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Antecedents of Intention to Buy Non-Muslim Halal Fast Foods: Evidence from the Biggest Muslim Population Country

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INDEXING

Keywords:

Halal Certification;
Halal Marketing;
Religiosity;
Intention to buy;
Halal Fast Food;

ABSTRACT

This study aims to analyze the antecedents of consumers' intention to buy non-Muslim (Western) halal fast food in Indonesia. Although the country has the biggest Muslim population globally, currently Indonesia is in the fourth rank on the overall Global Islamic Economy Indicator score in 2020 compared to other countries. Method: This study distributed an online questionnaire, using convenience sampling method, to 159 Muslims in Indonesia. A multiple regression analysis was used to evaluate the proposed relationships of halal awareness, halal certification, halal marketing, religiosity, brand and food quality towards non-Muslim halal fast food purchase intention. Findings: The results of this study indicate that halal awareness, halal certification, religiosity, brand, and food quality positively influence consumers' intention to buy non-Muslim halal fast food, whereas halal marketing does not support this relationship. Originality: Due to the inconsistent findings from past studies, this study contributes to the literature on the antecedents of consumers' intention on non-Muslim halal foods in the context of fast foods. Understanding the motivation behind consumers' behavior is also essential for fast food marketers, especially in countries with significant number of Muslim populations.

Kata kunci:

Sertifikasi Halal;
Pemasaran Halal;
Religiusitas;
Niat Membeli;
Makanan Cepat Saji
Halal;

ABSTRAK

Penelitian ini bertujuan untuk menganalisis anteseden niat konsumen untuk membeli makanan cepat saji halal non-Muslim (Barat) di Indonesia. Meskipun memiliki populasi Muslim terbesar di dunia, Indonesia hanya berhasil mendapatkan peringkat keempat pada skor Global Islamic Economy Indicator secara keseluruhan pada tahun 2020. Metode: Penelitian ini menyebarkan kuesioner online, menggunakan metode convenience sampling, kepada 159 Muslim di Indonesia. Analisis regresi berganda digunakan untuk mengevaluasi hubungan yang diusulkan antara kesadaran halal, sertifikasi halal, pemasaran halal, religiusitas, merek, dan kualitas makanan terhadap niat beli makanan cepat saji halal non-Muslim. Temuan: Hasil penelitian ini menunjukkan bahwa kesadaran halal, sertifikasi halal, religiusitas, merek, dan kualitas makanan berpengaruh positif terhadap niat konsumen untuk membeli makanan cepat saji halal non-Muslim, sedangkan pemasaran halal tidak mendukung hubungan ini. Orisinalitas: Karena temuan yang tidak konsisten dari penelitian sebelumnya, penelitian ini ingin berkontribusi pada literatur mengenai anteseden minat konsumen pada makanan halal non-Muslim, dalam konteks makanan cepat saji. Memahami motivasi di balik perilaku konsumen juga penting bagi pemasar makanan cepat saji, terutama di negara-negara dengan populasi Muslim yang besar.

Article History

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INTRODUCTION

Halal lifestyle has recently spread throughout the world (Wilson, 2014), not only in Islamic countries but also in other countries such as America, Australia, Japan, China, India, and Latin American countries (Hidayat and Siradj, 2015). Halal lifestyle refers to trend in

daily activities that are in accordance to sharia (Sukardani *et al.*, 2018). To comply with the halal lifestyle, various companies provide halal products ranging from foods, beverages, finance, banking, pharmacy, and cosmetics (Muhamed *et al.*, 2014). Consumption of halal products is also supported by the growing number of Muslim population in the world which is about 23 percent of the total population (Ireland and Rajabzadeh, 2011). Halal consumption trend is predicted to continue in the future (Kettani, 2010) since Muslims are obliged to consume halal products as cited in The Quran QS 1: 168.

According to data from the State of The Global Islamic Economy (2020), the indicators of halal business trends are distributed in six industrial sectors, including Islamic financial services, halal food, fashion, travel, media, recreation, pharmaceutical, and cosmetic. Based on those sectors, the halal foods industry has become one of the growing markets which contributes around 12% to agri-based food products (Temporal, 2011) and expected to have a compound annual growth rate (CAGR) of 3.5% between 2019-2024 (State of the Global Islamic Economy, 2020). The data also reported that Indonesia, as the biggest Muslim population country, currently is in the fourth rank on the overall Global Islamic Economy Indicator score in 2020 compared to other countries. Indonesia is also included in the top five of some specific business sectors, such as halal food, modest fashion, and media/recreation. The fact that the first rank always goes to other countries which have a much smaller Muslim population is mystifying, especially in the halal food sector which has the biggest portion of investment (51.86%) compared to other sectors.

