ABSTRACT
Manuscript type: Research article
Research Aims: The objective of this research is to determine factors affecting the purchase behavior of non-Muslim consumers toward halal packaged food.
Design/methodology/approach: Data was collected from self-administrated questionnaire from non-Muslim consumers who have purchased halal packaged food. Structural Equation Modelling (SEM) using SmartPLS was used to analyze the effect of attitude, subjective norm, perceived behavioral control, halal logo and halal marketing on purchase intention and purchase behavior.
Research Findings: Only subjective norm, halal logo and halal marketing affect purchase intention, which later affects purchase behavior. Meanwhile perceived behavioral control was found to directly affect purchase behavior.
Theoretical Contribution/Originality: This research contributes further to the body of knowledge regarding the Theory of Planned Behavior, and has investigated that the theory can also be applied in the context of non-Muslim consumers’ purchase intention toward halal packaged food.
Practitioner/Policy Implication: From the findings, practitioners in the field of halal packaged food can formulate strategies regarding halal marketing and subjective norm in order to stimulate consumers’ purchase intention.
Research limitation/Implications: There are several research limitations regarding the screening question and a few indicators used which in future research is suggested to be a better reflection of the research variables and objectives.
Keywords: Theory of Planned Behavior, Halal Logo, Islamic Marketing, Purchase Intention, Purchase Behavior
INTRODUCTION

Indonesia has a diversity of ethnicities, races, cultures and religions. Diversity in terms of religion can be seen from the existence of six recognized religions in Indonesia, namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Confucianism, with Islam as the majority religion. Based on data from the Central Statistics Agency (2010), 87.18% or 207,176,162 Indonesians are Muslims. Wilson and Liu (2011) in Haque et al. (2015) explains that there is a relationship between food consumption culture and religion. Therefore, in Indonesia, where the majority of the population is Muslim, the concept of halal in food becomes a very basic thing to be considered according to religious orders.

Surah Al-Baqarah verse 168 is one of the reference commands to consume halal food and thayyib for the body. Another reference is Surah Al-Maidah verse 88 which says “and eat halal food that is better (thayyib) than what has been given to you and fear Allah and you believe in Him”. According to Alzheer et al. (2018) Halal is defined as the subject and thayyib is defined as the process. Halal in Arabic is permitted which means it does not contain elements and processes that make it prohibited, while thayyib is good which means nutritious, does not contain substances that are harmful to the body, as well as fresh. Both must be fulfilled to achieve halalan thayyiban.

In Indonesia, there is Law no. 33 of 2014 concerning halal product guarantees (JPH) issued on 17 October 2014. Within five years after Law No. 33 of 2014 was ratified, namely on October 17, 2019, all products entering, circulating and trading in the territory of Indonesia must be halal-certified (exceptions to products that are prohibited by the obligation to include non-halal information on the packaging). If they do not comply, business actors may be subject to administrative sanctions and criminal sanctions.

Described in the law, JPH aims to provide comfort, security, safety and certainty to the availability of halal products for consumers, while for businesses is to provide their products with added value. The law clearly regulates materials, processing, storage, packaging, distribution, sales to product presentation. So, it can be said that the law regulates halal thayyiban of a product in terms of the ingredients used to produce the product (halal) and the series of processes that are passed to present the product (thayyib). UU no. 33 of 2014 shows that the concept of halal in food not only covers religious aspects, but also guarantees safety, cleanliness and goodness (for the body and the treatment of animals). This is in line with Burgmann’s (2007) research in Aziz and Chok (2013) that the halal logo is a religious necessity and as a benchmark of quality.

According to Renai et al. (2010) in Aziz and Chok (2013) there is an increase in demand for halal products in non-Muslim countries as well as by non-Muslim consumers, but it is still doubtful that the increase is motivated by the halal concept itself. Although there are still doubts whether non-Muslim consumers actually understand the concept of halal, there are studies that find that non-Muslim consumers in a country have a positive evaluation of halal food. One of them is Golnaz et al. (2010) found that the increase in sales of halal shops in Moscow in 2004-2006 amounted to USD 25 million due to non-Muslim Russian consumers who believe in halal food processes that are guaranteed safety and avoid food poisoning. Other perspectives discussed are based on Bergeaud-Blackler et al. (2004, 2006) in Golnaz et al. (2010) are French Muslim consumers choosing halal meat not because of religious obligations, but because of their preference for halal meat which is considered healthier and does not torture animals. Figure 1 shows the projected increase in the market revenue of halal food products in the world from 2014 will be stable until 2024 (Statista, 2018).

