducted: the significance test of the measurement model and the significance test of the structural model. The results of these tests are described in Figure 2. The P-value indicates the significance of the measurement model for each arrow between a construct and its manifest variables. The figure shows that all measurement relationships are significant at a 1% significance level. Most P-values are very small, such as 0.000 (with three decimal places), indicating high significance. Furthermore, the significance test of the path model reveals that three out of four relationships are significant. The effect of attitude, subjective norms, and religiosity on intention is statistically significant at a 1% significance level, with P-values of 0.000. However, the relationship between perceived behavioral control and intention is not significant, as indicated by a high P-value of 0.704.

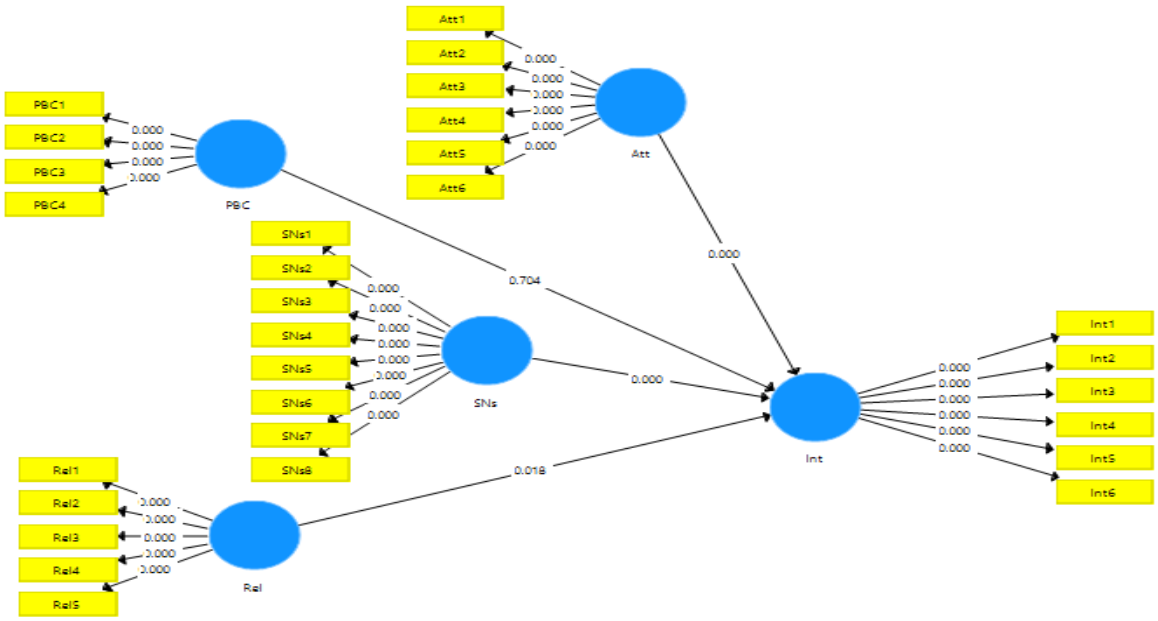

Figure 2. Significance Test Result

Hypothesis Testing

After performing the significance test on the path model, the next step was to test the hypotheses. The decision to support or reject the hypotheses was based on the significance

p-ISSN: 2503-4235

and direction of the relationships in the path model. Hypotheses are accepted if the empirical test results meet two conditions: significance and alignment with the hypothesis direction. If either or both of these conditions are not met, the hypotheses are not accepted. The summarized results of the hypothesis test for this research are presented in Table 8.

