

# Determinants of Halal Awareness and Its Implications for Behavioral Intention

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## Authors' contributions

*This work was carried out in collaboration among all authors. All authors read and approved the final manuscript.*

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## ABSTRACT

**Aims:** This study aims to investigate the effect of consumer awareness influenced by knowledge, religiosity, and subjective norm on behavioral intention to buy *halal* food products in Indonesia.

**Methodology:** Structural equation modeling methods were used in hypothesis testing.

**Results:** The eight tests show no causal relationship between Knowledge and Behavioral Intention. This means that Knowledge does not significantly influence Behavioral Intention to buy *halal* products. Furthermore, Knowledge, Religiosity, and Subjective Norm have a significant simultaneous influence on Attitude. Similarly, Knowledge, Religiosity, Subjective Norm, and Attitude have a significant concurrent influence on Behavioral Intention.

**Conclusion:** In scientific development, theoretical contributions in *halal* food are carried out by adding variables, including *halalness* value creation quality to develop a sustainable *halal* ecosystem. However, further research should be conducted, especially in the value creation process using another grand supporting theory.

**Novelty:** This study uses quantitative analysis by providing a new conceptual model and the relationship between variables based on consumer culture theory as a novelty.

*Keywords: Knowledge; religiosity; subjective norm; attitude; and behavioral intention.*

## 1. INTRODUCTION

The global community is currently realizing the importance of *halal* food [1]. Cleanliness, protection, preparation, packaging, and decontamination are symbols of good food quality, known as *Tayyab* (healthy or pure, nutritious, and safe). Furthermore, *halal* food represents 17% of the global food industry, valued at \$632 billion annually [2]. This indicates a very large demand driven by consumer awareness of these products and a growing global population. Additionally, it implies the perception that safe, hygienic, and delicious products are healthy for everyone. Therefore, awareness is an essential part of selecting *halal* products.

The *halal* concept is no longer only for Muslims and is more than a religious obligation. On the contrary, it is a global symbol for quality assurance, a healthier lifestyle, and a source of economic wealth creation. Furthermore, it becomes a global phenomenon today [3]. Therefore, *halal* is a universal concept comprising products and services that meet consumer needs in the market demand.

Various studies have examined and shown the positive influence of *halal* awareness and its implications on behavioral intention [1,4,5]. Conversely, some studies show that *halal* awareness does not influence behavioral intention [6]. Therefore, this study resolves the gap regarding inconsistent findings on *halal* awareness on behavioral intention.

This study is an attempt to resolve the research gap of inconsistencies in research findings regarding religiosity on behavioral intention by adopting consumer culture theory. The reason for using the consumer culture theory is that consumer explanations are part of the value co-creation process. Consumer culture is the anchor in the marketing strategy which then responds to the marketing strategy that is seen and felt. The type of response appears according to the habits that exist in consumers, that is the basis of consumer culture theory (Thompson, 2009).

Consumer Culture is a major pillar in marketing studies that show that consumers are part of the value co-creation process and needed in the marketing strategy. One basic essence in consumer culture is quality-conscious

consumers. This means that consumers select products with the best quality perception in the market. Subsequently, the identity shown is food products emphasizing *halal* values acceptable to the entire public, especially in Indonesia.

This study proposes a conceptual model in bridging *halal* awareness to behavioral intention using the Consumer Culture Theory analysis. The conceptual model was tested on all respondents spread in Jakarta, Surabaya, Bandung, and Yogyakarta. Buying *halal* food products based on their own decisions. These cities are tourist destinations with a multiplication influence on a *halal* value as a universal concept acceptable to consumers.

## 2. LITERATURE REVIEW

Consumer culture theory is fulfilling the recurrent calls of consumer research's thought leaders for a distinctive body of theoretical knowledge about consumption and marketplace behaviors [7]. Consumer culture as "a social arrangement in which the relations between lived culture and social resources, and between meaningful ways of life and the symbolic and material resources on which they depend, are mediated through markets. Consumer culture have several defining, consumption; marketmade; anything that can be "consumed" including services, images, lifestyles, and symbols; associated with the principles of modernity, choice, individual freedom, and market relations [7][8]. Consumer culture theory (CCT) is a stream of research focusing on consumption patterns as a social and cultural practice [9].

