

Beyond Cultural Aspects: Understanding Non-Muslim Consumers' Halal Purchase Behavior through the Extended Theory of Planned Behavior

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Abstract

Purpose: This research aims to examine the factors which influence the intentions and purchasing decisions of non-Muslim consumers regarding halal food in Indonesia by expanding the Theory of Planned Behavior (TPB). **Design/methodology/approach:** This study employed a quantitative approach utilizing convenience sampling and involved 309 non-Muslim respondents from various provinces in Indonesia. Data analysis was conducted using Partial Least Squares Structural Equation Modeling (PLS-SEM) techniques. **Findings:** The

research findings indicate that attitude, subjective norms, perceived behavioral control, and cultural factors significantly influence purchase intentions. Purchase intention emerges as the strongest predictor of purchasing decisions and serves as the primary mediator linking all TPB variables and cultural factors to purchasing decisions. Cultural factors also exert a direct influence on purchasing decisions, demonstrating their dual role as both direct and indirect determinants in the purchasing behavior of halal food by non-Muslim consumers. **Research limitations/implications:** The cross-sectional design of the study and the use of non-probability sampling limit the generalizability of the findings. The sample is also predominantly composed of respondents from West Papua and students. Future research is recommended to employ probability sampling and to expand cross-cultural comparisons to ensure a more proportional representation across regions, age groups, and occupations. **Practical implications:** The findings of the research highlight the importance of demand for halal food among non-Muslim consumers is increasing as halal is perceived as safe, clean, and trustworthy. Purchase intention rises with positive attitudes, supportive social norms, and accessible halal information. Cultural factors further shape both intention and decision through local traditions and levels of acculturation. Strengthening collaboration between businesses and institutions such as Assessment Institute for Foods, Drugs, and Cosmetics, Indonesian Ulema Council (LPPOM MUI) and Halal Product Assurance Organizing Agency (BPJPH), Ministry of Religious Affairs, Republic of Indonesia is essential to build trust and support a more inclusive halal market. **Originality/value:** This research expands the Theory of Planned Behavior framework by integrating cultural factors as a primary antecedent of halal purchasing behavior among non-Muslim consumers. The study provides a novel theoretical contribution to cross-cultural consumer behavior research and offers practical insights for the development of more inclusive and culturally sensitive halal marketing strategies.

Keywords: Cultural, Halal Food, Purchase Decision, Purchase Intention, Theory of Planned Behavior

Introduction

Indonesia, with the largest Muslim population in the world, is a significant market for halal food products. The demand for halal food in Indonesia is exceptionally high due to the religious and cultural importance of halal consumption among its predominantly Muslim population (Abimanyu et al., 2024; Harahap & Saragih, 2023). According to information from Data Bridge Market Research, the halal market in Indonesia is projected to reach \$318.91 billion by 2024 and is expected to grow to \$922.57 billion by 2032, with a compound annual growth rate (CAGR) of 14.2% during the projected period. The primary factors driving market growth include the increasing Muslim population worldwide and heightened awareness of halal certification standards. Furthermore, non-Muslim consumers are also becoming increasingly interested in halal food; in a country with a large Muslim population like Indonesia, they perceive halal food as having superior quality and health benefits, which encourages them to purchase such products (Ayyub, 2015). Health benefits and food safety assurances are crucial for their positive perceptions (Barrion et al., 2022).

Several previous studies have found that the intention to purchase halal food influences actual purchasing behavior (Bahjam et al., 2022; Nawang et al., 2023). This factor is influenced by several other elements such as attitude, subjective norm, and perceived behavioral control (Sahir et al., 2021; Soebahar et al., 2021). Overall, the Theory of Planned Behavior (TPB)

approach has a significant correlation with the intentions and decisions of consumers to purchase halal food, including among non-Muslim groups (Damit et al., 2019; Gilal et al., 2022). Positive perceptions of halal products enhance acceptance, social influence from the surrounding environment, and the belief that purchasing halal products is easier and more affordable (Vizano et al., 2021). However, some previous findings indicate that subjective norms do not always influence the intention to purchase halal food (Bashir, 2019; Memon et al., 2020). This suggests that there is inconsistency in some previous findings. On the other hand, the purchase intention of non-Muslim consumers towards halal food may be influenced by their level of acculturation. Consumers who are more integrated into a multicultural environment or who have had positive experiences with halal food tend to view it more favorably (Farhan & Sutikno, 2024).

