

## Why do we eat halal? Applied theory of reasoned action in predicting halal food consumption among Indonesian muslim consumers

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### Abstract

This study explores the influence of consumer attitudes, religious beliefs, and health consciousness on purchasing intentions and behaviours towards halal products within Indonesia's Muslim community. Employing the Theory of Reasoned Action (TRA), the authors structured hypotheses to assess how various perceptual and normative factors affect consumer decisions. Methods included a quantitative survey with path analysis to evaluate relationships between attitudes (consumer attitudes, health consciousness, religious compliance), intentions, and purchasing behaviours, using a structured questionnaire distributed among 500 participants in Indonesia. Results indicate significant positive associations between consumer attitudes and purchasing intentions, between purchase intentions and purchasing behaviours, and between health consciousness and purchase intentions. Additionally, religious beliefs significantly influenced purchase intentions. Notably, the presence of halal logos also positively impacted consumer attitudes toward product choices. The findings underscore the importance of targeted marketing and product transparency in influencing consumer purchasing decisions. Effective use of halal certifications and emphasis on health benefits can enhance purchase intentions and behaviours. Moreover, the role of religious compliance highlights the need for businesses to align closely with cultural and religious expectations to better penetrate the market for halal products. This research reaffirms the applicability of TRA in predicting consumer behaviour in culturally sensitive markets.

### Keywords:

Halal Products; Muslim Consumers; Theory of Reasoned Action; Religiosity; Purchase Intention.

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## Introduction

The fundamental principles of Islam, recognised for their aesthetic appeal, serve as a source of inspiration for adherents, encouraging them to completely adopt and uphold that which is regarded as permitted and desirable. Halal, as a concept, represents obedience to the norms of Islamic law. On the contrary, the concept of haram embraces all actions and substances that are deemed prohibited and detrimental according to the principles of Islamic doctrine. Consequently, adherents of Islam, motivated by their profound religious devotion, decide for consume in halal products, so distinguishing their consuming behaviours from those observed in other religious traditions ([El-Bassiouny, 2014](#)).

The halal business has had rapid growth and is projected to continue expanding in the worldwide market due to the rising demand for halal goods and services. The business in question is seeing significant growth and is currently valued at over USD 3.0 Trillion every year. It is significant that the halal food sector accounts for 60% of this overall market value ([Maulina et al., 2020](#)). Countries such as Malaysia and the United Arab Emirates (UAE) have recognised the economic prospects associated with the halal industry and have strategically integrated it into their respective economic development strategies. These countries with an innovative strategy have effectively driven their economies by taking the lead in the global halal market, establishing their status as leading players in the field. According to Dinar Standard ([DinarStandard, 2022](#)), In the year 2018, individuals following to the Islamic faith produced significant effects on the worldwide halal lifestyle, generating a substantial economic value amounting to USD 2.2 trillion. Furthermore, the Islamic financial industry achieved a total value of USD 2.5 trillion. Muslim consumers allocated a significant amount of their expenditure, amounting to USD 1.39 trillion, towards the purchase of food and beverage items. Additionally, a substantial sum of USD 283 billion was dedicated to the acquisition of clothing products. Furthermore, a significant amount of USD 220 billion has been allocated to the media and entertainment sector, while USD 92 billion and USD 64 billion were allocated respectively to pharmaceutical and cosmetic products. The presented data provides evident illustrations of the significant influence generated by individuals practising the Islamic faith across many industries. Furthermore, it is anticipated that these

industries would witness additional expansion due to the global rise in demand for halal commodities ([Saepudin, 2022](#)).

Indonesia is the country with the highest number of adherents to the Islamic faith globally. Based on the statistics collected by the Central Statistics Agency (BPS) in 2023, it was found that the Muslim population in Indonesia amounted to approximately 278,7 million individuals, which represents approximately 87% of the overall population ([Syamsiyah & Ardana, 2022](#)). The presence of a substantial Muslim population in Indonesia has not positioned the country as a significant player in the worldwide halal market. Currently, Indonesia has seen significant increases in imports of halal items in relation to its exports, having an influence on both the trade balance and the current account balance. The rapid process of globalisation inside the trading sector has resulted in substantial changes ([Vanany et al., 2020](#)). This encompasses changes in worldwide rivalry, together with transformations in the attitudes, points of view, and performance of producers and consumers. The shifting mentality of consumers requires enhanced efforts to ensure and protect the products they utilise. The significance of maintaining high product quality standards, particularly within the Muslim community, is growing in importance as a means of ensuring halal certification and overall excellence in products or services ([Khalek et al., 2015](#)).

