

Analysis of Purchase Intention for Halal-Certified Food Products Among Generation Z Consumers in South Tangerang City

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ABSTRACT

Non-Muslim consumers are now showing increasing interest in halal food products, particularly due to perceptions of cleanliness, quality, and safety. This phenomenon is expanding the halal market, which was previously synonymous with Muslim consumers. This study aims to analyze the factors that influence the purchase intention of non-Muslim consumers toward packaged food products with halal logos. Using a quantitative approach with Structural Equation Modeling (SEM) based on Partial Least Square (PLS), this study examines the influence of variables such as subjective norm, perceived behavioral control, halal awareness, and halal logo on purchase intention, both directly and indirectly through attitude as a mediating variable. Data was collected from 300 non-Muslim respondents who had purchased halal-certified products in the Jakarta Capital Region. The results indicate that attitude has a significant influence on purchase intention and serves as an important mediating variable in the relationship between external factors and purchasing decisions. These findings contribute theoretically to the development of the Theory of Planned Behavior (TPB) model in the context of halal consumption by non-Muslims, as well as practical implications for halal food industry players in designing more inclusive marketing strategies.

Keywords: Purchase Intention, Halal Awareness, Halal Logo, Perceived Behavioral Control, Non-Muslim Consumers.

1. INTRODUCTION

The halal market has grown rapidly over the past decade, in line with the increasing Muslim population spread across more than 112 countries worldwide (Idris et al., 2020). Regionally, Asia serves as the main hub with a 59% market share in 2023, followed by Europe at 21%, while other regions such as North America, the Middle East, Africa, and South America also contribute, albeit to a lesser extent (Rahman et al., 2024). The global halal food market value reached US\$1.64 trillion in 2022 and is projected to increase to US\$4.11 trillion by 2028 (Koc et al., 2024). Indonesia holds a strategic position in the halal industry, with an 11.34% market share in 2022, expected to rise to 14.96% in 2025 (Yana, 2024). This trend aligns with increasing public awareness of halal lifestyles, as reflected in the rise in consumer spending from US\$1.62 trillion in 2012 to US\$2.29 trillion in 2022 (Yana, 2024). The Indonesian government also supports the development of the halal industry through policies, including Law Number 33 of 2014 on Halal Product Assurance, to strengthen Indonesia's role as a major producer (Lubis & Setyono, 2023).

The concept of halal in Islam encompasses not only food and beverages but also represents an Islamic lifestyle that includes behavior, ethics, and consumption habits (Al-Kwafi et al., 2019). Halal means something permitted according to Islamic law, including the food provision process from ingredient selection to consumption (Usman et al., 2024). Halal food must be free from pork, alcohol, blood, carrion, and animals not slaughtered according to Islamic law. Beyond being an obligation for Muslims, halal food is also viewed as a product with ethical and social value, thus having special appeal (Y. Hassan & Pandey, 2019). In practice, Muslim consumers not only demand good product quality but also ensure its compliance with religious teachings (Rachman & Amarullah, 2024).

Consumption of halal products is not limited to Muslims but is increasingly sought after by non-Muslim consumers due to perceived benefits, such as assurance of cleanliness, quality, and food safety (Ibeabuchi et al., 2024; Izudin et al., 2024). Differences in ideology, religion, culture, and other social factors contribute to broader acceptance of halal products, making them part of a cross-religious and cross-cultural lifestyle (Ramli et al., 2023). This affirms that halal is not merely a religious rule but also a universal value system that integrates moral, ethical, and social dimensions (Rahman et al., 2024).

Currently, halal consumption is viewed not only as a religious obligation but has also been recognized as having scientific benefits relevant to modern lifestyles (Muneeza & Mustapha, 2021). Various studies show that consumers, both Muslim and non-Muslim, have positive perceptions of halal products. For instance, a study in South Africa found that halal food is perceived as a high-quality product (Bashir, 2019a), while research in the UK also shows similar views, where non-Muslims consider halal related to quality, cleanliness, and health (Ayyub, 2015). Nevertheless, there is also resistance, particularly in Western countries, where some non-Muslim consumers judge halal products based solely on religious identity (Wilkins et al., 2019).

On the other hand, in Muslim-majority countries such as Indonesia, Malaysia, and Singapore, halal products are also favored by non-Muslim consumers because they are considered safer, more comfortable, and cleaner (Septiarini et al., 2023). Malaysia has even made halal certification a national priority, although it still faces challenges related to education and public awareness (Siah et al., 2017). Indonesia itself has enacted Law No. 33 of 2014 on Halal Product Assurance, which requires industries to have halal certificates and halal logos on products (Karyani et al., 2024). The halal logo functions as authoritative assurance that the product has undergone verification according to Islamic law, thus increasing consumer trust (Butt et al., 2017).

Additionally, the halal logo expands the market segment by attracting non-Muslim consumers who consider halal-labeled products more hygienic and safe. Its economic impact is significant, as halal certification drives global competitiveness, expands markets, and contributes to national economic growth (Hartini & Malahayatie, 2024; Wartyo & Samsuri, 2020). However, the effectiveness of the halal logo in influencing non-Muslim consumers' purchase intention is not always consistent. A study in Japan shows that halal logo does not significantly affect non-Muslim consumers' purchase intention due to lack of understanding about the symbol (Kawata et al., 2018). Nevertheless, other research confirms that halal logo as a visual cue can still shape consumer perceptions and consumption patterns in marketing strategies (Mandle et al., 2016; Rezai et al., 2012).

Indonesia, as a Muslim-majority country, has regulations and products widely adapted to meet Muslim consumer needs, including halal food (Lubis & Setyono, 2023). Interestingly, however, acceptance of halal food also occurs among non-Muslims. Survey results show that the majority of non-Muslim respondents view halal products positively due to quality and ingredient safety assurance. This aligns with findings by Izudin et al. (2024), which noted natural acceptance of halal products in Kupang, despite its predominantly non-Muslim population. Key factors influencing purchase intention of halal products among non-Muslims include trust, comfort, cleanliness, acculturation, halal knowledge, product quality, and social norms and behavioral control (Ayyub, 2015; Bashir, 2019a; Lim et al., 2022; Septiarini et al., 2023). Additionally, elements such as halal brand trust, loyalty, price, product availability, and halal labels have also been proven influential (Ali et al., 2021; Chong et al., 2022; Wilson, 2014).