Having a promising future of the halal food industry, some global fast-food companies, such as McDonald's and KFC, have exploited such opportunity by launching products with halal certification in some countries (Awan *et al.*, 2014), including Indonesia (McDonald's Indonesia, 2020). A survey conducted by Statista (2019) reports that fast-food restaurants dominate the top ten most favorite restaurants in Indonesia, such as KFC, McDonald's, Pizza Hut, Texas Fried Chicken, and A&W. However, there was inequality of each restaurant's score between the giant players, such as KFC and McDonalds, and the other fast-food companies. If we look country of origin of these companies, all of them originally come from Western countries, and not all of their products registered as halal-certified in all the countries they serve (Salama, 2018).

To date, McDonald's, KFC, Domino's Pizza, Pizza Hut, Texas Chicken, and Burger King are some examples of global fast-food restaurants with halal certification in Indonesia (MUI, 2021). Although in the beginning, they started their business in Indonesia without halal certification, they then realized that it is necessary to register their halal certification to LPPOM MUI, an Indonesian halal assurance institution. Aisyah *et al.* (2019) found that nowadays, Indonesian consumers shifted to be more conscious about halal-certified foods. It is aligned with previous studies mentioning that halal certification is one of the antecedents of consumers' intention to buy halal food (Awan *et al.*, 2014), halal fast food (Fitria *et al.*, 2019), even for non-Muslim consumers (Aziz and Chok, 2013). This finding is also supported Fitria *et al.*, (2019); Awan *et al.*, (2014); Aziz and Chok (2012) who consistently found that halal certification and marketing significantly influence consumer's intention to purchase halal foods in Indonesia, Pakistan, and Malaysia.

Another factor i.e., religiosity was also found to be the important factor for consumers to purchase halal foods (Awan *et al.*, 2014; Asnang *et al.*, 2018). By contrast, other studies found that halal awareness (Bashir, 2019; Fitria *et al.*, 2019; Awan *et al.*, 2013; Yunus *et al.*, 2014; Aziz and Chok, 2012), food quality (Aziz and Chok, 2012; Maichum *et al.*, 2017;

Ali *et al.*, 2018), and brand (Aziz and Chok, 2012; Azam, 2016; Yunus *et al.*, 2014; Ali *et al.*, 2020) were inconsistent with each other in predicting consumers' intention to purchase halal foods. Such inconsistency interesting to be studied. Therefore, this study intends to close such research gap.

Based on the aforementioned inconsistency, it may be concluded that determinants of consumers' intention on non-Muslim (Western) halal food, in the context of fast food, is still questionable. Understanding the motivation behind consumers' behavior toward halal foods is necessary for their marketers (Wilson and Liu, 2010). A research question that is addressed in this study is as follow: *To what extent halal awareness, halal certification, halal marketing, religiosity, brand, and food quality positively affect consumers' intention to purchase non-Muslim (Western) halal fast food?*

LITERATURE REVIEW

The Concept of Halal Food

Based on Aji (2019), Islamic-related terms are the derivation of Islam as a religion. As a religion, Islam is all about creed, faith, and monotheism. Islam has its own rules and regulations based on the Quran and Sunnah (QS 4:59). Generally, these rules are well-known as sharia. Sharia becomes the primary source for Muslims in their daily lives, including how to pray, eat, manage the relation with others, even how to preserve the environment (Baharuddin *et al.*, 2015). To make it more operational, sharia is defined more specifically into the guidelines on which one is halal and haram (Aji *et al.*, 2020).

In Islam, halal is the exclusive term to mention something that is allowed to be used or consumed in the context of foods, while haram is to explain something that is forbidden to be used or consumed (Razimi *et al.*, 2017). Regarding what to consume that is allowed by sharia are all foods that are clean and well processed and free from contamination by any of these ingredients: dead animals, blood, pork, alcohol, carnivores, and amphibians. Besides that, to obtain halal foods from animals, the animals should be slaughtered by uttering the name of Allah (Indonesian Ministry of Religion/Kemenag, 2014).