Previous studies have examined the purchasing behavior of halal food. However, the findings still have limitations, as the majority of studies focus on Muslim consumers, while the behavior of non-Muslim consumers towards halal food remains underexplored in Indonesia. Furthermore, most research employs a pure Theory of Planned Behavior (TPB) framework without considering cultural factors that play a crucial role in shaping the values, perceptions, and preferences of non-Muslim customers regarding halal food. Therefore, this research integrates cultural constructs into the TPB model and simultaneously examines the purchase intentions and decisions of non-Muslim consumers in Indonesia concerning halal food. Given the significant potential of the halal industry, the findings of this study can be utilized to expand market targets, including both Muslim and non-Muslim customers, by employing marketing strategies based on behavior and culture. From a socio-economic perspective, this research is important for supporting the growth of a more inclusive halal market, where halal is regarded as both a religious obligation and a globally recognized quality standard. Consequently, this study not only addresses gaps in previous research but also offers new perspectives for the development theory and practices within the halal industry.

Literature Review

Theory of Planned Behavior

The Theory of Planned Behavior (TPB), developed by Ajzen (1991), is one of the most influential theories in the fields of social psychology and consumer behavior. This theory is utilized to explain how attitudes, subjective norms, and individual perceptions of control can influence a person's intention to engage in a specific behavior, ultimately determining whether that behavior is actually performed. Attitude refers to the tendency to evaluate an entity at a certain level, either positively or negatively (Breton, 2025; Eagly & Chaiken, 2007). Subjective norms represent the perceived social pressure experienced by an individual to engage in or avoid certain behaviors (Maleknia et al., 2025). Perceived Behavioral Control (PBC) refers to an individual's perception of how easy or difficult it is for them to perform a specific behavior (Purnama et al., 2024). The integration of TPB with cultural factors provides a comprehensive understanding of the reasons consumers wish to purchase halal food (Gilal et al., 2022; Seo et al., 2025).

Cultural Aspects

Culture is a system of values, knowledge, beliefs, and social practices that are formed and shared within a group, guiding how individuals interpret the quality, safety, and meaning of a food product (Jayasinghe et al., 2025). Meanwhile, acculturation refers to the process of

adjusting one's values and behaviors when interacting with other cultural groups, including in culinary contexts (Farhan & Sutikno, 2024). For non-Muslim consumers, the acculturation process occurs when they are exposed to environments that facilitate halal consumption practices, such as through social interactions, media, or the market dominance of halal products (Barrion et al., 2022). Furthermore, the concept of halal is perceived not merely as a religious rule but as a standard of cleanliness, food safety, production quality, and certification (Tao et al., 2023).

In the context of the Theory of Planned Behavior (TPB), culture influences attitudes by instilling the perception that halal is associated with quality, cleanliness, and food safety (Farhan & Sutikno, 2024; Paudel et al., 2024). Culture also reinforces subjective norms, as social interactions and multicultural communities shape social acceptance of halal consumption (Lim et al., 2022). Furthermore, acculturation enhances perceived behavioral control, as exposure to halal products enables non-Muslim consumers to better understand labels, sources, and access to halal products (Aslan, 2023). Therefore, culture functions as a contextual determinant that strengthens the third component of the TPB in shaping the intentions and purchasing decisions of non-Muslim consumers (Mavi et al., 2024; Seo et al., 2025).