Extensive research studies have been conducted to examine the domain of halal consumption, including empirical and theoretical inquiries across different contexts. The topic under consideration is multidimensional in nature, including various dimensions such as religious, societal, commercial, and cultural factors. The decisions made by consumers regarding the purchase of halal items (halal consumption) are primarily influenced by their own behaviour and perceptions ([Amalia et al., 2020](#)). The idea of purchase intention is widely used as a conduct prediction indicator in research on consumer behaviour ([Grewal et al., 1988](#)). The study of consumer purchasing behaviour has made substantial use of TRA. With a focus on sustainability, that study aimed to evaluate consumers' intentions to purchase food goods labelled with EU quality against those labelled as organic. It also investigated the influence of several antecedents on the attitude-intention pathway under the TRA perspective ([DeCanio & Martinelli, 2021](#)). [Kim et al., \(2020\)](#) employed TRA as well in his study. The findings of his study reveal the factors that encourage media consumers in two different cultures—South Korea and the US—to engage in the online news-sharing process. The study empirically demonstrates how attitudes and subjective norms impact the intention to share internet news using the theory of reasoned action. Upon closer examination, it becomes apparent that there are not enough empirical studies investigating the phenomenon of halal consumption. Specifically, there is a lack of research exploring the various factors that influence an individual's decision to consume

halal food, including religious considerations, food ingredients, food manufacturing procedures, and perceptions of halal certification logos. This gap in knowledge particularly pertains to understanding the impact of these factors on the purchasing intentions of the Indonesian population. According to a study conducted in Malaysia by Ashraf and Mohammad Ali ([Ashraf, 2019](#)), various features have been identified as influential in inspiring persons to use and engage with halal items. These characteristics include trustworthiness, commitment to normative structures, and self-efficacy perception. According to a study conducted in the United Kingdom by ([Elseidi & Reham, 2018](#)), different factors have a part in driving people to eat and use halal products. Customer perceptions of safety and health, customer trust in the authenticity of halal-labeled food, and consumers' level of Islamic religiosity are among these considerations. According to a study conducted by [Abd-Rahman \(2015\)](#) in Malaysia, people's proclivity to consume and use halal items is driven by two important factors: knowledge and religion. To promote Indonesia's entry into the international halal market, it is critical to do research into the factors influencing the use and adoption of halal commodities among Indonesian consumers. The extensive research on halal consumption underscores the need for businesses, especially in Indonesia, to focus on religious adherence, trustworthiness, and consumer perceptions of safety and health to enhance market presence and consumer trust globally. Businesses must ensure strict compliance with halal standards, transparently communicate this compliance, and educate consumers on the religious, health, and safety benefits of halal products. This multifaceted approach, which combines rigorous product integrity with strategic marketing and consumer education, is essential for differentiating brands in the market, increasing consumer engagement, and positioning Indonesian halal products favourably in the international arena, thus fostering economic growth and cultural exchange globally.

The primary goal of this study is to examine at the factors that influence people's preferences for halal food in Indonesia. As a result, the following are the study's key research questions: 1) Does consumer attitude influence purchasing intentions for halal products? 2) Do customers' purchase intentions toward Halal items influence their shopping behaviour? 3) Do product ingredients influence consumer attitudes toward purchasing Halal products? 4) Does a consumer's perception of the halal emblem influence his decision to purchase halal products? 5) Does the religious factor influence consumers' intentions to purchase Halal products? 6) Does health consciousness influence consumers' willingness to purchase Halal products?

## **Literature review**

### **Halal industry**

The halal sector is primarily concerned with the manufacturing and provision of products and services that conform to the religious principles and standards of Islam. Due to the rising demand for halal products on a global scale, this definition has become more well-known. Previously, the terms halal economy and halal industry were used interchangeably ([Syamsiyah & Ardana, 2022](#)). In the State of the Global Islamic Economy Report 2022 Edition, Thomson Reuters and Dinar Standard say that the halal economy is a way of doing business that follows Islamic law and principles. It includes a wide range of products and services that are halal, or permissible for use by Muslims. To guarantee that these goods and services are secure and uphold specific requirements, rules have been put in place. This encompasses a wide range of products, encompassing not only consumables such as food and beverages but also non-consumables like cosmetics, pharmaceuticals, and even forms of entertainment. The goal of this legislation is to protect people's religious freedom and provide them with access to halal products and services ([Dinar Standard, 2022](#)).

Today, the idea of halal is a big part of people's daily lives. This has led to a rise in Indonesian businesses that enthusiastically embrace halal and decorate their goods and companies with labels and slogans that show what it means. For instance, several producers in the cosmetics industry have introduced the notion of halal cosmetics through the marketing campaign "Halal from the Start". Similarly, food and beverage firms that specialise in producing delectable ice cream emphasise their dedication to excellence by employing the slogan "Halal Food is Quality Food". Furthermore, fashion corporations have recently implemented the notion of halal cosmetics within the framework of their "Halal from the Start" initiative. Furthermore, fashion enterprises have made progress in promoting inclusion by launching Indonesia's inaugural halal-certified jilbab, underscoring their commitment to manufacturing merchandise that not only possesses aesthetic appeal but also aligns with the ideals of attractiveness, comfort, and halal compliance ([Briliana & Mursito, 2017](#)).