From a theoretical perspective, the Theory of Planned Behavior (Ajzen, 1991) is widely used to explain purchase intention, with three main dimensions: attitude, subjective norms, and perceived behavioral control (Karyani et al., 2024). Several studies find that attitude is the strongest predictor of halal purchase intention (Pradana et al., 2024; Shahniah et al., 2024; Tiwari et al., 2024), although different results appear in some contexts (Aslan, 2023). Subjective norm and perceived behavioral control also show inconsistent results, so their relevance still needs further investigation (Memon et al., 2020; Nguyen et al., 2024; Widyanto & Sitohang, 2021). Halal awareness and halal logo play important roles in increasing non-Muslim consumer trust. Halal logo is considered to reflect quality and safety, thus strengthening purchase intention (Al-Kwafi et al., 2019; Bashir, 2019b; F. Hassan & Hanif, 2017). However, in some cases, brand, reputation, and social recommendations are more influential than halal logo (Takeshita, 2020). Cross-country research also shows differences: in Indonesia, halal awareness has not proven to significantly affect purchase intention (Rizal, 2019), while in South Korea, halal awareness is a strong predictor (Paudel et al., 2024).

Thus, there is a research gap regarding how the variables halal awareness, halal logo, subjective norm, perceived behavioral control, and attitude simultaneously affect non-Muslim consumers' purchase intention. A more comprehensive understanding of the interaction of these variables is important for formulating inclusive halal marketing strategies, so that halal products can be more widely accepted, not only by Muslim but also non-Muslim consumers (Izudin et al., 2024; Ibeabuchi et al., 2024). Based on the framework above, the author will develop a research model focusing on purchase intention toward halal products by combining various key factors: subjective norm, perceived behavioral control, halal awareness, halal logo, and attitude. In this model, attitude will serve as a mediator connecting various other variables to purchase intention.

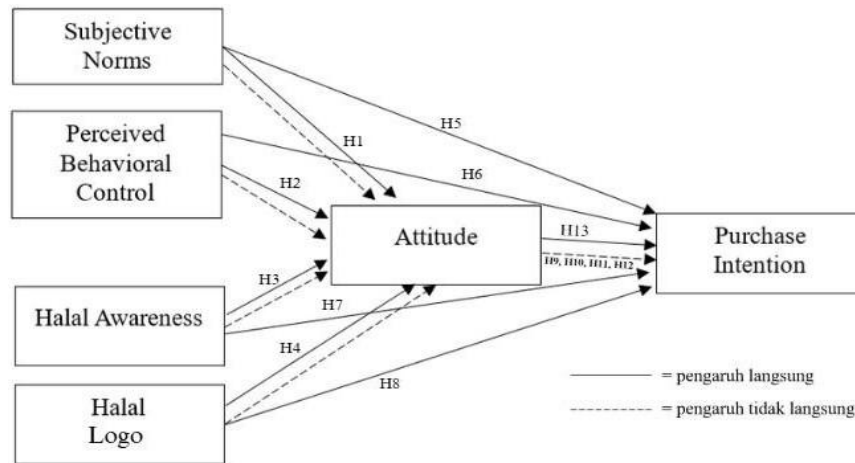


Figure 1. Research Model

2. RESEARCH METHODS

2.1. Research Method

This study adopts quantitative research methods to analyze various factors affecting purchase intention of halal food products among non-Muslim consumers. This research adopts a quantitative approach with a causality framework, where cause-effect relationships between variables are analyzed systematically using statistical methods.

2.2. Data Sources and Collection Techniques

This study uses data from primary and secondary sources. Primary data was collected through questionnaires distributed online to non-Muslim consumers. Meanwhile, secondary data was collected from various published sources, including literature reviews and journals or previous research that serve as references in this study. This research applies literature review and survey methods to collect various data needed in the research. Literature review is used to obtain secondary data supporting this research, while the survey method is used to collect primary data. Surveys can provide quantitative descriptions regarding trends, attitudes, or opinions from a population and test relationships between variables in that population through selected samples (Creswell & Creswell, 2018). Referring to Creswell & Creswell (2018), the survey method helps researchers answer three types of questions: (a) descriptive questions; (b) questions about relationships between variables; and (c) questions related to predictive relationships between variables over time.

2.3. Population and Sample

This research focuses on five major cities in Indonesia: Jakarta, Surabaya, Bandung, Medan, Makassar, and Denpasar. The selection of these cities is based on two main considerations: accessibility to halal food products and consumer diversity. First, these cities have significant Muslim and non-Muslim populations, allowing for variation in purchasing interest toward halal food products. The diversity of social and economic backgrounds in these five cities also provides broader insights regarding various factors that can influence purchasing decisions for halal food products. Second, these five cities have widespread distribution of halal food products, both through modern markets, restaurants, and micro, small, and medium enterprises (MSMEs). The availability of halal certification from the Indonesian Ulema Council (MUI) and support from local government regulations also ensure that halal food products are easily found by consumers.

This study applies non-probability sampling and purposive sampling techniques. Non-probability sampling is a sampling method where each element in the population does not have a definite probability of being selected as part of the sample (Vehovar et al., 2016). In other words, samples are selected based on the researcher's subjective decisions or other non-random selection mechanisms. The minimum sample size ranges from 25 to 619 respondents at a 5% significance level (Hair et al., 2022). Referring to Hair et al. (2022), in PLS-SEM, sample size can be determined using several approaches. One frequently applied method is the 10 times rule, which suggests that the minimum sample size should be 10 times the largest number of reflective indicators or the largest number of independent paths in the model. In this study, with a total of 26 indicators, the sample size used is 260.

2.4. Data Analysis Technique

Structural Equation Modeling (SEM) is a statistical method that allows researchers to simultaneously model and estimate complex relationships between independent and dependent variables. This technique is used to analyze relationships between latent variables (constructs), which cannot be measured directly but are represented through a number of measurable indicators (Hair et al., 2022). In this context, Hair et al. (2022) explain that there are two main types of Structural Equation Modeling (SEM): Covariance-Based SEM (CB-SEM) and Partial Least Squares SEM (PLS-SEM). CB-SEM is primarily used in confirming theory by assessing how well a theoretical model can predict the covariance matrix from sample data (Hair et al., 2022). Meanwhile, PLS-SEM is used for a causal-predictive approach, emphasizing more on explaining variance in dependent variables (Hair et al., 2022).