Hypothesis Development

Attitude toward Purchase Intention of Halal Food

Attitude toward halal food significantly encourages consumers to make purchases, a finding supported by several other studies indicating that a positive attitude towards halal food is consistently associated with higher purchase intentions (Pratama et al., 2023; Sahir et al., 2021). Pradana et al. (2024) also reported that customer attitudes greatly influence their intention to purchase halal food. This finding is applicable to non-Muslim consumers as well. For instance, the attitudes of both Muslim and non-Muslim buyers in Malaysia towards halal food products have been shown to enhance their willingness to purchase these products (Lim et al., 2022). In light of these findings, this study proposes the following hypothesis:

H1: Attitude is positively significant to the intention to purchase halal food.

Subjective Norm toward Purchase Intention of Halal Food

In general, subjective norms exert a strong influence on the intention to purchase halal food (Bahjam et al., 2022; Zuhri et al., 2023). This indicates that social pressure and the expectations of others can encourage an individual to buy halal food. For non-Muslim consumers, subjective norms have a positive relationship with purchase intentions (Ibeabuchi et al., 2024; Soon & Wallace, 2017). Although subjective norms often have a positive influence, this effect can vary depending on the context and the population being studied. Research conducted in Pakistan and South Africa demonstrates that subjective norms do not always serve as a significant factor (Bashir, 2019; Memon et al., 2020). Therefore, this study proposes the following hypothesis:

H2: Subjective Norm is positively significant to the intention to purchase halal food.

Perceived Behavior Control toward Purchase Intention of Halal Food

Perceived Behavioral Control significantly influences consumers' intentions to purchase halal food products (Soebahar et al., 2021). Vizano et al., (2021) also assert that perceived behavioral control is one of the critical determinants of the intention to purchase halal food.

Furthermore, the intention to buy halal food among non-Muslim consumers is also affected by perceived behavioral control (Lim et al., 2022). Conversely, several previous studies have revealed that behavioral control does not show a significant correlation with purchase intentions, which may be attributed to variability depending on context and demographic factors (Bashir, 2019; Pradana et al., 2024). In this regard, the study proposes the following hypothesis:

H3: Perceived Behavioral Control is positively significant to the intention to purchase halal food.

Cultural Factors Affecting Purchase Intention and Purchase Decision of Halal Food

Nasution et al. (2023) report that acculturation influences consumer acceptance of halal products. Exposure to global culture and acculturation play a significant role when these values are aligned with contemporary lifestyles. Non-Muslim consumers who are accustomed to cross-cultural interactions, such as the rise of the Korean Wave or international culinary trends, are more open to products labeled as halal. Furthermore, non-Muslim consumers perceive halal food as products that meet higher religious and quality standards, as local culture emphasizes quality, health, and cleanliness, which often align with halal principles. Consequently, this encourages them to purchase halal food (Arifin et al., 2021). However, given the limitations of these findings, the research proposes the following hypotheses:

H4: Cultural factors are positively significant to the intention to purchase halal food.

H5: Cultural factors are positively significant to the decision to purchase halal food.

Purchase Intention toward Purchase Decision of Halal Food

The behavior of purchasing halal food is directly and significantly influenced by the intention to buy. Customers who express a desire to purchase halal products tend to be more consistent in their decision-making (Bawono et al., 2022; Vizano et al., 2021). Furthermore, the purchasing decision is heavily influenced by the desire to buy. Non-Muslim consumers with a strong intention to purchase are more likely to make a purchase (Paudel et al., 2024). In light of the aforementioned findings, the hypothesis of this research is as follows:

H6: Purchase intention is positively significant to the purchase decision of halal food.

The Mediating Effect of Purchase Intention on the Purchase Decision of Halal Food

Purchase intention plays a crucial role as a mediator between attitude, subjective norms, and perceived behavioral control (Gilal et al., 2022; Sahir et al., 2021). This indicates that efforts to enhance purchase intention can directly increase the level of halal food purchases (Vizano et al., 2021). These findings are also applicable to non-Muslim consumers. Lim et al. (2022) found that attitude, social norms, and perceived behavioral control influence purchase intention. Acculturation may also strengthen the relationship between cultural familiarity and purchase intention. This intention, in turn, mediates the actual purchase decision. Therefore, the hypotheses proposed in this study are as follows:

H7-a: Purchase Intention mediates the relationship between attitude and the purchase decision of halal food.