### **Theory of reasoned action (TRA)**

An individual's behaviour is determined by their personal desires and intentions. According to [Fishbein & Ajzen \(1977\)](#), the application of the Theory of Reasoned Action (TRA) can greatly enhance the comprehension of consumer attitudes. This theory encompasses two significant propositions: firstly, it effectively predicts an individual's purchasing behaviour, hence serving as a crucial meter for assessing an individual's attitude towards said

behaviour. Furthermore, subjective norm determinants serve as a reliable means of assessing the influence of familial or societal norms on an individual's inclination towards a specific object or concept ([Hanzaee & Ramezani, 2011](#); [Lutz, 1991](#)). The TRA has demonstrated its predictive efficacy across several contexts ([Sheppard et al., 1988](#)). The Theory of Reasoned Action (TRA) is a theoretical framework that facilitates the estimation of individuals' cognitive processes, enabling predictions regarding their thoughts and the likelihood of engaging in consumer behaviour. Additionally, it provides insight into their purchasing intentions ([Tuu & Olsen, 2012](#); [Spears & Singh, 2004](#)). Similarly, researchers aim to use TRA to see how individuals buy halal items. This research potentially enriches the TRA by highlighting the importance of specific, contextually relevant factors that influence purchase intentions and behaviours. By integrating these elements, the TRA can offer a more nuanced understanding of consumer actions in culturally and ethically sensitive markets, such as those for halal products. This adaptation not only increases the model's applicability but also aids businesses and regulators in better addressing the needs and expectations of diverse consumer groups.

### **TRA and halal purchase relationship**

People have researched how Muslims make purchasing and eating decisions, and they have paid special attention to something known as TRA. A study conducted by ([Azmawani et al., 2015](#)) utilised the Theory of Reasoned Action (TRA) to forecast the inclination of Malaysian consumers towards selecting halal items. The study conducted by Hermin and Bayu ([Hermin Istiasih et al., 2022](#)) and David and Aulia ([Destiana & Tairas, 2021](#)) aimed to examine the applicability of the Theory of Planned Behaviour (TPB) in the context of customer purchase behaviour towards Halal items. [Amin \(2021\)](#) employed the Theory of Reasoned Action (TRA) in order to analyze the patterns of credit card utilisation among consumers of Islamic banks. Furthermore, the study conducted by [Mukhtar & Butt \(2019\)](#) aimed to examine the influence of two factors derived from the Theory of Reasoned Action (TRA) on the development of attitudes among Muslim consumers towards halal items. The majority of the research done to understand people's attitudes toward halal items employs a technique known as TRA. According to researchers, it's critical to consider all the various factors that influence people's perceptions of halal items.

### **Customer attitude and intention**

Researchers look at two factors to understand how individuals feel about something: what people think and what they intend to do. They engage in comparative analysis with numerous other entities to acquire further knowledge. The prevailing viewpoint among researchers holds that attitudes



encompass an individual's cognitive and affective evaluations of a particular object or concept. According to Fishbein and Ajzen ([Ajzen, 2005](#)), attitude is the amount of a person's good or bad feelings directed at an entity or the intention to engage in certain acts. Within the domains of consumer behaviour and marketing, attitude is observed as a proclivity, characterised by either favorability or unfavorability, that an individual possesses towards a particular entity. Hence, it is plausible that consumers may exhibit varying attitudes towards specific products, contingent upon the prevailing circumstances. According to the studies conducted by Hussain et al. ([Hussain et al., 2016](#)), Nooh et al. ([Nooh et al., 2007](#)), and Schiffman and Kanuk ([Schiffman & Kanuk, 2015](#)), Numerous studies have demonstrated that individuals' consumer behaviours can exert a reciprocal influence on one another. Many studies employ various models to determine how people's consumption behaviour relates to how much they buy and eat. For instance, an individual's consumer behaviour can have an impact on their dietary intake.

According to [Ajzen \(2005\)](#) and [Batubara & Harahap \(2022\)](#), the references provided indicate scholarly sources that have been cited in this context. In the realm of comprehending consumer behaviour, researchers commonly employ two prevailing concepts to elucidate the motivations behind individuals' purchasing decisions. The concepts in question are commonly referred to as TPB (theory of planned behaviour) and TRA (theory of reasoned action). These tools assist researchers in elucidating the underlying factors influencing consumers' decisions to purchase and utilise halal products ([Asnawi & Sihombing, 2021](#); [Battour et al., 2022](#); [Quoquab et al., 2020](#)). Prior research has demonstrated that individuals' cognitive processes, subjective perceptions of normalcy, and perceived level of control significantly influence their inclination to purchase halal products. This study aims to examine the potential impact of individuals' cognitive and affective processes on their purchasing decisions regarding halal items. Therefore, we propose the following hypothesis:

H1: Consumer attitudes positively influence purchasing intentions for halal products.

H2: Consumers' purchase intentions for Halal products influence their purchasing behaviour positively.