3. RESULTS AND DISCUSSION

Table 1. Direct Effect Results

Hypothesis	Path	Original sample	Sample Mean	Std Dev	T-statistic	p- values	Results
1	SN>ATT	0.375	0.374	0.066	5.655	0.000	H1 accepted
2	PBC>ATT	-0.158	-0.148	0.094	1.677	0.094	H2 rejected
3	HA>ATT	-0.002	-0.013	0.100	0.023	0.981	H3 rejected
4	HL>ATT	0.600	0.606	0.075	8.029	0.000	H4 accepted
5	SN>PI	0.248	0.246	0.058	4.286	0.000	H5 accepted
6	PBC>PI	-0.041	-0.045	0.061	0.674	0.501	H6 rejected
7	HA>PI	-0.078	-0.069	0.069	1.127	0.260	H7 rejected
8	HL>PI	0.272	0.262	0.076	3.599	0.000	H8 accepted
9	ATT>PI	0.529	0.537	0.064	8.298	0.000	H9 accepted
10	SN>ATT>PI	0.198	0.200	0.039	5.133	0.000	H10 rejected

Source: Processed by Researcher, 2025

Subjective Norm (SN) has a significant positive effect on Attitude (ATT) and Purchase Intention (PI), both directly and indirectly through ATT mediation (H1, H5, and H10 accepted). This confirms that social norms are an important factor in shaping non-Muslim consumers' attitudes and purchase intentions toward halal products. Conversely, Perceived Behavioral Control (PBC) has no significant effect on ATT or PI (H2 and H6 rejected). Halal Awareness (HA) also has no significant effect on ATT or PI (H3 and H7 rejected), indicating that halal awareness has not become a dominant factor for non-Muslim consumers. Meanwhile, Halal Logo (HL) has a significant positive effect on ATT and PI (H4 and H8 accepted), confirming the importance of halal logo as an indicator of trust and product quality. Finally, Attitude (ATT) is proven to significantly affect PI (H9 accepted), indicating that consumers' positive attitudes are the main determinant of purchase intention.

Table 2. Indirect Effect Results

Hypothesis	Path	Original sample	Sample Mean	Std Dev	T-statistic	p- values	Results
11	PBC>ATT>PI	-0.084	-0.077	0.048	1.737	0.082	H11 rejected
12	HA>ATT>PI	-0.001	-0.010	0.055	0.023	0.982	H12 rejected
13	HL>ATT>PI	0.317	0.327	0.066	4.829	0.000	H13 accepted

Source: Processed by Researcher, 2025

Based on Table 2 Indirect Effect, it is evident that not all variables have indirect effects on purchase intention through attitude. Perceived Behavioral Control (PBC) and Halal Awareness (HA) do not have significant mediating effects on purchase intention (H11 and H12 rejected). Conversely, Halal Logo (HL) significantly affects purchase intention through attitude (H13 accepted).

Table 3. Effect Size Results

	F-Square
Subjective Norm → Attitude	0.193
Perceived Behavioral Control → Attitude	0.027
Halal Awareness → Attitude	0.000
Halal Logo → Attitude	0.327
Subjective Norm → Purchase Intention	0.108
Perceived Behavioral Control → Purchase Intention	0.003
Halal Awareness → Purchase Intention	0.008
Halal Logo → Purchase Intention	0.078

Source: Processed by Researcher, 2025

The results of Table 3 Effect Size show that Halal Logo has the strongest influence on Attitude ($f^2 = 0.327$), followed by Subjective Norm ($f^2 = 0.193$). Meanwhile, the influence of other variables on Attitude and Purchase Intention is relatively small, with Halal Awareness having almost no effect ($f^2 = 0.000$).

3.1. The Influence of Subjective Norm on Consumer Attitude in Choosing Halal Food Products

Based on the results of path coefficient testing, the Subjective Norm variable significantly influences Attitude, with a coefficient value of 0.375 and a t-statistic value of 5.655 which is greater than 1.96, as well as a p-value of 0.000 which is less than 0.05. This shows that H1 is accepted, so it can be concluded that the higher the subjective norm felt by respondents, the more positive their attitude. This positive coefficient value indicates a unidirectional relationship, meaning that social perception and normative pressure from the environment contribute to forming consumer attitudes toward the object or behavior being studied.

The effect size (f^2) value of the influence of Subjective Norm on Attitude is 0.193. According to the interpretation criteria from Hair et al. (2022), an f^2 value of ≥ 0.02 indicates a small effect, ≥ 0.15 indicates a moderate effect, and ≥ 0.35 indicates a large effect. Thus, the value of 0.193 falls into the moderate effect category. This indicates that Subjective Norm provides a fairly significant contribution in explaining the Attitude variable, although not dominant. In other words, if the Subjective Norm variable is removed from the model, then Attitude will decrease moderately.

Within the framework of Theory of Planned Behavior, subjective norm refers to individual perception regarding social pressure, namely the extent to which individuals feel that important people in their lives, such as family, friends, or social environment, expect them to perform or not perform an action (Ajzen, 1991). This norm shapes behavior through the influence of reference groups that provide social pressure, both implicitly and explicitly, so that individual decisions to act are often based on norms prevailing in their closest social environment (Widyanto & Sitohang, 2022).

Social norms and expectations from family members become important factors that shape individual attitudes and behavior, especially in issues related to religious and moral values, such as consistency in choosing halal products. Thus, this finding provides empirical support for the subjective norm concept within the framework of Theory of Planned Behavior (Ajzen, 1991), which states that social pressure from reference groups can influence individual attitudes, even when those individuals come from different backgrounds in terms of religion or social identity.

In the context of collectivist culture like Indonesia, this can be explained through social values that are strongly embedded in society. Hofstede (2011) emphasizes that collectivism places the group as the center of individual identity, so that opinions, encouragement, and norms from social groups greatly determine personal attitudes. In other words, positive attitudes toward halal products are not only formed from individual rational assessment, but also from social pressure that emphasizes alignment with group values. Other research in Indonesia also affirms that collectivism values encourage individuals to adjust their evaluations and attitudes toward certain objects to remain consistent with their group (Achmad et al., 2024).

Therefore, the influence of subjective norms on attitudes becomes stronger when individuals are in an environment with high collectivist orientation.

The finding that Subjective Norm significantly influences Attitude aligns with various previous studies that affirm a positive relationship between subjective norms and the formation of individual attitudes toward behavior (Tiwari et al., 2024; Wang & Chou, 2020; Widyanto & Sitohang, 2021). Within the framework of Theory of Planned Behavior, subjective norm is defined as individual perception regarding social pressure, namely the extent to which individuals feel that important people in their lives, such as family, friends, or social groups, expect them to perform or avoid an action (Ajzen, 1991). This norm influences behavior through the influence of reference groups, both explicitly and implicitly, so that someone's decision to act is often influenced by norms prevailing in their closest social environment (Widyanto & Sitohang, 2022).

Research by Wang and Chou (2021) shows that individuals tend to develop more positive attitudes toward an action if they know that their social group shows approval for that action. Therefore, in the context of halal product consumption, the greater the support or social approval from the surrounding environment toward halal product consumption, the greater the likelihood of forming positive attitudes toward that behavior.