### 2.1 Knowledge and Attitude

Knowledge is an important factor affecting consumption. A good and correct knowledge produces an attitude as a key factor affecting buying *halal* products. Conversely, insufficient knowledge and improper understanding of the *halal* concept reduces appreciation for these products, inhibiting the buying intention [10].

Knowledge of organizational management is needed to create a shared value accepted universally and compete with other *halal* products in Indonesia. The knowledge should focus on the organization's ability to integrate heterogeneous consumer identities into a coherent identity. This emphasizes how the

identity is considered a market resource to be empowered as a *halal* attribute of value articulation. Therefore, integrating knowledge from inner and outer society and culture forms a value attractor for *halal* products and triggers buying decisions through attitude.

H1: A relationship between Knowledge and Attitude Halal Food.

## 2.2 Religiosity, Subjective Norm and Attitude

Religion describes the focus in directing an individual's life through attitudes and behaviors reflecting the commitment. It functions as the principles governing life ideals, reflected in society's values and attitudes. Consequently, the values and attitudes shape the behavior and practices, and institutions affected by religion [11]. This explains how religious values provide a positive stimulus articulated into real consumer behavior.

H2: A relationship between Religiosity on Attitude Halal Food.

Subjective norms represent behavioral expectations of individuals or important reference groups, such as spouses, family, and friends. An individual may be pessimistic about *halal* products. However, the mismatch between family attitudes and friends' expectations could determine the choice of these products [12]. This supports a study that stated that family, friends, and peers are strong reference points in selecting *halal* products [13].

H3: A relationship between Subjective Norm on Attitude Halal Food.

Attitude is mental and neurological readiness to respond and is organized through experience, with a direct and dynamic influence on individual behavior. Awareness is affected by knowledge, religion, and subjective norms inherent in a personality. More positive knowledge, religion, and subjective norms increase a tendency to direct actual behavior to consume *halal* food products.

H4: A relationship between Knowledge, Religiosity, Subjective Norm on Attitude Halal Food.

## 2.3 Knowledge and Behavioral Intention

Knowledge refers to facts, feelings, or experiences and could also be defined as

awareness gained through experience or learning. Additionally, it is the expertise and skills acquired through a theoretical or practical understanding of a subject. Consumers with knowledge on the awareness of meaningful food consumption influence behavioral intentions.

H5: A relationship between Knowledge on Behavioral Intention.

## 2.4 Religiosity and Behavioral Intention

Religion is the belief in absolute definitions and truths attached to teachings and scriptures. This fundamental variable determines and influences an individual's daily behavior [14,15]. Therefore, religion essentially shapes social values, culture, beliefs, and individual knowledge of articulating the desired positive attitudes, impressions, and behaviors.

Thompson A relationship between Religiosity on Behavioral Intention

## 2.5 Subjective Norm and Behavioral Intention

The subjective norm structure is a tendency to engage in other individuals' thinking. It should affect an individual to participate in the behavior. Therefore, when buying *halal* food is socially desirable behavior, the individual receives all information and social interactions, leading them into buying and consuming activities[16,17].

H7: A relationship between Subjective Norm on Behavioral Intention

## 2.6 Attitude and Behavioral Intention

Awareness level significantly influences consumer behavior. Similarly, consumers' high awareness to consume *halal* food increase buying activities. High awareness makes consumers recognize the impression of *halal* products in decision-making and evaluating the beneficial action [18]. Furthermore, increased *halal* awareness through knowledge, religion, individual norms, and social interactions positively influence future consumer intentions for *halal* food products [19].

H8: A relationship between Attitude on Behavioral Intention.

H9: A relationship between Knowledge, Religiosity, Subjective Norm, and Attitude on Behavioral Intention.