Figure 1. Projected Market Revenue of the World Halal Food Market Source: Statista (2018)
The essence of halal food is actually intended for consumers in general, not only Muslim consumers, so the halal logo should be an additional selling point for both Muslim and non-Muslim consumers. Halal logo can be likened to a guarantee. Based on this background, the researchers are interested in conducting this research in Indonesia and examining the perceptions of non-Muslim consumers on food products bearing a halal logo.

LITERATURE REVIEW

Theory of Planned Behavior (TPB)

According to Ajzen (1991) the Theory of Planned Behavior is a development of the Theory of Reasoned Action (TRA) because TRA has limitations in dealing with the behavior of someone who does not have complete volitional control. The essence of TRA is intention; if the intention to perform a behavior is high then it is likely that the intention will turn into behavior. In TPB, intention is influenced by attitude, subject norm and perceived behavioral control (Ajzen, 1991).

Attitude

According to Fishbein and Ajzen (1975) in Ajzen (1991), attitude can be described as an evaluation in the form of affective and cognitive responses by individuals to a behavior consistently. The evaluation results are positive or negative assumptions. Attitude as a reflection of trust, affects individuals in decision making (Ajzen and Fishbein, 1980 in Haque et al., 2015). Individuals will have a positive or favorable attitude if the behavior carried out leads to positive results or if it is not done to get a loss. Similarly, the opposite applies to negative attitudes.

Subjective Norm

Subjective norm is the level of individual perception of people or norms around them, which can make individuals choose to do or not do a behavior (Ajzen, 1991). This perception is subjective, so it is called subjective norm. According to Ajzen and Fishbein (2005) subjective norms are also a reflection of individual beliefs, such as attitude. The difference between the two is if attitude is a function of an individual’s belief in the behavior to be carried out (behavioral belief), subjective norm is a function of an individual’s belief that is obtained from the views of others towards the object of attitudes associated with the individual (normative belief). Research by Ajzen (1991), Haque et al. (2015), and Jain et al. (2017) show that subjective norm has an influence on purchase intention.

Perceived Behavioral Control

Perceived behavioral control describes an individual’s perception of an individual’s ability to perform the intended behavior by assessing the relevance of the control factor (Ajzen, 1991). After weighing the relevance of the control factor, the individual will decide to conduct a behavior or not. An example of this context is the availability or ease of access to get halal food, which influences non-Muslim consumers to consume halal food.

According to the theory proposed by Ajzen (1991) perceived behavioral control has direct and indirect influences on behavior, where the indirect influence is mediated by intention. In a study by Jain et al. (2017), it was found that perceived behavioral control affects purchase behavior directly but does not have an influence on purchase intention because if consumers have all the required control factors, consumers will make purchases directly without going through the mediating role.

Halal Logo

Logo according to KBBI is a letter or symbol that contains meaning, consisting of one or more words as a symbol or name of a company, organization, product or brand. Halal is defined as everything that is permitted, unquestionable and in accordance with the rules (Zailani et al., 2015 in Ismail et al., 2017), so that halal is a crucial aspect that can influence consumption behavior, especially Muslims. In accordance with Law no. 33 of 2014, halal logos (labels) are obtained after obtaining a halal certificate and products that have received a halal certificate must include a halal logo.

Halal Marketing

Marketing is the process of creating added value to a product built by the company to meet the wants and needs of consumers (Kotler and Armstrong, 2006 in Awan et al., 2015). Described in Aziz and Chok (2013) matters related to marketing influence consumer de-
Decisions in buying halal products. Brand is one component of marketing, based on Kotler and Armstrong (2006) in Awan et al. (2015) brands have a meaning that is more than just names and symbols. In addition, companies must be oriented to customer satisfaction (Verbeke, 2000 in Awan et al., 2015). This satisfaction is built when consumers believe in the safety and quality of the products they have consumed. Rajgopal et al. (2011) in Awan et al. (2015) explained that marketing is a tool to communicate a product to consumers.

Purchase Intention

Intention is the condition when individuals have the desire to perform a behavior (Ajzen, 1985; 1991). According to Peter and Olson (2010) purchase intention or buying behavior can be interpreted as an individual’s desire to buy a product and illustrate the possibility of individuals planning or making product purchases in the future. According to Omar et al. (2012) purchase intentions arise because of feelings (affective) and thinking (cognitive) of the desired goods or services. In TPB, an individual’s buying behavior is influenced by that individual’s purchase intention. The behavior is based on the assumption that a consumer has control in the form of opportunity, ability, resources and others (Ajzen, 1991).