3.2. The Influence of Perceived Behavioral Control on Consumer Attitude in Choosing Halal Food Products

The Perceived Behavioral Control (PBC) variable does not significantly influence Attitude. This can be seen from the path coefficient value of -0.158 with a t-statistic value of 1.677 which is smaller than the critical value of 1.96, as well as a p-value of 0.094 which exceeds the significance limit of 0.05. Thus, hypothesis H2 is rejected. This means that respondents' perceptions regarding the ease or control they have in performing an action do not significantly influence their attitudes in the context of this research. The effect size (f^2) value of PBC's influence on Attitude is 0.027 (Table 3), which according to Hair et al. (2022) falls into the small effect category because it is between 0.02 and 0.15. This shows that although its contribution is very small, the presence of the PBC variable slightly affects the explanatory power of the Attitude construct. However, because both the significance value and effect contribution are low, it can be concluded that the PBC variable does not play an important role in shaping attitudes in this model. In the context of non-Muslim consumers, perceived behavioral control (PBC) is not sufficiently relevant in determining attitudes or intentions to buy halal products.

This research result shows that Perceived Behavioral Control (PBC) does not have a significant influence on attitude among non-Muslim consumers in the context of purchasing halal products. This means that although consumers feel they have control or ease in buying halal products, this perception does not automatically form positive attitudes toward those products. This finding shows that perception of ability or ease (control) is not the main factor that forms the evaluation or affective attitude of non-Muslim consumers toward halal products. However, the high TCR value on this variable reflects that individually, respondents feel they do not experience significant obstacles in accessing or choosing halal products. They have the perception that purchasing decisions are fully within personal control, without external pressure or significant access limitations.

However, although this perception of freedom is high, it is not followed by a significant influence of PBC on attitude (attitude), as shown by the previous path analysis. This means that freedom in choosing does not necessarily become a factor that forms positive affective attitudes toward halal products, especially among non-Muslim consumers. They may feel free to choose, but still do not consider halal products as something more valuable or better than other products personally. This condition indicates a separation between perceived behavioral control and attitude assessment in the context of non-Muslim respondents. Freedom to choose does not necessarily drive positive assessment if internal motivation or personal values toward halal products are not strong enough. Ajzen (1991) mentions that PBC has an effect if individuals feel that a behavior is difficult or requires special control, for example due to information limitations, social norms, personal beliefs, or resource availability. This finding aligns with research conducted by Ibeabuchi and Ehido (2024), which also found that among non-Muslim consumers, the influence of PBC on attitude is not statistically supported. This can be explained by differences in consumption motivation between Muslim and non-Muslim consumers. However, this finding contradicts Aslan's (2023) research results conducted in Turkey with Muslim respondents. In that study, PBC significantly influenced attitude, indicating that perception of ease in

buying halal products directly impacts the formation of positive attitudes. This difference in results strengthens the understanding that the relationship between PBC and attitude is contextual, and cannot be generalized across population groups without considering background factors such as religion, cultural values, and consumption motivation.

Thus, this research result provides an important contribution to consumer behavior literature, especially in the context of non-Muslim consumers, that PBC is not the main factor forming attitudes toward halal products. This provides implications that marketing strategy approaches for halal products to non-Muslim consumers should emphasize other factors, such as quality perception, trust in halal labels, or functional and emotional values of the product itself, rather than merely ensuring accessibility or ease of purchase.

3.3. The Influence of Halal Awareness on Consumer Attitude in Choosing Halal Food Products

The Halal Awareness variable does not significantly influence Attitude, with a path coefficient value of -0.002, a t-statistic value of only 0.023 (far below the threshold of 1.96), and a p-value of 0.981 (> 0.05). Thus, hypothesis H3 is rejected, meaning that the level of respondents' awareness of halal issues does not directly influence their attitudes in the context of this research. Besides being insignificant, the direction of the relationship is also negative (although very close to zero), which indicates no real influence either statistically or practically. This may indicate that awareness of halal has become a common value possessed by respondents, so it is no longer a differentiating factor in shaping their attitudes. The effect size (f^2) value for the influence of Halal Awareness on Attitude is 0.000, which according to Hair et al. (2022) criteria shows no effect at all (no effect). This means that although Halal Awareness is included as an independent variable in the model, its contribution to Attitude formation is virtually non-existent and can be ignored in this context.

It is known that the average TCR index value on the Halal Awareness variable is in the high category, this finding indicates that although respondents in this research are non-Muslim consumers, they already have cognitive literacy related to halal principles, especially those related to the origin of ingredients and compliance with Islamic law. The high score on this indicator strengthens the view that knowledge about halal has transcended the boundaries of the Muslim community and has become part of general information known by the wider public. This is most likely due to increased exposure to halal labels, public education, and social and cultural interactions in pluralistic societies like Indonesia, where halal discourse is regularly present through media, advertising, and daily experiences.

However, although consumers understand that halal products are related to raw material standards according to Islamic law, the overall test results for the Halal Awareness variable do not show significant influence on attitude (Attitude). This means that factual or cognitive understanding of the halal concept is not sufficient to form positive attitudes toward those products in the context of non-Muslim consumers. Although awareness of the halal concept is high, this does not necessarily influence attitudes or purchasing decisions among non-Muslim consumers. They may know the meaning of halal, but do not feel personally involved or do not have directly connected religious values, so it is not sufficient to encourage them to have positive attitudes or purchase intentions. Wilkins et al. (2019) found that knowledge alone is not sufficient to change purchasing behavior among non-Muslim consumers, because it is not related to their identity or personal values. Ibeabuchi et al. (2024) also show that awareness will only influence purchase intention if followed by perception of added value (for example: healthier, more hygienic).

This research result shows that halal awareness does not significantly influence attitude, meaning respondents' level of awareness of the halal concept does not directly shape their attitudes toward halal products. This finding is contrary to Paudel et al.'s (2024) study in South Korea, which shows that halal awareness is a significant predictor of non-Muslim consumers' desire and purchase intention for halal food. However, this finding is more aligned with Rizal et al.'s (2019) research results in Indonesia, which also found that awareness of halal products does not influence non-Muslim consumers' purchase intentions, thus showing that halal awareness does not necessarily shape consumer behavior or attitudes automatically.

In Shahnian et al.'s (2024) research, halal awareness was indeed proven to have a positive influence on attitude, but its strength is weak, making it difficult to become a dominant factor. This shows that although someone has understanding of the halal concept, this does not necessarily directly encourage positive attitudes toward halal products, especially if not accompanied by value attachment or relevant consumption experience. Furthermore, Aslan (2023) also found that halal awareness does not significantly influence

attitude. In this context, halal awareness may only become passive information, not the main determinant in the consumer evaluation and assessment process of products. Thus, the emergence of attitude may be more influenced by other factors.