### **Ingredients**

The ingredients used to prepare halal food are very essential to both the maker and the person eating it. People who eat halal food are very careful to observe particular regulations and guidelines about what can and cannot be eaten. It also applies to other purchases people make, such as clothing. According to [Shnyrkova & Predvoditeleva \(2022\)](#), people who buy and use something want to ensure that it does not include elements that are prohibited

in "Haram," such as alcohol, gelatin, pork, and animal fats. This is critical for items such as cakes, pastries, dishes, school supplies, and personal care items ([Liu et al., 2022](#)), the study conducted by [Hussain et al. \(2016\)](#) found that ingredients play a significant role in shaping customer views towards halal products. This implies that the composition of a product's elements might influence consumer purchasing decisions, either by generating interest or deterring potential buyers. Therefore, it is hypothesised that:

H3: Ingredients positively influence consumer attitudes towards buying Halal products.

#### **Halal certification / logo**

Many studies have been conducted on halal logos and certification. It is critical for Muslims who wish to purchase halal food to understand the certification and recognise the brand. This assists people in deciding which product to purchase ([Maknu et al., 2021](#)). Muslims value Halal certification higher than other certifications, such as ISO. Halal-certified products make them feel secure and at ease. This accreditation examines the entire food preparation process, including how animals are slaughtered and how food is stored and delivered. The Halal emblem denotes that the product adheres to Islamic guidelines. We hypothesise that:

H4: A consumer's perception of the Halal logo positively influences his/her attitude to choose Halal products.

#### **Religiosity**

Religion has a significant impact on people's lives, beliefs, and attitudes. Religion, according to [Ali et al. \(2021\)](#), is a collection of laws and concepts that many people adhere to. It instructs people on how to live their lives and what they should believe. Some religions also impose restrictions on the types of food that can be consumed. People who practice a religion may alter their thinking and purchasing habits ([Nusran et al., 2018](#)). Some religious people make purchasing and eating decisions based on their beliefs, particularly when it comes to animal products ([Febrilyantri, 2022; Hussin & Sukor, 2021; Wibowo et al., 2022](#)). Religion plays a significant role in how people make purchasing decisions. For Muslims, for example, religion plays a significant role in selecting the types of food they are permitted to consume. As a result, it is critical to understand how religion influences people's purchasing intentions; thus, its influence on their Halal purchase intentions can have very significant results, and we hypothesise that:

H5: Religious factors positively influence consumers' purchase intentions towards Halal products.



### Health consciousness

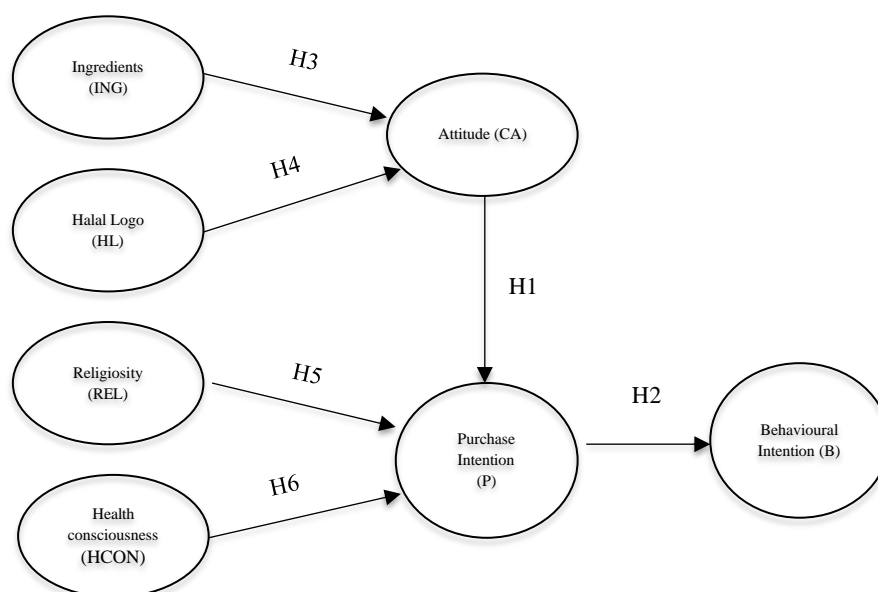
People begin to eat better and cleaner foods as they become more concerned about their health (Golnaz et al., 2012). Knowing how food might affect our health is critical when deciding what to eat and buy (Tregear et al., 1994). If people are concerned about their health, it may be seen in what they think about and plan to buy when it comes to food. Muslims, in particular, demand cuisine that is both healthy and adheres to their religious beliefs. So, if a product fits these criteria, it must be safe for them to purchase (Djunaidi et al., 2021). According to Maulina's (Maulina et al., 2020) research, as people learn more about the effects of many items on their health, they begin to make better choices and care more about keeping healthy. Based on previous research, we hypothesise that:

H6: Health consciousness positively influences purchase intention towards halal products.

### The objective of the research

The primary goal of this study is to put the TRA to the test by explaining the impact of many variables on customer attitudes and purchase intentions, such as food ingredients, the Halal logo, religion, and health knowledge. Finally, how do all of these variables influence customer purchasing behaviour toward Halal products? Figure 1 depicts the conceptual framework of this investigation, for example.