### 3. METHODOLOGY

There are two types of sampling design, namely probability sampling and non-probability sampling. The sampling design used in this study is non-probability sampling, that is, elements in the population do not have to have the same chance of being selected as samples and the population size is unknown. The non-probability sampling design consists of convenience sampling and purposive sampling. The sampling technique is carried out by purposive sampling, namely the way of taking samples by determining the characteristics that are in accordance with the objectives [20].

The number of variables used in this study is 5 so the recommended sample is 200. In determining the sample size in a study it is stated that a sample size that is too small or too large is not recommended, the recommended number of respondents is in the sample range between 100-200 or five up to ten variables for each observed indicator [21]. 42 indicators were used in this study,  $n = \text{number of parameters} \times 8 = 42 \times 8 = 336$  and rounded up to 350 respondents.

The total respondent are 350, comprising 180 females (51.4%) and 170 males (48.6%). Based on age, 115 respondents (32.9%) were aged between 17 and 24, 69 (19.7%) between 25 and 34, 104 (29.7%) between 35 and 49, 37 (10.6%) between 50 and 64, and 25 (7.1%) above 65 years.

Based on educational level, 152 respondents (43.4%) had Senior/ Vocational High School education, 69 (19.7%) graduated from Diploma III / IV education, 104 (29.7%) had a bachelor degree or its equivalent, while 25 (7.1%) had masters or doctorate degrees. Furthermore, 131 respondents (37.4%) were self-employed, 124 (35.4%) had other occupations, while 55 (15.7%) were Private employees. Also, 29 respondents (8.3%) were Civil servants, and 11 (3.1%) worked at State-owned Enterprises. Based on the distribution of cities, 152 respondents (43.4%) came from Jakarta, 69 (19.7%) from Surabaya, 104 (29.7%) from Bandung, and 25 (7.1%) from Yogyakarta.

This study uses primary data collected through a structured questionnaire developed and adapted from existing literature and instruments. The 9 statement items adopted from [22] assessed consumer knowledge (KL) with several scales, including awareness, familiarity from experience, and learning. Religiosity (RLGT) was adopted from several scales according to [12], including

intrapersonal and interpersonal with seven statement items. Moreover, subjective Norm (SBJN) was adopted from [23] and divided personal beliefs and reactions to social pressure, with seven statement items. Attitudes (ATT) towards buying *halal* products were measured by 11 statement items adopted from [23] with a person's actual and potential response scale. Additionally, behavioral Intention (BI) with nine statement items were adopted from [24] with a psychological and actual behavior scale. All statements were modified to show the relationship between buying *halal* food and respondents indicated by a degree ranging from strongly disagree (1) to strongly agree (5) as an anchor.

Two-step confirmation factor analysis calculated the constructs, while the complete structural model evaluated the hypotheses and validated the exogenous construct model of religiosity represented by two dimensions. The endogenous construction contains the attitude and behavioral intention variables. Confirmatory factor analysis resulted in accurate construct size and convergent validity of its reliability. With a critical ratio of 1.96, all loading factors exceeded the minimum parameter estimate of 0.30. This showed that the degree of each indicator to the constructed variable was significant at 5%. Furthermore, all constructs showed corresponding measurements in total. Construct validity was calculated by AVE (average of extracted variance), with a minimum level of 0.50. The results indicated a determined convergence validity standard of 0.5 for knowledge, 0.55 for religiosity, 0.56 for subjective norm, 0.58 for attitude, and 0.57 for behavioral intention.

The construct test of all variables had appropriate construct reliability. These were knowledge 0.90, religiosity 0.90, subjective norm 0.85, attitude 0.89, and behavioral intention 0.92 above the cut-off value of 0.70. To assess acceptance probability, the model should be supported with a good GFI value of (0.98), AGFI of (0.95), CFI of (1.00), NFI of (0.99), and RMSEAA of (0.033). All the proposed hypotheses were confirmed with a critical ratio > 1.96 and a significant level below 0.05.