Although at the beginning the concept of halal foods is originally from Islam communities, nowadays this concept is being discussed worldwide because of its recognition as an alternative benchmark for the safety, hygiene, and quality assurance of what to consume every day. Therefore, this concept is universally applicable, especially for Muslim consumers (Abdullah *et al.*, 2014).

Previous Research on Halal Foods

Past studies revealed the antecedents of consumers' intention in halal foods, specifically in some biggest and emerging Muslim population countries such as Indonesia (Fitria *et al.*, 2019; Asnawi *et al.*, 2018), Pakistan (Awan *et al.*, 2014; Ali *et al.*, 2018), Saudi Arabia (Azam, 2016), Malaysia (Yunus *et al.*, 2014; Aziz and Chok, 2012), Thailand (Maichum *et al.*, 2017), South Africa (Bashir, 2019), and China (Ali *et al.*, 2020). Some of them have similarities in focusing on six variables such as halal certification, halal marketing, halal awareness, religiosity, brand, and quality. In general, the majority of the studies use general halal food, restaurants or food manufacturers as the studies' objective. To the best of our knowledge, only few existing studies employ halal fast food companies (Asnawi *et al.*, 2018), such as KFC and McDonalds, or non-Muslim products (Yunus *et al.*, 2014; Azam, 2016) as the research object.

13 Asnawi *et al.* (2018) studied global Muslim intention on global foods like McDonald's, KFC, Pizza Hut, Dunkin' Donuts, A&W, and CFC in Indonesia, Europe, and Middle Eastern countries. They found that religiosity can predict consumers' intention to buy the foods. Meanwhile, the other research on non-Muslim food manufacturers in Saudi Arabia (Azam, 2016) and Malaysia (Yunus *et al.*, 2014), proved that besides religiosity, halal awareness and ingredient/quality have direct effect on consumer's purchase intention. Azam (2016) also found that purchase intention is indirectly influenced by halal certification and religiosity. Those studies also analyzed the impact of brand on purchase intention, but it turned out no significant impact.

Additionally, past studies on halal foods which are not explicitly mentioning either fast food or non-Muslim food companies, found that purchase intention is affected by halal awareness, halal certification, halal marketing, brand, religiosity, and/or quality (Fitria *et al.*, 2019; Awan *et al.*, 2014; Bashir, 2019; Aziz and Chok, 2012; Maichum *et al.*, 2017; Ali *et al.*, 2018; Ali *et al.*, 2020).

Halal Awareness and Purchase Intention

Awareness is defined as a concept about implying an understanding and perception towards events or subjects. It has been hypothesized to an important role in determining an individual's intention (Aziz and Chok, 2013). In the context of halal, awareness can be conceptualized as a process of information to increase the level of individual's awareness of what is permissible to eat, drink and use (Abdullah *et al.*, 2014).

According to Awan *et al.*, (2014), brands that invest in creating customer awareness of halal food will increase the company's marketing program and will also affect customer confidence in consuming halal food. Azam (2016) and Yunus *et al.*, (2014) also supported that halal awareness has a direct effect on consumer's intention to purchase halal food, even halal food produced by non-Muslim manufacturers. Given that previous study on halal foods in several settings, this study, then, intends to test the effect of halal awareness on intention to purchase non-Muslim halal fast food in the Indonesian market and hypothesizes the following:

Hypothesis 1: Halal awareness positively influences consumers' intention to buy non-Muslim (Western) halal fast food.

Halal Certification and Purchase Intention

Halal certification in food is a recognized standardization concept in the food production process starting from preparation, slaughter, cleaning, handling, and other relevant matters by an official institution (Aziz and Chok, 2013). Examples of such institutions are the Indonesian Ulema Council (Indonesia), the Department of Islamic Development Malaysia/JAKIM (Malaysia), and The Majlis Ugama Islam/MUIS (Singapore) which are officially established by the government. Meanwhile, some countries such as Japan and Australia provide halal certification by non-governmental organizations (NGOs), associations, or consultant companies that have concerns about halal assurance (Aji *et al.*, 2020). Practically, those institutions provide guideline for companies to produce products that align with sharia. The company, then, submit their application to get permission to attach the halal label from the institution on their packaging or product attributes.

Halal certification is important to give assurance, especially for Muslims' consumption. However, it does not mean it is not applicable for non-Muslim consumers because nowadays

society refers the halal certification as assurance for a high-quality product that is consistent with good manufacturing practices (GMP) (Rosnan *et al.*, 2015). In a Muslim-majority country like Indonesia, halal certification is an absolute key in offering food products. Muslim consumers today are faced with various product choices that are sometimes doubtful of halalness, so marketers indirectly use halal certification on their products as a way to convince target consumers that their products are sharia-compliant (Abdullah *et al.*, 2014).