3.4. The Influence of Halal Logo on Consumer Attitude in Choosing Halal Food Products

The Halal Logo variable significantly influences Attitude, with a coefficient value of 0.600, t-statistic of 8.029 (> 1.96), and p-value of 0.000 (< 0.05). Thus, hypothesis H4 is accepted, meaning that the presence and clarity of halal logo on products contribute positively to attitude formation. This high and significant coefficient value indicates that halal logo plays an important role in enhancing consumers' positive attitudes toward products, because it provides a sense of security, trust, and confidence in the halalness of those products.

The effect size (f^2) value of Halal Logo's influence on Attitude is 0.327. Based on interpretation guidelines from Hair et al. (2022), this value falls into the large effect category, because it approaches the threshold of 0.35. This shows that if the Halal Logo variable is removed from the model, the explanatory power for Attitude will decrease substantially. Thus, Halal Logo is one of the strongest predictors in shaping consumer attitudes in this research. In the marketing context, this confirms that halal logo is not only understood as a symbol of Islamic law compliance, but also as a trust attribute that enhances product reputation and competitiveness in the market. Halal logo functions as a form of value certification, which helps consumers assess product integrity and quality quickly, especially in the packaged food product category which is very sensitive to ingredient and production process issues.

Theoretically, Theory of Planned Behavior (Ajzen, 1991) explains that attitude is formed from evaluation of beliefs and values associated with a product. Halal logo strengthens this positive evaluation, because it is associated with ethical standards, cleanliness, and consumer trust in producers. Thus, this finding confirms that halal logo is not merely an administrative symbol, but an important element that forms consumer perceptions and positive attitudes, especially in sensitive product categories such as cosmetics, food, and beverages. In the context of consumer behavior, halal logo acts as an external cue that influences initial perceptions of products, and ultimately forms consumer attitudes positively (Aqdas et al., 2020; Rezai et al., 2012). This finding aligns with Al-Kwafi et al.'s (2020) research finding that halal logo has significant influence on Muslim consumer attitudes, because it is considered a religious symbol and quality assurance. Widyanto & Sitohang (2022) also show that halal logo serves as a predictor of consumer attitude formation, which then influences purchase intention.

Hati et al. (2025) confirm that halal logo has significant influence on consumer attitude formation, especially in the halal cosmetics market. Interestingly, this influence is found stronger among female consumers, who tend to position halal logo as both a marker of compliance with religious values and product safety assurance. This finding aligns with Rizkitysha & Hananto (2022) study showing that women are more careful in examining product packaging and labels, so the presence of halal logo has a greater influence on their attitudes compared to men.

3.5. The Influence of Subjective Norm on Purchase Intention for Halal Food Products

The Subjective Norm variable significantly influences Purchase Intention, with a coefficient value of 0.248, t-statistic value of 4.286 (> 1.96), and p-value of 0.000 (< 0.05). Thus, hypothesis H5 is accepted. This means that the stronger the social norms or pressure from people considered important (such as family, friends, or social environment), the higher consumers' purchase intentions for halal products. The effect size (f^2) value of Subjective Norm's influence on Purchase Intention is 0.108 (Table 4.22), which according to Hair et al.'s (2022) criteria falls into the small to moderate effect category, because it is between the threshold limits of 0.02 and 0.15. This shows that although not dominant, Subjective Norm still provides an important contribution in explaining variation in Purchase Intention. In other words, social norms are one factor worthy of attention in understanding consumer purchase intentions, although not the only main factor.

This is consistent with the thinking that in collectivist societies, individual decisions often do not stand alone, but are forms of compliance with social norms and group expectations (Wulandari, 2000). Individuals who receive encouragement from significant people such as family, friends, or communities, are more likely to show intentions to buy halal products even though they are not part of Muslim consumers. This finding aligns with Shadiqi et al. (2022) research showing that collectivism values in Indonesia contribute significantly

to encouraging prosocial behavior due to the desire to maintain group harmony. In the context of non-Muslim consumers, subjective norm can directly increase intentions to buy halal products as a form of conformity to social group expectations. This research result shows that subjective norm has significant influence on non-Muslim consumers' purchase intention for halal products. This finding shows that encouragement or social influence from close people such as family, friends, or surrounding environment plays an important role in shaping purchase intentions, even among consumers who do not have religious obligations toward halal products. In this context, support or positive views from the social environment can increase consumers' tendency to consider and ultimately intend to buy halal products.

Indonesia's social context which upholds collectivism values and family harmony strengthens the role of social norms in shaping individual decisions. Within the framework of Theory of Planned Behavior (Ajzen, 1991), social support as reflected in the SN1 indicator can strengthen behavioral intention because it provides social legitimacy and psychological comfort, which ultimately motivates individuals to act according to their social environment's expectations. However, this result is not aligned with some previous research. Research by Widyanto and Sitohang (2022), for example, found that subjective norm does not directly and significantly influence purchase intention. Similar findings were also found in Memon et al.'s (2020) research, which concluded that subjective norm does not have positive and significant influence on purchase intention for halal products. Findings from both studies indicate that in some contexts, social influence is not necessarily strong enough to drive purchase intentions, especially if not supported by internal factors such as attitudes or benefit perceptions.

Conversely, this research result aligns with a study conducted by Aslan (2023) which found that subjective norm directly influences purchase intention, especially in the context of halal food products. In his research in Turkey with Muslim respondents, Aslan shows that social pressure from the environment that encourages halal product consumption strengthens individual intentions to buy those products. This affirms that subjective norm can function as a social factor that drives consumptive behavior aligned with values and norms held by the community. This difference in findings indicates that the influence of subjective norm on purchase intention is contextual, and is influenced by several factors such as religious background, strength of social norms, level of halal awareness, and individual emotional closeness to social references around them. In the context of non-Muslim consumers, subjective influence can come from social trends, communities, or public narratives that support healthy and safe lifestyles, so social norms become relevant in driving purchasing decisions.

3.6. The Influence of Perceived Behavioral Control on Purchase Intention for Halal Food Products

The Perceived Behavioral Control variable does not significantly influence Purchase Intention, with a coefficient value of -0.041, t-statistic value of 0.674 (< 1.96), and p-value of 0.501 (> 0.05). Thus, hypothesis H6 is rejected, meaning that respondents' perceptions regarding the ease or ability to make product purchases do not significantly influence their purchase intentions. The negative direction of the coefficient also shows a tendency for an inverse relationship, although this relationship is not significant and very weak. This finding shows that Perceived Behavioral Control is not the main determining factor in shaping respondents' purchase intentions in the context of this research.