### 4. RESULTS AND DISCUSSION

#### 4.1 Results

The mean obtained in each variable for knowledge was 4.35, religiosity was 4.48, the

subjective norm was 4.42, the attitude was 4.31, and the behavioral intention was 4.30. These results show that the religiosity variable obtained the highest mean. It means that most respondents were aware of the importance of selecting *halal* food products according to their

beliefs. Conversely, attitude and behavioral intention obtained the smallest mean score compared to the other three variables. Therefore, consumers still have difficulty in selecting *halal* products or foods based on their beliefs.

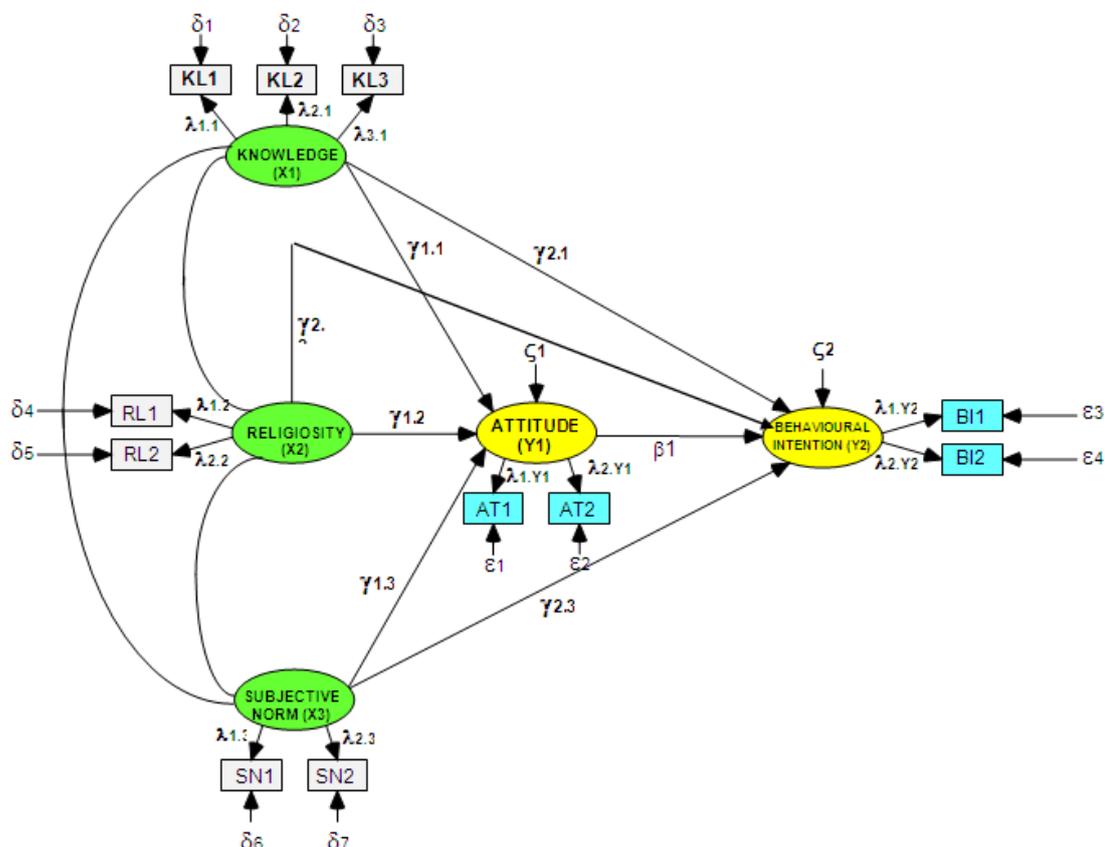


Fig. 1 SEM Full Model

Table 1. Results of Partial Hypothesis Testing (t-test)