The aforementioned practice is empirically supported by previous studies on halal food. Halal label or certification is proven effectively attracting consumers' intention to buy halal food (Awan *et al.*, 2014), halal fast food (Fitria *et al.*, 2019), not only for Muslims but also for non-Muslim consumers (Aziz and Chok, 2013). Furthermore, residents in the density Muslim country tend to be more conscious about halal-certified foods (Aisyah *et al.*, 2019).

Hypothesis 2: Halal certification positively influence consumers' intention to buy non-Muslim (Western) halal fast food.

Halal Marketing and Purchase Intention

As discussed in the halal certification part, halal foods have specific standards that distinguish their production from non-halal foods. However, Wilson and Liu (2010) found that in the context of marketing, halal foods usually apply general standards of marketing which leads to some implications. To some extent, Muslims are similar to other consumers regarding their demand for nutritious foods. What makes them different is the Sharia requirement in the products they are consumed. Najmaei *et al.*, (2017) stated that sharia-conformed marketing defines as a marketing strategy that aligns with Islamic values. It is a relatively new topic in the marketing research area although many companies have applied it unwittingly. Furthermore, many multinational companies are aware of the opportunities and the need to explore the growing Muslim markets (Islam and Chandrasekaran, 2013). Hence, Carla Power (2009) suggests that halal product marketers need to review their marketing mix to satisfy their markets and to align with company objectives.

Past studies in halal foods proved that halal marketing has significant effect on its purchase intention (Awan *et al.*, 2014; Fitria *et al.*, 2019). Moreover, Aziz and Chok (2013) found this fact is also applicable for non-Muslim consumers in Malaysia. Therefore, based on this explanation, the formulated hypothesis is as follows:

Hypothesis 3: Halal marketing positively influence consumers' intention to buy non-Muslim (Western) halal fast food.

Religiosity and Purchase Intention

Religiosity is defined as the degree of an individual's belief in God (McDaniel and Burnett, 1990) that can be referred to the principles or set of values from the religion (Mathras *et al.*, 2016). Therefore, the religiosity of a person reflects from his or her obedience in following the do's and don'ts in the religion (Mansour and Diab, 2016). That can be found in many aspects, not only from ritual activities but also other activities that are driven from individuals' soul (Ancok and Suroso, 2011).

A study by Rochmanto and Widiyanto (2015) stated that all Muslims who study the Qur'an always refrain from consuming alcohol. This shows that religion has a very big influence that encourages a consumer to do or avoid certain behaviors. A Muslim is equipped with knowledge of religion from an early age. So that by the time he is an adult, a Muslim

consumer has a basic knowledge of what consumer behavior is permissible or halal and which is forbidden.

Faith in religion has an important role such as in the consumption of food for Muslims. Several studies have shown that religiosity has not only an indirect effect but also a direct effect on the intention to purchase halal products such as halal cosmetics (Abd Rahman *et al.*, 2015; Divianjella *et al.*, 2020), Islamic financial products (Muslichah and Sanusi, 2019), and halal food (Ahmad *et al.*, 2013; Aji, 2017; Khibran, 2019; Awan *et al.*, 2014 and Asnawi *et al.*, 2018). Given that evidence of the impact of religiosity on purchase intention to halal products, hence, this study hypothesizes the following:

Hypothesis 4: Religiosity positively influence intention to buy non-Muslim (Western) halal fast food.

Brand and Purchase Intention

Brand is a label or name that is suitable and feasible to describe the product specially to indicate its quality (Dodds and Monroe, 1985; Han, 1989). Brands also have an important strategic role to be the main differentiator among the products in the markets (Hasibuan *et al.*, 2017). The more well-known the brand, the stronger the brand attracts the market.

According to Nurhasah *et al.* (2018), halal food brand which has been widely recognized and rated good for its post-purchase evaluation influences the image of the brand. The better the image of a halal food brand, the more positive consumer's perception of the food. Moreover, when the consumer's perception is good, the brand will have a positive effect on consumer buying interest. Generally, the purchase intention of a consumer can be influenced by the brand of the product (Laroche and Brisoux, 1989). It is also proven by Aziz and Chok (2013) that brand has an impact on intention to buy halal food. Hence, this study suggests a hypothesis as follows:

Hypothesis 5: Brand positively influence consumers' intention to buy non-Muslim (Western) halal fast food.