Purchase Behavior

Consumer behavior includes thought processes about various considerations such as what to buy, where to buy, when, how much and how many times the purchase was made (Khaniwale, 2015). The end result of consumer behavior is purchase behavior related to product choices, time, number and frequency of purchases. In TPB, purchase behavior is the final stage to find out whether consumers will act as actual buyers.

Packaged Food

Based on PP No. 69 of 1999 food packaging is material used to contain and or wrap food, both those that come in direct contact with food or not. Based on Rahmadhani (2017) the function of food packaging is to protect the food in it and maintain the durability of food, other than that another function is to beautify a product so that it increases the sale value of the product.

Research Method

Sampling and Data Collection

The respondents in this study are non-Muslims who have consumed packaged food with a halal logo. The sampling method applied in this study is non-probability sampling, with the technique used is judgmental sampling. Semi-structured interviews were also conducted to add insights.

The questionnaire was completed by the respondents themselves (self-administered questionnaire) through Google Forms. There was a total of 146 respondents in this study. All measures of all variables refer to Nature and Sayuti (2011) using a Likert scale of of 1-6. This study uses PLS-SEM with Smart-PLS software to get the value of latent variables for predictive purposes (Ghozali and Latan, 2015).

Research Model and Hypotheses

Research on non-Muslim consumers has been done by Haque et al. (2015) on a sample of non-Muslim consumers from various regions in Malaysia. The research found that all the independent variables studied which include attitude, subjective norm and perceived behavioral control have a positive influence on the purchase intention of non-Muslim consumers towards halal food in Malaysia. In this study, the three variables will be examined to determine the effect of the purchase behavior of non-Muslim consumers on halal-bearing food packaging. Another study conducted by Awan et al. (2015) on a sample of Muslim consumers in Pakistan. Research shows, four of the five variables studied have a positive effect on purchase intention. The four variables are personal and societal perception, halal marketing, halal certification and religious belief. One variable that is not significant is halal awareness. In this study, two significant variables namely halal marketing and halal logo (certification) will be used to examine non-Muslim consumers.

Figure 2 is a hypothetical research model obtained from a combination of three previous research models. The research model used is adapted from the research model that has been made by Haque et al. (2015) with the title “Non-Muslim Consumers’ Perception toward Purchasing Halal Food Products in Ma-
“Malaysia”, as well as modification with variables from Awan et al. (2015) and Jain et al. (2017) which refers to Ajzen (1991). Based on the research model, the research hypotheses to be tested are as follow:

H1: Attitude has a positive effect on the purchase intention of non-Muslim consumers toward halal packaged food

H2: Subjective norm has a positive effect on the purchase intention of non-Muslim consumers toward halal packaged food

H3: Halal logo has a positive effect on the purchase intention of non-Muslim consumers toward halal packaged food

H4: Halal marketing has a positive effect on the purchase intention of non-Muslim consumers toward halal packaged food

H5: Perceived behavioral control has a positive effect on the purchase intentions of non-Muslim consumers toward halal packaged food

H6: Perceived behavioral control has a positive effect on the purchase behavior of non-Muslim consumers toward halal packaged food

H7: Purchase intention has a positive effect on the purchase behavior of non-Muslim consumers toward halal packaged food

RESULT AND DISCUSSION

Analysis of the measurement model is the analysis needed to measure the accuracy of the indicators of the variable. The value of each indicator must meet the outer loading requirements ≥ 0.5; value of AVE ≥ 0.5; cross loading of each measurement variable correlates most strongly to its latency; composite reliability ≥ 0.7; the value of Cronbach’s Alpha ≥ 0.6 (Malhotra, 2010). Table 1 is the measurement model output after the removal of indicators on the halal logo and halal marketing variables so that the minimum AVE value is met:

Tabel 1. Output of the Measurement Model

| Variabel      | AVE | Composite Reliability | Cronbach’s Alpha |
|---------------|-----|-----------------------|------------------|
| Attitude      | 0,788 | 0,917                | 0,864            |
| Subjective Norm | 0,565 | 0,794                | 0,612            |
| Perceived Behavioral Control | 0,567 | 0,837                | 0,738            |
| Halal Logo    | 0,551 | 0,828                | 0,719            |
| Halal Marketing | 0,519 | 0,866                | 0,816            |
| Purchase Intention | 0,827 | 0,935                | 0,895            |
| Purchase Behavior | 0,756 | 0,903                | 0,839            |