The effect size (f^2) value of 0.003 falls into the very small effect (negligible effect) category according to Hair et al. (2022), because it is far below the minimum threshold of 0.02. This strengthens the conclusion that the contribution of Perceived Behavioral Control to the Purchase Intention variable is very minimal and does not provide meaningful influence in this model. Most likely, in the context of this research, purchase intention is more influenced by other factors such as attitudes, social norms, or trust in halal labels. Although in the Theory of Planned Behavior (TPB) proposed by Ajzen (1991), Perceived Behavioral Control (PBC) is one of the important determinants in predicting behavioral intention, several studies show varying results regarding PBC's influence on purchase intention, especially in the context of purchasing halal products.

Contrary to this, all items on the Perceived Behavioral Control variable have very high average TCR index values. The high TCR score on this indicator indicates that respondents have strong perceptions of freedom and ease in choosing halal products in the market. This shows that at the individual level, non-Muslim consumers feel adequate accessibility, and do not experience significant structural or psychological obstacles in the halal product purchasing process. In the context of Theory of Planned Behavior (Ajzen, 1991), this suggests that the control beliefs dimension has generally been fulfilled. In a study by Mukhtar & Butt

(2012) on non-Muslim consumers, PBC tends to have weak influence because purchasing halal products is not considered complicated, especially if generally available in the market. However, this high perception of freedom to choose is not proportional to actual purchase intention, as reflected in structural testing results showing insignificant influence and very small effect size ($f^2 = 0.003$). This phenomenon confirms that PBC does not serve as the main predictor of purchase intention in the context of non-Muslim consumers toward halal products.

This aligns with findings in research conducted by Aslan (2023) showing that PBC does not significantly influence purchase intention. This means that someone's perception of ease or ability to make purchases does not necessarily drive their desire to buy. This finding is reinforced by Nguyen et al.'s (2024) study which also states that PBC's influence on purchase intention is not proven empirically. In fact, Pradana et al. (2024) further conclude that PBC cannot yet be established as a main component in purchase intention formation, especially in the context of consumer behavior toward halal products. On the other hand, different results were found in Memon et al.'s (2020) research which actually shows that PBC has positive and significant influence on purchase intention for halal products. This finding shows that the greater an individual's confidence in their ability to buy halal products (for example due to product availability, affordable prices, easy access), the higher their intention to make such purchases. This difference in results indicates differences in context, respondent characteristics, or methodological approaches used in each study. Some factors that can influence this inconsistency include: respondents' cultural and religious background, level of knowledge or awareness of halal products, and local market conditions (such as availability and affordability of halal products).

3.7. The Influence of Halal Awareness on Purchase Intention for Halal Food Products

The Halal Awareness variable does not significantly influence Purchase Intention. This is indicated by the path coefficient value of -0.078, with t-statistic value of 1.127 (< 1.96) and p-value of 0.260 (> 0.05). Therefore, hypothesis H7 is rejected, meaning that the level of respondents' awareness of a product's halal aspects does not directly influence their purchase intentions. Although conceptually halal awareness is considered important, this result indicates that such awareness may have become a basic value that is no longer a main differentiator in influencing purchase intention. Additionally, the negative direction of the relationship although insignificant can also show the presence of other more dominant influences in shaping purchase intentions, such as perceptions of halal logo or social influence.

The effect size (f^2) value of Halal Awareness on Purchase Intention is only 0.008, which according to Hair et al. (2022) falls into the very small or negligible effect category because it is far below the minimum threshold of 0.02. This shows that the influence of Halal Awareness on purchase intention is very minimal and does not provide substantial contribution to the model's explanatory power. This research result shows that halal awareness does not have significant influence on purchase intention, meaning individuals' level of awareness of halal principles does not necessarily encourage them to buy halal products. This finding shows that understanding the halal concept alone is not sufficient to form purchase intention, especially if not accompanied by emotional involvement, trust in halal labels, or strong social encouragement.

However, this high conceptual understanding does not automatically influence behavioral intention in the form of purchase intention, as shown by structural testing results. This phenomenon reflects that knowledge or awareness of halal values is passive and normative, but does not have sufficient weight to drive purchasing action if not accompanied by trust in the certification system, social encouragement from the environment, or perception of benefits and personal value toward halal products. In the context of non-Muslim consumers, understanding of halal may be positioned more as normative information, not as consumption identity, so it is not sufficient to motivate purchasing decisions.

Several previous studies have indeed found that halal awareness can significantly influence purchase intention, as shown by Vanany et al. (2020) and Paudel et al. (2024) in South Korea, where halal awareness serves as an important predictor in driving non-Muslim consumers' desire and purchase intention for halal products. However, this research finding is more aligned with a study conducted by Rizal et al. (2019), which also found that halal awareness does not significantly influence non-Muslim consumers' purchase intentions in Indonesia. This confirms that cultural context, consumer understanding, and personal experience greatly determine the strength of halal awareness's influence on consumption behavior. Similar findings are also seen in Aslan's (2023) study, which states that halal awareness does not have statistically supported influence on purchase intention in the context of halal food products. Other research conducted by Ramli et al. (2023), also

reveals that halal awareness was only proven significant in 1 out of 5 quantitative studies regarding non-Muslim consumers' purchase intention for halal food. These findings indicate that halal awareness's influence on purchase intention is weak and inconsistent, especially among non-Muslim consumers.

3.8. The Influence of Halal Logo on Purchase Intention for Halal Food Products

The Halal Logo variable is proven to significantly influence Purchase Intention. This is indicated by a coefficient value of 0.272, with t-statistic of 3.599 (> 1.96) and p-value of 0.000 (< 0.05). Thus, hypothesis H8 is accepted, meaning that the clearer and more convincing the halal logo on a product, the higher respondents' purchase intentions for that product. This result shows that the presence of halal logo functions as an important visual cue in the consumer decision-making process, especially in the context of consuming products related to beliefs and trust in halalness.

The effect size (f^2) value of Halal Logo's influence on Purchase Intention is 0.078, which according to Hair et al.'s (2022) guidelines falls into the small to moderate effect category. Although not as large as its influence on Attitude, this result shows that Halal Logo still provides an important contribution in shaping consumers' purchase intentions. Thus, halal logo not only influences consumer attitudes, but also directly drives the realization of purchase intentions. Halal logo in this case creates trust that bridges the information limitations or uncertainty of non-Muslim consumers regarding halal food production processes. In the context of Theory of Planned Behavior (Ajzen, 1991), halal logo can be positioned as an external element that forms trust in products, and ultimately contributes to the formation of purchase intention (behavioral intention). Additionally, this research also supports the theory presented by Sholihin et al. (2023) which states that one important aspect in halal product consumption is the presence of halal labels.