Quality and Purchase Intention

Quality is a measure of the level of compliance with the standards and specifications described in the principle (Kamyar *et al.*, 2013). The goal of quality improvement for companies is to eliminate defects, rework for conflicts and ultimately reduce production costs. From the consumer's point of view, a high-quality product can satisfy them which includes their previous and future expectations of the product (Awan *et al.*, 2014). In halal products, quality is a comprehensive standard, including the handling, processing, equipment, processing aids, packaging, storing, transportation, distribution, and sales (Aziz and Chok, 2013).

Understanding the relationship between food quality and consumer behavior is important for producers to remain competitive in the market. One important area that needs to be further investigated is the impact of food quality on consumer intention to purchase because purchase intention is usually used as a basis for forecasting the actual behavior. This investigation provides the companies the basic information on how to meet customer demands so that they can be satisfied (Aziz and Chok, 2013).

Prior studies have proven the relation between quality and intention to buy halal products. The findings of Aziz and Chok (2013) on research conducted in Malaysia states that food quality has a positive effect on the consumer buying interest in halal food.

Additionally, the other researchers also found the same effect on the intention to purchase halal milk brands in Pakistan (Ali *et al.*, 2018) and halal foods in Thailand (Maichum *et al.*, 2017).

Hypothesis 6: Quality positively influence consumers' intention to buy non-Muslim (Western) halal fast food. In brief, Figure 1 presents the proposed research model.

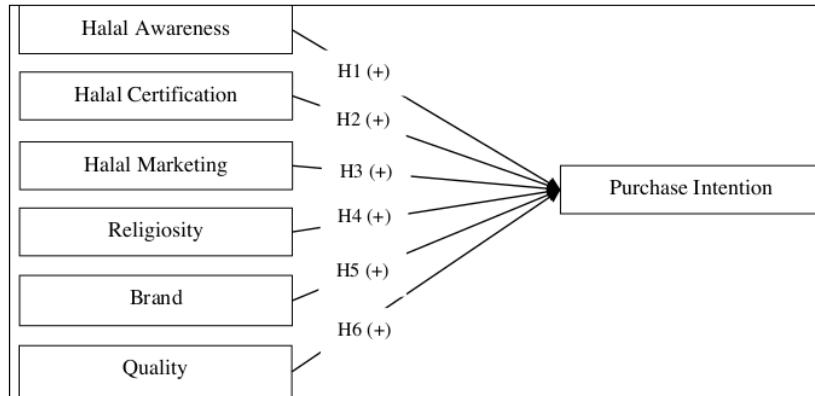


Figure 1. Research Model

RESEARCH METHOD

Online self-administered questionnaires were used to collect data across Indonesian consumers. The questionnaires were distributed using several social media platforms such as WhatsApp, Line, and emails. A non-probability convenience sampling was used with the following criteria such as Muslims, age between 17-50 years old, had experiences in buying and consuming halal fast food such as KFC, McDonald's, and Pizza Hut. Following Roscoe's (1975) study, the minimum sample size in this study is calculated 10 times number of variables. This study has seven variables, therefore, the minimum sample size is 70 respondents. In total, there were 159 respondents participated in the online survey. Prior distributing the questionnaires, a pre-test was conducted to 50 respondents to test the validity and reliability of indicators (see Table 1). All the questions were prepared using five-point likert scale, ranging from strongly disagree (1 point) to strongly agree (5 point).

Table 1. The Evaluation of Measurements

| Variables | Indicators | Factor Loading | Cronbach's Alpha |
|----------------------|---|----------------|------------------|
| Halal Awareness (X1) | I will make sure the halal product has gone through the manufacturing process such as cutting, cooking, utensils, etc. before buying it | 0.600 | 0.874 |
| | I will only buy halal food if I know the process of making it | 0.503 | |
| | I will only consume food if the process of making it follows the Islamic religion | 0.652 | |
| | Make sure | | |
| | I am sure that the food is Halal | 0.717 | |
| | I am sure that the ingredients of the food are Halal | 0.741 | |
| | I am sure the food contains halal ingredients | 0.755 | |
| | I have enough knowledge to make a decision | 0.781 | |