Relationship	Path coefficient (g)	t <sub>table</sub>	t <sub>count</sub>	Decision
<b>H1:</b> A relationship between Knowledge on Attitude Halal Food	0,14	1,97	3,11	H1 is accepted
<b>H2:</b> A relationship between Religiosity on Attitude Halal Food	0,20	1,97	4,65	H2 is accepted
<b>H3:</b> A relationship between Subjective Norm on Attitude Halal Food.	0,64	1,97	9,28	H3 is accepted
<b>H5:</b> A relationship between Knowledge on Behavioral Intention.	0.03	1,97	0,71	H5 is rejected
<b>H6:</b> A relationship between Religiosity on Behavioral Intention	-0.21	1,97	-4,59	H6 is accepted
<b>H7:</b> A relationship between Subjective Norm on Behavioral Intention	0,33	1,97	2,55	H7 is accepted
<b>H8:</b> A relationship between Attitude on Behavioral Intention	0,81	1,97	5,27	H8 is accepted

Source: Data processed

**Table 2. Influence test on attitude substructure-I**

Exogenous Latent Variables	(R <sup>2</sup> )	F <sub>table</sub>	F <sub>count</sub>	Decision
H4: A relationship between Knowledge, Religiosity, Subjective Norm on Attitude Halal Food.	0,84	2,64	605,5	H4 is accepted

Source: Data processed

Description: F-table = 2,64 at  $\alpha=5\%$  and df: db1:k=3 ; db2:n-k-1=350-4=346

**Table 3. Influence test on behavioral intention substructure-II**

Exogenous Latent Variables	(R <sup>2</sup> )	F <sub>table</sub>	F <sub>count</sub>	Decision
H9: A relationship between Knowledge, Religiosity, Subjective Norm, and Attitude on Behavioral Intention.	0,94	2,40	1351,25	H9 is accepted

Source: Data processed

Description: F-table = 2,40 at  $\alpha=5\%$  and df: db1: k=4; db2: n-k-1=350-4-1=345

Table 1 shows the significance of the partial test results. A statistical value of t-count > t-table indicates a significant influence, while t-count < t-table shows an insignificant influence. The test is conducted on the significance of the path or Beta coefficient. Therefore, Ho is rejected when t-count > t-table = 1.97 at Alpha = 5% and df: nk-1 = 350 -3-1 = 346. However, when t-count > t-table = 1.97 at Alpha = 5% and df: nk-1=350-4-1=345, it shows a significant influence and the hypothesis (alternative hypothesis) is accepted.

The causality relationship between Knowledge and Behavioral Intention is not empirically proven in the eight tests. It obtained a t-value smaller than 1.97, which means Knowledge does not significantly influence Behavioral Intention for decisions to buy *halal* products.

Knowledge (KNLG), Religiosity (RLGT), and Subjective Norm (SBJN) have a significant simultaneous influence on Attitude (ATT), with a coefficient of determination at 84%. Similarly, Knowledge (KNLG), Religiosity (RLGT), Subjective Norm (SBJN), and Attitude (ATT) have a significant simultaneous influence on Behavioral Intention (BINT), with a coefficient of determination at 94%.

## 4.2 Discussion

### 4.2.1 A relationship between knowledge on attitude halal food

The test results show that the most and least dominant Knowledge dimensions are Awareness and Learning, respectively. In Attitude, the most and least dominant dimensions are the Person's Actual Response and the Person's Potential

Response, respectively. Based on the analysis and hypotheses testing, the greater knowledge about a product increases its influence on an attitude in the buying intention. This is because attitudes are formed from a person's knowledge, thoughts, and beliefs. Moreover, consumer knowledge is the perception and insight into the product, from which mapping is made for *halal* products to form the actual attitude. A real attitude is presented in readiness when acting in the environment to appreciate a certain object. These results are in line with [22,25].

### 4.2.2 A relationship between religiosity on attitude halal food

Religiosity has a positive and significant influence on Attitude. The analysis on the model found Intra Personal as the most dominant dimension. Based on the analysis and hypotheses testing, religiosity is the extent to which an individual is committed to religion, which is reflected in their attitudes and behavior. It is an important aspect of culture influencing consumer behavior. Therefore, as an important value of individual consumers' cognitive structure, religiousness influences a person's behavior. Furthermore, it plays an influential role in shaping food preferences in many societies. Its impact on food consumption depends on the religion itself and how individuals interpret and follow its teachings. These results are in line with [26-28].