Based on the hypothesis test, two hypotheses are accepted, while two hypotheses are rejected. The accepted hypotheses are H1 and H2, which indicate the relationships between attitude and intention, and subjective norms and intention, respectively. The test results confirm the support for H1, as the coefficient has a positive sign and a significant p-value of 0.000 at a 1% significance level. The magnitude of the effect of attitude on intention is 0.454, meaning that a one-unit change in attitude leads to a 0.454-unit change in intention. Similarly, subjective norms also have a positive and significant effect on intention, with a coefficient of 0.389 and a p-value of 0.000. Therefore, H2 is accepted, as the hypothesis test aligns with the direction specified in H2 and is significant at a 1% significance level. Subjective norms exert a relatively strong effect on intention, indicating that a one-unit change in subjective norms results in a 0.389-unit change in intention. The hypothesis test results indicate that H3, which represents the relationship between perceived behavioral control (PBC) and intention, and H4, which represents the effect of religiosity on intention, are rejected. H3 is rejected as the test reveals a different direction than hypothesized, with a negative coefficient of -0.016. Additionally, the effect of PBC on intention is found to be insignificant, with a high p-value of 0.703. H4 is also rejected but for a slightly different reason. The test result shows a different direction from the hypothesized relationship, as religiosity has a positive and significant effect on intention. However, the magnitude of this effect is relatively low, indicated by the regression coefficient of 0.082, which accounts for approximately 8 percent. This finding suggests that a one percent change in religiosity is associated with a 0.08 percent change in intention.

Table 8. Hypothesis Test Result

No	Relationship	Hypothesis		Empirical Test Results		Decision
		Name	Direction	Coefficient	P-Value	
1	Att -> Int	H1	+	+0.454	0.000	accepted
2	SNs -> Int	H2	+	+0.389	0.000	accepted
3	PBC -> Int	H3	+	-0.016	0.703	rejected
4	Rel -> Int	H4	-	+0.082	0.018	rejected

Test result significance on alpha 1 percent, 5 percent, or 10 percent if p-value lower than 0.010, 0.050, or 0.100, respectively.

Discussion

Empirical test results toward the path model show that attitude positively and significantly affects intention. It means that the attitude of non-Muslims in Indonesia toward halal food affects their intention to consume such a kind of food. To put it another way, the higher their attitude toward halal food, the higher their intention to consume halal food. Otherwise, the lower their attitude toward halal food, the lower their intention to consume halal food.

The research explores the attitude towards halal food and its effect on consumer behavior. The attitude towards halal food refers to the positive or negative feelings

individuals have regarding consuming such food (Ajzen, 1991). These feelings can manifest as likes or dislikes, interest or disinterest, and other positive or negative sentiments towards the behavior. For instance, non-Muslim individuals with a positive attitude towards halal food are more likely to have the intention to consume it, while those with a negative attitude are less inclined to do so. It was observed that non-Muslim individuals in Indonesia generally possess a neutral attitude towards halal food, without leaning significantly toward either positive or negative sentiments. This finding aligns with the theory of consumer behavior, which suggests that attitudes, as a personality factor, affect behavior in an online direction (Kotler & Keller, 2016). Previous research has empirically demonstrated the positive effect of attitude on the intention to consume halal food (Andryani & Kurniawati, 2015; Madinah et al., 2020). Moreover, studies conducted abroad by Damit et al. (2019), Haque et al. (2015), Lim et al. (2020), and Soon & Wallace (2017) have also supported the conclusion that non-Muslim individuals in Malaysia and England exhibit a positive attitude towards halal food, which in turn affects their intention to consume it.

In addition to attitudes, their intention is affected by their social environment, including their family, friends, and workplace. The greater the pressure they experience from their social circle to consume halal food, the stronger their intention to do so, and vice versa. The significant effect of subjective norms on intention in Indonesia may be due to the caring nature of Indonesian people. They prioritize the well-being of others and feel obliged to fulfil others' expectations. This could be affected by cultural factors, individual personalities, and concerns about social sanctions. Non-compliance with societal conventions can lead to social pressure and the fear of exclusion. These findings are consistent with previous studies. They also found a significant relationship between subjective norms and the intention of non-Muslims to consume halal food. In Indonesia, the study of Wulandari & Ratnasari (2020), Untari & Safira (2020), Madinah et al. (2020), and Andryani & Kurniawati (2015) are several previous domestic studies found in line finding with this research. Several international studies, including Damit et al. (2019), Haque et al. (2015), and Lim et al. (2020), have also confirmed the significant and robust connection between subjective norms and the intention of non-Muslim individuals to consume halal food.