| Variables | Indicators | Factor Loading | Cronbach's Alpha |
|--------------------------|--|----------------|------------------|
| | The government is responsible for the availability of Halal products | 0.712 | |
| | Halal Authority (MUI) is responsible for the availability of Halal products | 0.643 | |
| | The company responsible for the availability of Halal products | 0.657 | |
| | Restaurant is responsible for the availability of Halal products | 0.641 | |
| Halal Certification (X2) | Halal logo is important in choosing a product | 0.753 | 0.810 |
| | I will choose the product based on the halal logo | 0.747 | |
| | I will always be careful in choosing foods that have a halal logo | 0.617 | |
| | The use of Halal Certification and logos ensures that the food is Halal | 0.578 | |
| | When I buy a product, I want the food to be halal certified | 0.762 | |
| | Halal certification increases the market capacity of the product | 0.699 | |
| | The Halal logo has a higher appeal than products that do not have a halal logo | 0.717 | |
| | It is easy to know that a food has a halal logo that is not authentic | 0.486 | |
| Halal Marketing (X3) | Brand is very important in purchasing halal food | 0.742 | 0.868 |
| | Celebrity endorsements are important in purchasing halal food | 0.826 | |
| | Purchasing halal food refers to a familiar brand | 0.782 | |
| | Price affects the purchase of halal food | 0.818 | |
| | I buy expensive halal food | 0.706 | |
| | Sales promotions influence me in purchasing halal food | 0.794 | |
| Religiosity (X4) | I consume halal food because of my religious beliefs | 0.641 | 0.788 |
| | I consume halal food because it gets more social and family acceptance | 0.761 | |
| | I eat halal food because it's a healthier option | 0.786 | |
| | I follow religious opinions that suggest consuming halal food | 0.725 | |
| | I avoid buying food that is considered makruh | 0.770 | |
| Brand (X5) | Halal brand has high quality | 0.888 | 0.835 |
| | Halal Brand is a popular brand | 0.845 | |
| | Halal Brand is reliable food | 0.873 | |
| Quality (X6) | Halal food offers benefits that other foods don't offer | 0.911 | 0.791 |
| | Halal food is superior to other foods | 0.909 | |
| Intention (Y) | Choosing halal products is a good idea | 0.808 | 0.891 |
| | My friends also think that I should choose halal food | 0.811 | |
| | Most people who are important to me choose halal food | 0.810 | |
| | My family members prefer halal food | 0.786 | |
| | I like to choose halal food | 0.806 | |
| | I will recommend to my friends to buy halal food | 0.808 | |

Source: Processed data, 2021

RESULT AND DISCUSSION

Demographic Characteristics

Table 2 explains that the majority of respondent is male (56.6%) and is dominated by those aged between 17–25 years old (84.9%). In terms of occupation, most respondents are university students (60.4%).

Table 2. Demographic Profile

| Criteria | Freq | (%) |
|---------------------|------|------|
| Gender | | |
| Male | 90 | 56.6 |
| Female | 69 | 43.4 |
| Age | | |
| 17 - 25 | 135 | 84.9 |
| 26 - 34 | 22 | 13.8 |
| 35 - 43 | 1 | 0.6 |
| 44 - 50 | 1 | 0.6 |
| Occupation | | |
| Teacher/Lecturer | 1 | 0.6 |
| Private Employee | 17 | 10.7 |
| Others | 10 | 6.3 |
| University student | 96 | 60.4 |
| High school Student | 25 | 15.7 |
| Entrepreneur | 10 | 6.3 |

Source: Processed data, 2021

Determinant¹⁵ of Purchase Intention – Hypothesis Testing

In this study, multiple regression analysis was used to evaluate the hypothesis testing. The six proposed relationships were tested, and the results are presented in Tabel 3. In this study, six hypotheses were formulated to assess the strength of the relationship between intention to purchase non-Muslim (Western) halal fast food and six independent variables (halal awareness, halal certification, halal marketing, religiosity, brand, food quality). No single variable was removed after testing reliability, and the hypotheses were tested using a multiple regression model. For the total sample, all the independent variables were significant predictors of intention.