After there is no problem in the measurement model analysis, structural model analysis is carried out to test the hypothesis. The t-statistic value ≥ 1.645 is said to be significant or the hypothesis is supported (Chin, 1998). Table 2 shows the results of the hypothesis testing:

Tabel 2. Summary of the Hypothesis Testing

| Path                      | T-Statistics | Path Coefficient | Result     |
|---------------------------|--------------|------------------|------------|
| Attitude → Purchase Intention | 0,396        | -0,037           | Not Significant |
| Subjective Norm → Purchase Intention | 3,182        | 0,293            | Significant |
| Perceived Behavioral Control → Purchase Intention | 1,604        | 0,127            | Tidak Significant |
| Halal Logo → Purchase Intention | 3,335        | 0,293            | Significant |
| Path | T-Statistics | Path Coefficient | Result |
|------|--------------|------------------|--------|
| Halal Marketing \(\rightarrow\) Purchase Intention | 2,137 | 0.190 | Significant |
| Purchase Intention \(\rightarrow\) Purchase Behavior | 8,908 | 0.579 | Significant |
| Perceived Behavioral Control \(\rightarrow\) Purchase Behavior | 3,210 | 0.246 | Significant |

Based on the t-statistic value, it can be seen that almost all relationships have significant and positive results. Exceptions are in the attitude and perceived behavioral control variables that are not significant to the purchase intention. If you look at the path coefficient, the subjective norm and halal relationship of the logo has the same strong influence on the purchase intention of 0.293 or 29.3%. Another variable that influenced purchase intention was halal marketing by 0.190 or 19%, while the purchase intention itself affected purchase behavior by 0.579 or 57.9%.

For H1, the t-statistic value which is not significant is 0.396, indicating that attitude has no influence on purchase intention, so the hypothesis is rejected. It can be indicated that non-Muslim consumers do not have a certain evaluation regarding consuming food with halal logo that makes them have the intention to buy. Research shows different results from Haque et al. (2015). Malaysia has three main races with different religions, therefore the halal logo is a protocol that is highly considered and exposed, thus allowing influence on the intentions of non-Muslim consumers to consume (Haque et al., 2015). However, research shows results similar to those of Ahmed et al. (2014) regarding the behavior of halal meat consumption by ethnic Uyghur Turkish Muslims in Xinjiang (China) where attitude has no influence on the intention to consume halal meat which is possible due to personal references.

For H2, the t-statistic value which is significant is 3,182, shows that subjective norm has a positive influence on purchase intention, so the hypothesis is accepted. Research shows results similar to Haque et al. (2015) where subjective norms can influence purchase intentions as a result of being influenced by friends, family, and the Islamic environment which are common.

For H3, the t-statistic value which is significant is 3,335 shows that the halal logo has a positive influence on purchase intention, so the hypothesis is accepted. Research shows results that are in accordance with Awan et al. (2015) where the halal logo can influence purchase intention as a result of religious needs. The study found indications that even though the halal logo has an influence on buying intentions by non-Muslim consumers, socialization or publication is still needed to the Muslim and non-Muslim community related to halal food, so that the halal logo can be a halal and thayib representation. Representation better against halal and kosher foods are already bearing the expected menamba products value in the eyes of the consumer non-Muslims, just like it applies to Muslim consumers.

For H4, the t-statistic value which is significant is 2.137 shows that halal marketing has a positive influence on purchase intention, so the hypothesis is accepted. Research shows results similar to Awan et al. (2015) where the lawful marketing, as one of the factors that can be controlled directly by businesses to raise awareness will be the halal logo, have a positive influence on purchase intention.

For H5 the t-statistic value, which is not significant, is 1,604 shows that perceived behavioral control has no influence on purchase intention, so the hypothesis is rejected. This study found indications that non-Muslim consumers have all the control needed to buy food packaging with the halal logo, but not necessarily choose the halal logo. Research shows different results from Haque et al. (2015) in which perceived behavioral control of Malaysian non-Muslim consumers affected by animal welfare, safety and hygiene influences purchase intention towards halal food. However, research shows results similar to Jain et al. (2017) where perceived behavioral control has no influence on purchase intention because if consumers have all the required con-
trol factors, consumers will make purchases directly without going through the mediating role of intention.