This result is supported by research conducted by Bashir (2019b), which found that halal logo was also found to strongly influence purchase intention because it is considered a visual marker that makes it easy for consumers (especially non-Muslims) to make purchasing decisions quickly and confidently, without having to understand technical details of product composition. Fischer (2019) also notes that with the increasingly widespread use of halal logo globally, consumers tend to rely on this symbol as a marker of product credibility and transparency. Hati et al. (2025) strengthen this finding in the context of cosmetic products, where halal logo significantly influences purchase intention, especially among female consumers. Halal logo is viewed as assurance that the product is not only compliant with Islamic law, but also safe, clean, and ethical, which becomes an important consideration in purchasing decisions. This aligns with Rizkitysha and Hananto's (2020) view that women are more careful in examining packaging and labels, so halal logo becomes a determining factor in their shopping behavior.

3.9. The Influence of Attitude on Purchase Intention for Halal Food Products

The Attitude variable has been proven to have a significant and positive influence on Purchase Intention. This is indicated by a coefficient value of 0.529 with a t-statistic of 8.298 (> 1.96) and a p-value of 0.000 (< 0.05). Thus, hypothesis H9 is accepted, meaning that the more positive consumer attitudes are toward halal products, the greater their purchase intention. The effect size (f^2) value of Attitude's influence on Purchase Intention is 0.431, which according to Hair et al. (2022) falls into the large effect category as it exceeds the threshold of 0.35. This shows that Attitude is the most dominant variable in explaining variation in Purchase Intention compared to other variables in this model. This large influence strengthens the importance of forming positive consumer attitudes toward halal products through educational approaches, value promotion, and effective communication of product benefits.

Conceptually, the high TCR index results for this variable indicate the internalization of halal values into the lifestyle domain, reflecting the adoption of halal values not because of religious obligation, but because of positive associations with quality, cleanliness, safety, and social responsibility. Such attitudes reflect a shift in the meaning of halal products from merely fulfilling sharia law to becoming a symbol of ethical consumers that is increasingly developing in society, including among non-Muslims. In general, Attitude is one of the main predictors in explaining behavioral intention and is often considered the most determining factor in consumer behavior models (Annamdevula et al., 2023). According to Annamdevula et al. (2023), attitudes are formed through individuals' emotional evaluation of a behavior, thus playing an important role in shaping intention to act. When consumers have a positive attitude toward an action, such as buying a particular product, their intention to make a purchase will tend to be stronger (Tiwari et al., 2024).

The emphasis on the role of attitude is also strengthened by the findings of Pradana et al. (2024), which show that attitude has a significant influence on purchase intention in the context of halal product consumption. In addition, Shahniah et al. (2024) also found that attitude not only has a significant influence but also has a positive relationship direction, meaning that the better individuals' perceptions and assessments of products, the greater their tendency to buy those products.

3.10. The Influence of Subjective Norm on Purchase Intention for Halal Food Products Through Attitude as a Mediating Variable

The Subjective Norm variable has a significant indirect influence on Purchase Intention through Attitude, with a coefficient value of 0.198, a t-statistic of 5.133 (> 1.96), and a p-value of 0.000 (< 0.05). Thus, hypothesis H10 is accepted, meaning that Attitude significantly mediates the relationship between Subjective Norm and Purchase Intention. This shows that social norms perceived by respondents not only directly influence purchase intention but also shape their attitudes first, which then impacts the emergence of intention to buy. The type of mediation that occurs is complementary mediation, because both the direct effect ($SN \rightarrow PI$) and indirect effect ($SN \rightarrow ATT \rightarrow PI$) are both significant and in the same direction (positive). This indicates that the influence of social norms on purchase intention is strengthened when consumers have positive attitudes formed by social values around them. These attitudes then act as a psychological bridge connecting social pressure with the tendency to buy halal products.

In collectivist cultures, social norm pressure not only drives individuals to act but also shapes their cognitive and affective evaluation of an object (Hofstede, 2011). Group norms are initially internalized into positive attitudes, then these attitudes strengthen purchase intention. This mechanism reflects the process of internalizing group values, where individuals ultimately truly believe that decisions aligned with group norms are the best decisions. This is consistent with the findings of Achmad et al. (2024) that Indonesian students place more emphasis on group cooperation and adherence to social norms in decision-making, different from individualist societies that emphasize more on personal autonomy. Thus, the mediating role of attitude confirms that collectivism makes the influence of subjective norm stronger and more profound, because social norms not only drive direct action but also form positive attitudes that underlie consumer behavior.

This finding is supported by research by Ibeabuchi et al. (2024), which shows that attitude plays a significant mediating role between subjective norm and purchase intention among non-Muslim consumers in the context of halal cosmetic products. These results emphasize that although social norms can encourage consumers to consider halal products, purchase intention will only form if the individual internalizes that social influence into a positive attitude toward the product in question. Similar support is also shown in Aslan's (2023) research, which examined the behavior of Muslim and non-Muslim consumers toward halal food products. The study states that attitude has a mediating role in the relationship between various external factors (including subjective norm) toward purchase intention, although its strength varies depending on the context of consumer values and experiences. Attitude is considered an evaluative bridge that explains how social influence can be translated into consumption behavioral intentions. The findings in this study reinforce that in the context of non-Muslim consumers, the decision to buy halal products is not merely a response to social pressure, but rather the result of personal evaluation formed on the basis of that social influence. Therefore, the role of attitude becomes very important in bridging social values and actual purchasing decisions.

3.11. The Influence of Perceived Behavioral Control on Purchase Intention for Halal Food Products Through Attitude as a Mediating Variable

Based on the results of mediation analysis, it is known that the indirect influence of Perceived Behavioral Control on Purchase Intention through Attitude is not significant. This is indicated by a coefficient value of -0.084, a t-statistic of 1.737 (< 1.96), and a p-value of 0.082 (> 0.05). Thus, hypothesis H11 is rejected, meaning that Attitude does not significantly mediate the relationship between Perceived Behavioral Control and Purchase Intention in this model. Based on this, the type of mediation that occurs is no-effect non-mediation, that is, when there is no significant influence on either the direct or indirect path. This finding shows that individuals' perceptions of their ability to choose or buy halal products (PBC) are not strong enough to influence purchase intention, even if the individual has a positive attitude toward halal products.