**Figure 1.**  
*Research Framework*



Source: Data processed by the author (2024)

## **Research method**

### **Research design and analytic procedure**

Our study employs a quantitative design that is supported by the post-positivism paradigm, and it is classified as a survey study based on the measurement instruments utilised ([Creswell & Creswell, 2018](#)). Furthermore, because the study was an explanatory study ([Henseler, 2018](#)) and latent variable scores needed to be analysed further ([Cepeda-Carrion et al., 2019](#)), we utilised a partial least squares structural equation model (PLS-SEM). In this study, we looked at numerous measures and calculations to determine how certain items are connected to each other, as mentioned in Henseler ([Henseler, 2018](#)). We're curious how effectively these measurements can predict or explain certain outcomes. We also want to look for patterns or links that are not immediately evident. To accomplish this, we shall employ approaches that involve multiple elements or variables and calculate their influence ([Ashraf, 2019](#); [Majid et al., 2021](#); [Majid et al., 2015](#)).

### **Measures and covariate**

We used research questions that others had raised ([Ahmad et al., 2015](#); [Briliana & Mursito, 2017](#); [Khalek & Ismail, 2015](#); [Majid et al., 2021](#); [Dali et al., 2007](#); [Shaharudin et al., 2010](#); [Vanany et al., 2020](#)). We use many tools to measure and comprehend various things. In our research, we've meticulously structured the questionnaire to comprehensively measure various constructs pertinent to consumer attitudes and behaviours towards halal products. These constructs, such as religiosity, ingredients, attitude, halal logo, health consciousness, purchase intention, and behavioural intention, are detailed in a variable measurement table in Appendix 1. This ensures a systematic approach to understanding the factors influencing halal product consumption. A three-item scale, for example, was used to measure the construct of raw materials, a four-item scale for the Halal logo, a three-item scale for health awareness, an eleven-item scale for the construct of religious factors, a five-item scale for consumer attitude factors, and a three-item scale for purchase intention. Part 1 of the questionnaire asked respondents about their demographics, and Part 2 comprised of variable statements. All comments were evaluated using a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Because people's views and opinions on halal products are so essential, we undertake this research by asking many individuals questions and utilising data to interpret their responses. As a result, this is a quantitative study.

### **Sampling and data collection procedure**

The respondents for this survey were Indonesian Muslims who answered the questions. They are of diverse ages and sell, buy, utilise, and consume Halal products. A total of 610 questionnaires were distributed among the selected

sample in accordance with the study's objectives and interests. The questionnaire data collection period lasted from May 15, 2023 to June 5, 2023. We successfully collected data from 605 individuals over the course of the study period, and 542 of them provided us with valuable and accurate information. In this context, valid data refers to responses submitted by persons who fully meet the criteria established for this research project.

The next sections address demographic data, reliability and validity analyses, and correlation results.

**Table 1.**

*Description of respondent data*

Profile	Category	Frequency	Percentage
Gender	Female	322	59.41%
	Male	220	40.59%
Age	<18	4	0.74%
	19-25	159	29.34%
	26-32	255	47.05%
	33-40	111	20.48%
	41-50	9	1.66%
	>50	4	0.74%
Education	High School	138	25.46%
	Diploma	156	28.78%
	Bachelor's Degree	186	34.32%
	Master's Degree	57	10.52%
	Doctoral's Degree	5	0.92%

Table 1 displays information about the research subjects' age, gender, and educational background. For example, the bulk of the 322 respondents (59.41%) were female, while 220 respondents (40.59%) were male. There were also 255 respondents between the ages of 26 and 32 (47.05%), 159 between the ages of 19 and 25 (29.34%), 111 between the ages of 33 and 40 (20.48%), 4 between the ages of 50 and 18 (0.74%), and 9 between the ages of 41 and 50 (1.66%).

## **Data analysis and result**

### **Measurement model evaluation**

We use Hair et al. (2018) standards to evaluate the reflective measurement model, also known as the composite mode, in terms of indicator reliability, internal consistency reliability, convergent validity, and discriminant validity. According to (Hair et al., 2018), in order for indicators to be reliable, the factor loadings or correlation weights of each item must be greater than 0.70. As a result, components with low factor loadings that contributed less were eliminated. In terms of internal consistency, the reliability metrics Cronbach's Alpha, rho\_A, and Composite Reliability (CR), as well as the lower bound of their 95% percentile confidence intervals, should be greater than 0.70. Based on our analysis, these data clearly exceed the 0.70

threshold and remain at the acceptable confidence level, with the upper bound of the intervals remaining less than 0.95. In terms of convergent validity, the average variance extracted (AVE) is more than 0.5, indicating that the construct is convergent. We looked at the heterotrait-monotrait value (HTMT) and the Fornell and Lacker criterion to determine discriminant validity. We used a bootstrap test to check that the upper limit of the HTMT confidence interval was less than 0.90, as recommended by (Hair et al., 2018) and (Cepeda-Carrion et al., 2019). This analysis demonstrates that discriminant validity is obtained. In order to save space, we have supplied detailed data and confidence ranges in Appendices 1 and 2, indicating that all of the quality requirements for measurement model evaluation have been met.