On the H6 t-statistic value that is significant at 3.210 shows that perceived behavioral control has a positive influence on purchase behavior, so the hypothesis is accepted. Research shows results similar to Jain et al. (2017) where perceived behavioral control has an influence on purchase behavior because consumers have all the control factors needed to buy a product, so consumers make purchases.

For H7 the values of t-statistics are significant at 8.908 which shows that purchase intention has a positive influence on purchase behavior, so the hypothesis is accepted. The study showed different results from the study of Jain et al. (2017) in which purchase intention does not have a positive influence on purchase behavior due to differences between what is thought and what is done by Indian consumers (Kumar and Sethi, 2005 in Jain et al., 2017).

**CONCLUSION**

Purchase behavior is directly influenced by purchase intention. Food producers with halal logo need to identify consumers who do have the intention to buy, not consumers who consume accidentally and are unintentional. Prospective consumers who can be targeted include consumers who have similar values of Islam in terms of consumption patterns of the type of food to be consumed. Based on the qualitative analysis, although not embracing Islam as their religion, there is a group of consumers who also pay attention to the existence of the halal logo as a measure of quality standards and to avoid foods that do not certain elements for consumption (such as pigs and its derivatives).

Purchase behavior is also directly influenced by perceived behavioral control. Food producers with a halal logo need to identify consumers who have all the control factors needed to make a purchase. Loading values regarding capabilities, resources and opportunities show values approaching and exceeding 0.8. Meanwhile, the indicator “if there is control for the choice of the individual, he/ she will choose food packaging that has a halal logo only” has a value of 0.590. In general, there is no problem of control factors in the consumers studied, it could also be that the price of halal food on the market today is within reasonable limits so that it does not cause problems for consumers.

Purchase intention is influenced by the halal logo. Need to shape the perception of non-Muslim consumers about the advantages of halal-bearing food products. Based on the value of the path coefficient obtained, the halal logo has an influence on purchase intention of 0.293 or 29.3%. If viewed from the loading, the statement “products which have halal logo more attractive than those that do not” is the indicator that best describe the halal logo variable. MUI has a big job to create programs that can educate consumers, especially non-Muslim consumers, about the advantages of products that have a halal logo. In addition, the halal logo must always be displayed with a proportional size on the packaging.

Purchase intention is influenced by subjective norm. Need to increase sales accompanied by the expansion of the halal logo food packaging market. The subjective norm variable has an influence on purchase intention of 0.293 or 29.3%. When viewed from the loading value, the indicator with the statement “people close to me consume packaged food with a halal logo” is the indicator that best describes the subjective norm variable. In general, if consumption becomes wider, non-Muslim consumers will naturally consume through the influence of the surrounding environment, but producers or business people need to know who is the subject of the greatest influence on individuals.

Purchase intention is influenced by halal marketing. Need to pay attention to brand or brand awareness and quality. Halal marketing has an influence on purchase intention as much as 0.190 or 19%. If viewed from the factor loading, the indicator with the statement “I buy halal product brands that are well known” is an indicator that best describes the halal marketing. If we refer to the descriptive analysis, according to non-Muslim consumers, quality is also an important thing to note.

This study has several limitations, therefore there are some suggestions for further research to be better. There are various certifications on halal food products such as fresh food or restaurants. Subsequent research can be done in the area Distinct a with metode data collec-
tion that is more efficient to collect the respondents with more proportional profile.

Future studies can look for other variables and indicators that might better describe the intentions and behavior of non-Muslim consumers beyond the five independent variables studied and their indicators. In the process of gathering respondents, if the pre-test shows unreliable results, it may be necessary to change the language of the research questionnaire until the pre-test shows reliable results. Adjustment of the English language questionnaire into language Indonesia should not only pay attention to the language, but also the context used.

This research questionnaire has several limitations. The screening question, should be more specific in filtering respondents who have bought and have consumed halal packaged food. For the variable subjective norm, it is necessary to separate the indicators in order to see those who had the most influence to the individual, whether it is family, friends, or other parties.

Another limitation is in the details per indicator. Halal marketing should be more representative of the halal concept, such as the example of the phrase “a reasonable price influences the purchase of halal products” or specifying what kind of celebrity endorsers. In perceived behavioral control, the term “ability” must be further defined for example as time or energy or others.

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