Based on the results of this study, it was found that Perceived Behavioural Control (PBC) does not have a significant influence on Purchase Intention (PI), either directly or indirectly through Attitude. Although in the Theory of Planned Behavior theory (Ajzen, 1991), PBC is considered one of the main determinants affecting behavioral intention, this finding shows that individuals' perceptions of ease or difficulty in buying products (in this case halal products) do not play a sufficient role in forming attitudes or encouraging purchase intention.

This finding is strengthened by the research results of Ibeabuchi and Ehido (2024) which also explicitly reject the influence of PBC on Attitude or on Purchase Intention. In that study, PBC was not proven to be a significant predictor either in forming attitudes toward products or in generating the desire to buy. The rejection of this relationship shows that perception of behavioral control is not always a crucial factor, especially in the context of products whose purchase value is more determined by intrinsic motivation such as trust, personal values, or religious beliefs.

However, the findings in this study contradict the results obtained in Aslan's (2023) research. In his research conducted in Turkey with Muslim respondents, Aslan found that PBC has a significant influence on attitude toward halal products. This shows that when Muslim individuals feel they have control or ease in accessing and buying halal products, they tend to form positive attitudes toward those products. This means that the higher the perception of control possessed, the more positive the attitude formed.

3.12. The Influence of Halal Awareness on Purchase Intention for Halal Food Products Through Attitude as a Mediating Variable

The mediation test results show that the Halal Awareness variable does not have a significant indirect influence on Purchase Intention through Attitude. The path coefficient value is -0.001 with a t-statistic of 0.023 (< 1.96) and a p-value of 0.982 (> 0.05). Thus, hypothesis H12 is rejected, and the type of mediation that occurs is no-effect non-mediation. This means that Attitude does not play a role as a mediator in the relationship between halal awareness and purchase intention in the context of non-Muslim consumers. This finding indicates that the level of understanding of the halal concept, although high (as reflected in the high TCR index on item HA3), is not strong enough to encourage the formation of positive attitudes or purchase intentions toward halal products. This is in line with the concept of value-relevance theory, where a value will only affect behavior if it is felt to be personally relevant and consistent with the consumer's belief system.

This finding is supported by several previous studies including Rizal et al. (2019), whose research in Indonesia shows that halal awareness does not have a significant influence on the purchase intention of non-Muslim consumers. Similar findings were also expressed by Aslan (2023) who stated that awareness of halal is not enough to influence attitudes or purchase behavior without emotional involvement or personal relevance. Research by Ramli et al. (2023) also concluded that out of five quantitative studies on non-Muslim consumers, only one study found a significant relationship between halal awareness and purchase intention. This shows that the influence of halal awareness on consumption behavior is weak and inconsistent, especially among groups that do not have religious obligations regarding the halal concept. In addition, a study by Suki & Sulaiman (2016) revealed that non-Muslim consumers in Malaysia show a high understanding of halal labels, but this does not always convert into purchase intention due to the absence of religious affiliation underlying that action. Paudel et al. (2020) also underline the importance of trust and social endorsement in bridging the gap between awareness and action.

3.13. The Influence of Halal Logo on Purchase Intention for Halal Food Products Through Attitude as a Mediating Variable

The Halal Logo variable has an indirect influence on Purchase Intention through Attitude, with a coefficient value of 0.317, a t-statistic value of 4.829, and a p-value of 0.000. Because the t-statistic value exceeds the critical limit of 1.96 and the p-value is less than 0.05, hypothesis H13 is accepted. This result shows that Attitude plays a significant mediating role in the relationship between perception of halal logo and consumer purchase intention. In addition, it was previously known that the direct influence of Halal Logo on Purchase Intention is also significant ($\beta = 0.272$; $t = 3.599$; $p < 0.05$), and both have a positive relationship direction. Based on mediation criteria from Hair (2022), this pattern indicates that the form of mediation that occurs is complementary mediation, that is, when the mediating variable (Attitude) not only conveys part of the effect

from the independent variable (Halal Logo) to the dependent variable (Purchase Intention), but also strengthens the existing direct influence.

The results of this study also show that halal logo plays a significant role in shaping both the attitude and purchase intention of non-Muslim consumers toward halal products. Halal logo functions as a visual marker of trust, which provides a sense of security and confidence that the products consumed have met standards of quality, cleanliness, and adherence to certain ethical principles that are not always limited to religious aspects. This finding is consistent with various previous literature. Research conducted by Anam et al. (2018) shows that the presence of halal logo significantly influences consumer attitudes, even among non-Muslim consumers, because the logo is associated with quality, product safety, and brand trust. Similarly, Septiarini et al. (2022) found that halal logo has a positive direct influence on purchase intention, with the note that consumers tend to trust more and are willing to buy products that have official certification.

Research by Hati et al. (2025) provides further confirmation that halal logo has a significant influence on attitude and purchase intention, especially in the context of the halal cosmetics market. This finding strengthens the position of halal logo not only as a symbol of adherence to religious principles but also as an indicator of product trust and safety, especially in industries that are very personal and sensitive such as cosmetics. Based on this, it is known that in the context of non-Muslim consumers, the presence of halal logo provides universal added value, such as perceptions of hygiene, food safety, and transparent production processes. Therefore, halal logo not only becomes a religious symbol but also an effective product communication tool, especially in a market that is increasingly concerned with health and consumption ethics aspects.

4. CONCLUSION

The research results show that social factors and visual symbols have a dominant role in shaping the attitudes and purchase intentions of non-Muslim consumers toward halal products. Subjective Norm has been proven to have a significant influence both directly on Purchase Intention and indirectly through the formation of positive attitudes, confirming that the social environment is the main driver of halal product consumption behavior. Similarly, Halal Logo plays an important role as a credibility indicator that increases consumer trust. Halal logo not only directly influences attitudes and purchase intentions but also through attitude mediation, making it an effective marketing communication tool.

Conversely, Halal Awareness and Perceived Behavioral Control do not show a significant influence on attitudes or purchase intentions. This shows that although consumers understand the halal concept or feel they have control in accessing products, these factors are not the main drivers in forming purchase decisions. This finding reinforces that among non-Muslim consumers, knowledge about halal is viewed more as a general norm that no longer differentiates, while the availability of halal products is considered to be already widespread so it is no longer an important consideration.

In addition, this study confirms that attitude has a key role as the main predictor of purchase intention, in line with the Theory of Planned Behavior. Positive attitudes are formed mainly from social influence and visual symbols, not from conceptual awareness. Thus, it can be concluded that purchase decisions for halal products among non-Muslim consumers are more influenced by external factors in the form of social encouragement and visual trust (halal logo), rather than internal factors in the form of knowledge or perception of control.

5. REFERENCES

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