Surprisingly, the empirical test reveals that perceived behavioral control does not significantly affect the intention of non-Muslim individuals to consume halal food. This finding aligns with the study conducted by Vanany et al. (2020). The ease of accessing halal food in Indonesia may explain this result. When a behavior is easily achievable for almost everyone, perceived behavioral control becomes less relevant in shaping intention. Since halal food is readily available, most people have a high ability to consume it, rendering perceived behavioral control insignificant in influencing their intention. Moreover, the limited variation in perceived behavioral control also contributes to its lack of significant effect on intention (Sekaran & Bougie, 2016). Significant difficulties in consuming halal food could potentially make perceived behavioral control more influential. For example, Ajzen (2015) found that perceived behavioral control is a crucial determinant of intention to consume diet food, which presents challenges in terms of price and taste. However, previous research has shown that perceived behavioral control does have a significant effect on non-Muslims' intention to consume halal food (Andryani & Kurniawati, 2015; Damit et al., 2019; Haque et al., 2015; Lim et al., 2022). The variation in

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findings may be attributed to differences in respondent characteristics and study locations. For instance, Andryani & Kurniawati (2015) focused on universities in Jakarta, while Damit et al. (2019), Haque et al. (2015), and Lim et al. (2020) conducted their studies in Malaysia. In contrast, this research includes participants from all provinces in Indonesia. These variations in sample size and sources could account for the differences in results.

Religiosity significantly affects non-Muslims' intention to consume halal food, contrary to the expectations of social identity theory. While the theory suggests a negative effect (Wilkins et al., 2019b), empirical test results demonstrate that higher religiosity among non-Muslims positively affects their intention to consume halal food. This deviation from the theory can be attributed to the shared concepts of halal in Islam, Christianity, and Catholicism, such as the prohibition of pork and alcohol consumption found in their respective religious texts. As the majority of respondents in this study are Christians and Catholics, the acceptance of halal food may be affected by the similarities in religious teachings. Prohibition of drinking alcoholic beverages can be found in the Book of Isaiah Chapter 5 verse 22 and Qur'an surah Al-Maidah verse 90. The ban on consuming pork can be found in the Book of Deuteronomy Chapter 14 Verse 8 and the Qur'an Al-Baqarah Verse 173. This is reflected in the positive relationship between religiosity and the intention to consume halal food.

In contrast, non-Muslims' acceptance of halal food differs from their response to the implementation of halal tourism. Battour et al. (2018) found that many non-Muslims objected to certain aspects of halal tourism, such as the prohibition of alcoholic beverages in hotels and gender segregation on the beach. This opposition is evident in the rejection of halal tourism in Bali (Detik News, 2019). While halal tourism has the potential to attract tourists from Muslim-majority countries, it may also result in a decline in visitors from non-Muslim countries like China, India, and Western countries. Concerns arise that if the decrease in non-Muslim tourists outweighs the increase in Muslim visitors, it could negatively affect tourism in Bali. The difference in non-Muslims' attitudes towards halal food and halal tourism can be attributed to the distinct nature of these concepts. Halal food development, characterized by certification and increased production, does not directly eliminate non-halal food options. Halal and non-halal food can coexist as long as they are clearly labelled.

Conclusion

This research examines the effect of attitude, subjective norms, perceived behavioral control, and religiosity on the intention of non-Muslims to consume halal food in Indonesia. The findings indicate that attitude, subjective norms, and religiosity significantly affect non-Muslims' intention to consume halal food. However, perceived behavioral control does not have a significant predictive effect. It is important to note that the sampling method used in this research limits its generalizability compared to studies employing stratified random sampling or cluster sampling. Therefore, future research should consider these alternative sampling methods for broader representation. Additionally, involving undergraduate students as participants is another limitation, as they may not fully experience social pressures and conventions within society, leading to potential measurement biases in variables like subjective norms. Future studies are advised to exclude undergraduate students from the sample to mitigate this limitation.

Authors' Declaration

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

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