### Structural model evaluation

The evaluation of structural models is connected to the testing of hypotheses concerning interactions between research factors. The structural model evaluation check, according to (Hair et al., 2018), consists of checking the absence of multicollinearity between variables with a VIF (variance inflated factor) size less than 5, hypothesis testing, and 95% confidence intervals of estimated path coefficient parameters, as well as the effect of direct variables at the structural level, namely the direct effect with f square (f square 0.02 low, 0.15 moderate, and 0.35 high). The model's overall evaluation consists of R square criteria, namely 0.19 (low influence), 0.33 (mid influence), 0.66 (strong influence), and Q square greater than 0. SRMR less than 0.08 (acceptable fit) (Hair et al., 2018). PLS Predict indicated by RMSE and MAE models is lower than the linear regression model (LM). Hair et al., (2018) and Sarstedt (2019) claimed that the robustness check consists of structural models' linearity and heterogeneity with FIMIX PLS.

**Table 2.**

*Hypotheses and Path Coefficients Significance Testing Results*

Hypotheses	Path Coeff	T statistics	P Value	PCI		Sig/ Supported?	F <sup>2</sup>	VIF	R <sup>2</sup>
				Upper Limit	Bottom Limit				
CA → IP	0.148	2.930	0.002	0.247	0.055	Supported	0.020	1.368	0.173
ING → CA	0.187	5.034	0.000	0.264	0.123	Supported	0.042	1.001	
HL → CA	0.365	8.709	0.000	0.444	0.290	Supported	0.162	1.001	
IP → B	0.458	13.420	0.000	0.523	0.348	Supported	0.265	1.000	0.210
REL → IP	0.227	4.531	0.000	0.316	0.128	Supported	0.043	1.370	
HCON → IP	0.150	3.273	0.000	0.235	0.069	Supported	0.026	1.006	0.129

Note. Bootstrapping based on 5000 samples, direct, indirect, hypothesized effect assessed by applying a one-tailed test at 5% of significance level [5%, 95%]. Effects of the covariates assessed by applying a two-tailed test at 5% of significance level [2.5%, 97.5%]. PCI = percentile confidence interval; VIF = variance inflation factor

The structural model evaluated in Table 2 is acceptable, with no multicollinearity across variables, as indicated by inner VIF values less than 5 (based on robust parameter estimate). Furthermore, the R square value obtained through data processing allows us to draw the following conclusions: the

influence of halal ingredients and logo on attitude is 17.3% (relatively low effect), religious factors and health awareness on purchase intention is 12.9% (also low effect), and purchase intention on behavioural intention is 21% (moderate effect).

The model's appropriateness was confirmed by the Q square value, which is used to assess predictive significance. According to Hair et al (2018), a Q square value greater than zero suggests predictive importance. Furthermore, [Sarstedt \(2019\)](#) reports that the model SRMR value of 0.057 shows an acceptable fit. Robustness tests such as linearity and heterogeneity also produced excellent findings. In terms of heterogeneity in the structural model, the p values of the squared variables were more than 0.05, indicating a linear relationship between variables, and the PLS BIC and CAIC models fulfilled the 1-segment model rather than the 2-segment model.

## Discussion

In the first set of hypotheses, we focused on how consumer attitudes positively influence purchasing intentions for halal products (CA → PI). The role of attitude is crucial in the TRA model because it investigates the relationship between consumers' attitudes toward purchasing halal items and its impact on their intention to make a purchase. → This study focuses on Indonesia's Muslim community. This study confirms a positive association between consumer attitude and their purchase intention for the halal items ( $\beta = 0.148$ , p-value  $0.002 < 0.05$ ). This result supporting findings by [Lada et al. \(2009\)](#) and Alam and Sayuti ([Alam & Sayuti, 2011](#)). The consistency in attitude influencing purchase intention highlight the importance of shaping positive perception trough effective marketing and product presentation. This implication means that brands should engage in robust marketing strategies that resonate with the values of their target demographic, focusing on building a positive image of their halal product.

In the second set of hypotheses, we focused on how Consumers' purchase intentions for Halal products influence their purchasing behaviour positively (ING → CA). Consumer perception of food ingredients is a crucial factor in food product selection. Halal items feature only pure and sanitary ingredients that preserve human health from sickness. We evaluated its association with consumer attitudes to determine how much customers believe and perceive to protect themselves from dangerous food elements. The result confirms a positive association between consumers' purchase intention and their purchasing behaviour for halal products ( $\beta = 0.187$ , p-value 0.000). Our findings support earlier research indicating consumers pay more attention to the composition of a product before consuming it ([Nuradli et al., 2007](#)). This suggests that a product must be equipped with a description of the ingredients so that customers are confident that the product to be purchased is safe for use

or consumption. In the third set of hypotheses, we focused on how Halal logos have received worldwide prominence for influencing customer attitudes toward halal product selection and consumption. In this scenario, our hypothesis posits a positive association between the halal logo and customer sentiments toward product selection. The findings indicate a positive association ( $HL \rightarrow CA$ ) between the two variables, path coefficient ( $\beta = 0.365$ ) and p-value ( $0.000 < 0.05$ ). As a result, we accept the hypothesis that there is a positive association between halal logos and consumer product-choice attitudes. The presence of the halal logo on product packaging will directly influence consumers, particularly the Muslim population, to utilise these products. The development of a sense of security and comfort in using these products will improve their trust and purchasing desire. However, our findings contradict prior research from [Shaharudin et al. \(2010\)](#), which indicated a negative link between these two characteristics, implying that consumers rarely trust the halal label in the market.