### 4.2.3 A relationship between subjective norm on attitude halal food

The model analysis found that the most and least dominant dimensions in Subjective Norm are Reaction to Social Pressure and Personal

Assessment, respectively. Furthermore, Attitude's most and least dominant dimensions are a Person's Actual Response and a Person's Potential Response, respectively. Based on this analysis and hypotheses testing, the beliefs underlying consumers are called normative beliefs. The person believing that having a reference with which they are motivated to comply thinks of performing the behavior and feels social pressure to act. Normative beliefs or motivations to meet the perceived expectations of each reference result in social pressure or subjective norms. It represents the perceived behavioral expectations of the important individuals or group reference. This belief influences a person's behavior, including the expectations of friends, peers, and family members. Therefore, perceived social pressure from the family and the surrounding community influences intention to purchase *halal* food products. Furthermore, normative beliefs determine individual thoughts about accepting certain behavior by related groups, such as consuming *halal* products. These results are in line with [12].

#### **4.2.4 A relationship between knowledge, religiosity, subjective norm on attitude *halal* food**

The test results show that Knowledge, Religiosity, and Subjective Norm simultaneously significantly influence Attitude. Moreover, the analysis showed that the most and least dominant dimensions of Knowledge are Awareness and Learning, respectively. The most dominant dimension of religiosity is Intra Personal, and the least is Inter-Personal. Similarly, the most dominant dimension of Subjective Norm is Reaction from Social Pressure, while the least is Personal Assessment. The most and least dominant dimensions of Attitude are the Person's Actual Response and Potential Response, respectively. The test results show that attitude is an expression of inner feeling, reflecting emotion, such as happiness or sadness, likes or dislikes, and agrees or disagrees with an object. It is a mental and neurological readiness to respond, organized through experience, directing, and dynamic influence on behavior. Also, attitude tends to respond consistently, pleasantly, or unpleasantly concerning a particular object.

#### **4.2.5 A relationship between knowledge on behavioral intention**

Next is the positive and insignificant influence of Knowledge on Behavioral Intention. The analysis

found that the most and least dominant dimensions of Knowledge are Awareness and Learning, respectively. The most dominant dimension of Behavioral Intention is a person's psychological behavior, while the least is the actual behavior. Based on this analysis and hypotheses testing, consumer awareness is a tool in introducing certain products considered beneficial according to certain situations. For instance, when a Muslim consumer takes their family to visit a restaurant, they imagine which one they would choose to visit. Moreover, they consider certain restaurants that guarantee safety and *halal* standards according to their insight. Consumer knowledge is their perception and insight into the product. A consumer maps *halal* products with two important components based on knowledge, including awareness and image. In this case, image analysis is a perception instilled by manufacturers that the products produced are better than their competitors. This is important in case studies of the selection of *halal* food and beverage products.

#### **4.2.6 A relationship between religiosity on behavioral intention**

The test results show that religiosity negatively and significantly influences Behavioral Intention. The overall analysis showed that the most and least dominant religiosity dimensions are Intra Personal and Inter-Personal, respectively. The most dominant dimension of Behavioral Intention is a person's psychological behavior, while the least is the actual behavior. The analysis and hypotheses test results show that religion contains values that require someone believing in it to follow the applicable rules. This is manifested through buying the *halal* food products allowed to be consumed by Muslims. Religion is the main factor regulating all individual behaviors, including the desire to buy *halal* food products. Furthermore, it shows how an individual reflects their commitment to behave according to daily religious demands. Therefore, religious commitment encourages a person's intention to consume *halal* food products according to the faith.