Table 3. Multiple Regression Results

| | β | t-Value | p-value |
|---------------------|---------|---------|----------|
| Constant | 0.947 | 8.888 | 0.000*** |
| Halal awareness | 0.096 | 2.281 | 0.024** |
| Halal certification | 0.309 | 7.0004 | 0.000*** |
| Halal marketing | -0.112 | -5.205 | 0.000*** |
| Religiosity | 0.358 | 32.092 | 0.000*** |
| Brand | 0.099 | 2.825 | 0.005*** |
| Food quality | 0.067 | 2.009 | 0.046** |

Note: SD: Standard Deviation; R^2 : 0.636; Adjusted R^2 : 0.622; dependen variable: intention to purchase halal fast food; Significance at: ** $p < 0.05$, *** $p < 0.00$

Source: Processed data, 2021

The regression result reveals that five hypotheses are accepted and positively significant. *Halal awareness* as the first variable was able to explain around 10% of the variance in the intention to purchase the halal fast food ($\beta = 0.096$ and $p = 0.024$). *Halal certification* was able to explain nearly 31% of the variance in the intention to purchase the halal fast food ($\beta = 0.309$ and $p = 0.000$). *Religiosity* was able to explain nearly 36% of the variance in the intention to purchase the halal fast food ($\beta = 0.358$ and $p = 0.000$). *Brand* was able to explain around 10% of the variance in the intention to purchase the halal fast food ($\beta = 0.099$ and $p = 0.005$). Lastly, *food quality* was able to explain nearly 7% of the variance in the intention to purchase the halal fast food ($\beta = 0.067$ and $p = 0.046$). Only one predictor

i.e., *halal marketing* shows significant impact with negative direction on non-Muslim (Western) halal fast food purchase intention ($\beta = -0.112$ and $p = 0.000$).

Result and Discussion

Table 4. Summary of Results

| No | Hipotesis | Path | Conclusion |
|----|-----------|--|---------------|
| 1 | H1 | Halal awareness → Intention to buy | Supported |
| 2 | H2 | Halal certification → Intention to buy | Supported |
| 3 | H3 | Halal marketing → Intention to buy | Not Supported |
| 4 | H4 | Religiosity → Intention to buy | Supported |
| 5 | H5 | Brand → Intention to buy | Supported |
| 6 | H6 | Food quality → Intention to buy | Supported |

After being analyzed using regression, as presented in Table 4, this research reveals that there are only five variables: halal awareness, halal certification, religiosity, brand, and food quality, which positively influence the intention to buy halal fast food. By contrast, this study also found an interesting finding where halal marketing does not positively influence the intention. This result does not align with Awan *et al.* (2014); Fitria *et al.* (2019), who found that halal marketing positively affects purchase intention on halal food. However, a previous study by Wilson and Liu (2010) has discussed that halal foods usually apply the general standard in their marketing activities because of their similar nutrition demand compared to other foods. The only difference is the sharia application in the food production process. Besides that, this study focused on halal fast foods which originally from Western countries. Therefore, halal marketing is not the core background why Muslims want to buy their products.

Between the five significant factors, halal certification and religiosity are the two most substantial factors influencing consumers' intention in this study. This result is predictable because it has been consistently proven in the past research (Awan *et al.*, 2014; Fitria *et al.*, 2019; Aziz and Chok, 2013; Ahmad *et al.*, 2013; Aji, 2017; Khibran, 2019; Asnawi *et al.*, 2018). Regarding halal awareness and brand, this study is aligned with Aziz and Chok (2013), who found that these two factors attract people to buy halal products. Lastly, although Aziz and Chok (2013) stated that food quality does not positively affect intention to buy halal products in Malaysia, the result of this study supports other previous studies on halal products. Ali *et al.* (2018) found that quality influences Pakistani people, who majority are Muslims, to buy halal food. As a comparison, Maichum *et al.* (2017) also found the same result in Thailand, although this country has fewer Muslim population than the other countries object of prior research.

CONCLUSION AND RECOMMENDATION

The focus of this study was investigating consumer behavior on the purchase intention toward halal fast food originally from Western countries. In general, intention to purchase halal fast food could be determined by halal awareness, halal certification, religiosity, brand, and food quality. There is one factor, halal marketing, which does not positively affect the relationship. As there are still some inconsistencies in the results discussed in the previous part, future studies are suggested to elaborate more variables that can affect consumers' intention to use halal fast food. On the other hand, practitioners in this field can take

religiosity, halal awareness, and halal marketing into the non-Muslim halal fast food marketing strategy.

As young consumers dominate the respondents of this research, there is a caveat in generalizing the finding that does not represent diverse consumer segments. Future studies should address this limitation by employing a diverse of respondents from different segments since they may have different behavior in relation to halal fast food.

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