In the fourth set of hypotheses, we focused on how purchase intention influences consumer behaviour to consume halal products. The data suggest that all of the specified parameters influence consumers' perceptions of halal. Furthermore, the respondents' attitudes and purchasing intentions to buy or not buy halal products ( $IP \rightarrow B$ ) were satisfactorily evaluated using these components with path coefficient ( $\beta = 0.458$ ) and p-value ( $0.000 < 0.05$ ). Consumers demonstrate that their behaviour toward any action will be good using TRA ([Ajzen, 2005](#)), which is known as the continuity of future behaviours. As a result of the findings, we infer and accept the hypothesis that buying intention has a positive link with halal product purchasing behaviour. This implication means businesses should design advertising campaigns that strengthen consumers' intentions to buy halal products. Emphasising the ethical aspects, religious compliance, and health benefits of halal products can boost purchase intentions, which are likely to translate into actual sales.

In the fifth set of hypotheses, we focused on Religious beliefs influencing purchase intention for halal products. It is critical for every Muslim to understand the fundamental principles of Islam when buying and utilising food goods when selecting and purchasing halal products. Religious beliefs play a crucial role in influencing purchase intentions ( $REL \rightarrow IP$ ) for halal products ( $\beta = 0.227$ ,  $p < 0.001$ ), resonating with findings by [Wilkins et al. \(2019\)](#) and [Nizam & Daud \(2019\)](#), which found that religion plays a vital influence in the halal product selection process. This suggests that many consumers' religious compliance is non-negotiable when selecting products. This implication means that businesses should consumers that religious compliance is non-negotiable when selecting products. This implication means businesses should consider partnerships with religious organisations and utilise



religious endorsements to reinforce the religious compliance of their products, thereby tapping into the devout consumer segment more effectively.

In the sixth set of hypotheses, we focused on how health consciousness influence purchasing decisions ( $HCON \rightarrow IP$ ). There is a positive correlation between health consciousness and the willingness to purchase halal products ( $\beta = 0.150$ ,  $p < 0.001$ ), supporting Our findings support [Shaharudin \(2010\)](#), Consumers associate halal with healthier choices, influencing their purchase decisions. Marketers should highlight the health benefits of halal products in their campaigns to attract not only the muslim population but also a broader demographic interested in healthy eating options.

The application of TRA in this study has effectively illustrated how various elements such as consumer attitudes, religious, health consciousness, and halal logos interact to shape intentions and drive consumer behaviour towards halal products. This comprehensive understanding can guide businesses and marketers in devising strategies that are more aligned with consumer motivations and cultural norms, enhancing both market reach and consumer satisfaction in the halal product sector.

## Conclusion

Indonesian Muslims are considerably cautious about the purchase and consumption of goods, placing great importance on the religious significance and components of a product. The study highlighted that in accordance with Islamic law, the processing of halal food products must be sanitary and free from haram substances like pork and alcohol. This concern emphasises the critical role of the halal logo or label as a significant indicator of a product's halal status.

Businesses should ensure all halal products are clearly labelled with a certified halal logo to reassure consumers about the authenticity of the product's halal status and address concerns about ingredients and processing. Companies could also run educational campaigns to inform consumers about the benefits and significance of halal consumption, explaining how halal practices relate to health, ethical consumption, and religious adherence, which could increase trust and interest in halal products.

There is a need for continuous innovation in halal product offerings to meet diverse consumer preferences and dietary needs, including developing new products that incorporate local flavours and preferences to cater specifically to Indonesian markets. Investing in technology to enhance traceability and transparency in their supply chains will allow consumers to track the origins and handling of halal products, further building trust. Engaging with community leaders and religious organisations can help businesses understand consumer needs better and enhance their credibility within the community.

The role of religion in consumer behaviour should be more deeply integrated into marketing theories, especially in culturally diverse markets. Understanding how religious values intersect with consumer decisions can lead to more effective marketing strategies. Future research should consider cross-cultural studies to explore how the perceptions of halal vary between different Muslim communities globally, especially comparing consumers in emerging markets to those in industrialised nations. Developing theoretical models that focus on trust and credibility, particularly in relation to religious compliance in food consumption, can help in understanding and predicting consumer behaviour more accurately.