#### **4.2.7 A relationship between subjective norm on behavioral intention**

The test results show that the Subjective Norm positively and significantly influences Behavioral Intention. Moreover, the overall analysis shows that the most and least dominant Subjective

Norm dimensions are Reaction to Social Pressure and Personal Assessment, respectively. The most dominant Behavioral Intention dimension is a Person's Psychological Behavior, while the least is a Person's Actual Behavior. Based on this analysis and hypothesis testing, subjective norms or normative beliefs represent the perceived behavioral expectations of people, individuals, or important reference groups (spouse, family, friends). Normative beliefs influence a person's behavior, including the expectations of friends, peers, and family members. Therefore, the stronger the belief in social pressure to behave, the stronger the person's intention to perform the behavior. These results are in line with [29-31].

#### **4.2.8 A relationship between attitude on behavioral intention**

The overall analysis shows that the most and least dominant Attitude dimensions are the Person's Actual Response and the Person's Potential Response. Moreover, the most dominant Behavioral Intention dimension is the Person's Psychological Behavior, while the least is the Person's Actual Behavior. Based on this analysis and hypothesis testing, the intention is a person's situation before acting, predicting the behavior or action. Purchase intention is a customer's decision-making on products offered or needed.

#### **4.2.9 A relationship between knowledge, religiosity, subjective norm, and attitude on behavioral intention**

Simultaneous testing shows that Knowledge, Religiosity, Subjective Norm, and Attitude together significantly influence Behavioral Intention with a coefficient of determination of 94%. Also, partially, only the Knowledge variable insignificantly influences Behavioral Intention. The results show that when someone's knowledge about a product is accompanied by higher self-confidence, the influence on attitude in the buying intention is increased. This supports [22] which showed that religiosity and attitude positively influence the intention to buy *halal* products.

### **5. MANAGERIAL IMPLICATIONS**

Practical implications for food policy decision-makers and marketers pursuing identity and acculturation-related strategies in distributing and communicating efforts targeted at growing

Indonesia's *halal* food market. The results show that the decision-making process preceding *halal* consumption is different from ordinary. Consequently, different marketing techniques should be used to stimulate the consumption of *halal* products versus regular meat consumption. Moreover, different decision segments exist within the *halal* market based on different variables.

### **6. CONCLUSION AND RECOMMENDATIONS**

The influence of Knowledge on Attitude is positive and significant. The dominant knowledge and attitude dimensions are awareness and a person's actual response, respectively. Furthermore, the influence of Religiosity on Attitude is positive and significant. The dominant religiosity and attitude dimensions are intrapersonal and the person's actual response, respectively. Subjective Norm positively and significantly influences Attitude. The dominant dimension of the subjective norm is a reaction to social pressure, while that for attitude is a person's actual response.

The influence of Knowledge, Religiosity, and Subjective Norm together on Attitude is significant. The dominant dimensions of Knowledge, Religiosity, Subjective Norm and Attitude are Awareness, Intra Personal, Reaction to Social Pressure, and Person's Actual Response, respectively. However, different results show that the influence of Knowledge on Behavioral Intention is positive and insignificant. Moreover, the test results showed that the influence of Religiosity on Behavioral Intention is negative and significant. The dominant dimensions of religiosity and behavior intention are intra-personal and a person's psychological behavior.

The results showed that the subjective norm positively and significantly influences behavioral intentions. The dominant subjective norm and behavioral intention dimensions are the reaction to social pressure and a person's psychological behavior, respectively. Furthermore, attitude positively and significantly influence Behavioral Intention. The dominant attitude and behavioral intention dimensions are a person's actual response and psychological behavior, respectively. Additionally, the test results show the influence of Knowledge, Religiosity, Subjective Norm, and Attitude together on Behavioral Intention.

## 6.1 Research Contribution and Direction for Further Research

This study contributes theoretically to science development (knowledge) on *halal* food by adding dimensions such as *halalness* value creation quality. It supports the development of a sustainable *halal* ecosystem, especially in Indonesia. Also, it develops further research, especially in the value creation process using other supporting grand theories.

## CONSENT AND ETHICAL APPROVAL

As per international or university standard guideline, participant consent and ethical approval has been collected and preserved by the authors.

## COMPETING INTERESTS

Authors have declared that no competing interests exist.

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