Based on the majority, Indonesia is a Muslim consumer; therefore this is several strategies to increase halal consumption include utilising community influencers and respected figures to endorse halal products, thereby leveraging their credibility to foster trust and acceptance among wider audiences. Developing a strong online presence that includes social media engagement, online halal certification directories, and e-commerce platforms that specialise in halal products can help reach a broader audience. Implementing robust customer feedback mechanisms to continuously improve product offerings based on consumer preferences and concerns regarding halal compliance is crucial. Tailoring marketing and product strategies to fit local cultural and religious nuances for Indonesian consumers and integrating traditional Indonesian culinary elements into halal products can make them more appealing. Conducting workshops and seminars to educate consumers about the halal certification process and its benefits can reduce any scepticism about product authenticity.

#### **Author contribution**

**Keny Rahmawati:** Knowledge architect, concept, data curation, distributing of data, analysis, methodology, validation, visualisation, writing original draft, review & editing. **Puji Handayani Kasih:** Conceptualisation, supervision, formal analysis, investigation, methodology, review & editing. **Satrio Tegar Gunung Koraag:** Supervise, validate, review & editing.

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The authors have revealed no possible conflicts of interest related to the research, writing, or publication of this paper. Everything given in this work has been unanimously agreed upon, and the authors guarantee the study results' originality.

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## Appendix 1.

### *Factor Loadings, Reliability, and Convergent Validity Estimates*

Construct	Code	Items	Outer Loading	Cronbach Alpha	Composite Reliability	AVE
Religiosity	REL1	I believe there is only one Allah (God).	0.804	0.954	0.960	0.709
	REL2	I believe that Muhammad (PBUH) is the last holy prophet of Allah.	0.893			
	REL3	I believe that the holy Quran is Allah's words.	0.877			
	REL4	I have a firm belief in all the basic ideological dimensions of Islam	0.861			
	REL5	I regularly pray five times a day	0.848			
	REL6	I believe that I am obliged to perform Hajj if I meet the prescribed criteria	0.847			
	REL7	I fast regularly during Ramadan	0.825			
	REL8	I believe that one's religious commitment gives life a certain purpose, which it could not otherwise have	0.807			
	REL9	I feel sorrow and dissatisfaction when I do something against my faith (prohibited by my religion).	0.806			
	REL10	I have feelings of being afraid of Allah	0.844			
Ingredients	ING1	The ingredients of the food and drink are very important for consumers	0.859	0.797	0.871	0.693
	ING2	The expiry date of the product is important	0.897			
	ING3	Using preservative in food and drink product is acceptable	0.734			
Attitude	CA1	Eating halal food is important for me	0.920	0.907	0.931	0.731
	CA2	I trust to consume halal food compared to non-halal food	0.806			
	CA3	Halal food is cleaner compared to non halal food	0.836			
	CA4	Halal food is healthier compared to than non-halal food	0.865			
	CA5	Halal food is safer to eat compared to non halal food	0.843			
Halal Logo	HL1	I will always find the Halal's Logo on the product packaging before buying any products or goods	0.903	0.881	0.917	0.736
	HL2	All food and other consumer products must get the halal's verification from MUI/Kemenag	0.874			
	HL3	Islamic consumers have the right to report on any fraud Halal logo presented by manufacturers	0.896			
	HL4	My selection of food and drink is influenced by others even though the products do not have the Halal logo	0.750			
Health Conciousness	HCON1	I have the impression that sacrifice a lot for my health	0.990	0.988	0.992	0.977
	HCON2	I think it is important to know well how to eat healthily	0.995			

Construct	Code	Items	Outer Loading	Cronbach Alpha	Composite Reliability	AVE
Purchase Intention	HCON3	I am prepared to leave a lot to eat as healthily as possible	0.980	0.749	0.854	0.662
	PI1	I am willing to pay more to consume halal food	0.857			
	PI2	I am willing to shop around to find and consume halal food	0.793			
	PI3	I intend to purchase halal food in future	0.784			
Behavioural Intention	B1	I will not eat if the food is non-halal	0.913	0.793	0.865	0.702
	B2	I will make sure that the food is halal before I consume it	0.814			
	B3	I will not consume the food if it is prepared using any non-halal ingredients for example alcohol.	0.780			

## Appendix 2.

### *Discriminant Validity of Constructs*

Variables	CA	B	HL	HCON	ING	PI	REL
Discriminant Validity: Fornell–Larcker Criterion							
CA	0.855						
B	0.154	0.838					
HL	0.372	0.416	0.858				
HCON	0.030	0.143	0.056	0.988			
ING	0.201	-0.021	0.037	-0.083	0.832		
PI	0.270	0.458	0.656	0.144	-0.001	0.812	
REL	0.516	0.111	0.414	-0.046	0.112	0.296	0.841
Heterotrait–Monotrait Criterion							
CA							
B	0.169						
HL	0.407	0.501					
HCON	0.031	0.163	0.063				
ING	0.209	0.092	0.056	0.085			
PI	0.333	0.514	0.801	0.150	0.081		
REL	0.552	0.117	0.433	0.054	0.132	0.352	