H7-b: Purchase Intention mediates the relationship between subjective norms and the purchase decision of halal food.

H7-c: Purchase Intention mediates the relationship between Perceived Behavioral Control and the purchase decision of halal food.

H7-d: Purchase Intention mediates the relationship between Cultural and the purchase decision of halal food.

Conceptual Framework

In this study, the conceptual framework consists of four independent variables: attitude, subjective norms, perceived behavioral control, and culture. Additionally, there are two dependent variables, namely purchase intention and purchase decision. This conceptual framework is illustrated as follows.

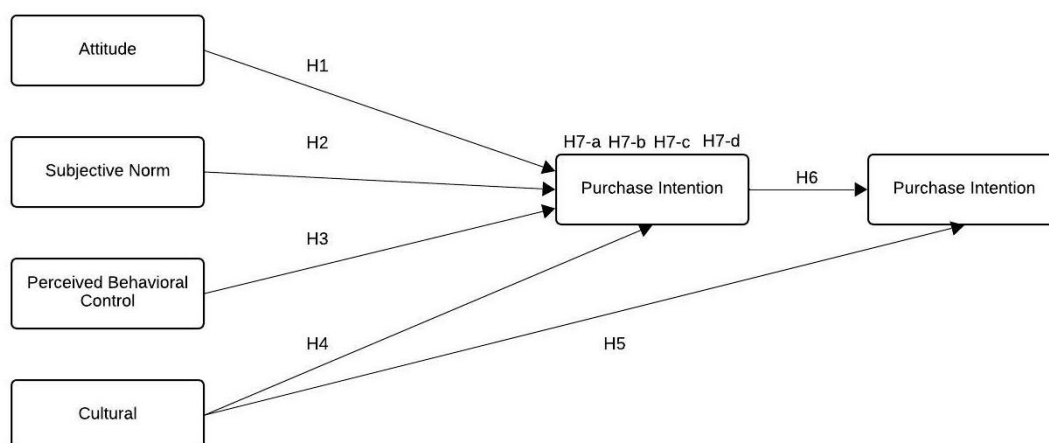


Figure 1. Conceptual framework. Source: Authors' illustration

As Figure 1 illustrates, this conceptual framework develops the Theory of Planned Behavior (TPB) proposed by Ajzen (1991) by incorporating a Cultural dimension to elucidate the mechanisms of non-Muslim consumer behavior in purchasing halal food. In this model, four exogenous constructs—Attitude, Subjective Norm, Perceived Behavioral Control, and Culture—are assumed to influence Purchase Intention (H1–H4), which subsequently affects Purchase Decision (H6). Furthermore, the inclusion of cultural variables (H4 and H5) enriches the TPB framework by considering that the purchasing behavior of non-Muslim consumers is influenced not only by cognitive and social factors but also by the degree of cultural congruence (Damit et al., 2019; Lim et al., 2022; Paudel et al., 2024).

This model also indicates that Purchase Intention serves as a mediating variable between all independent variables and Purchase Decision (H7-a to H7-d). This mediating relationship suggests that purchase intention functions as the primary psychological mechanism that transforms attitudes, social norms, and perceptions of behavioral control into purchasing actions. Furthermore, the direct path between Culture and Purchase Decision (H5) influences purchasing behavior directly, without first passing through the intention stage. Thus, cultural factors play a dual role, acting as both direct and indirect determinants of the decision to purchase halal food.

Methods

This study employs a convenience sampling technique, categorized as a non-probability sampling method that is widely utilized in social science research, particularly in studies involving both offline and online data collection with voluntary participation and high accessibility. Data were gathered through a combination of offline survey administration and the online distribution of a Google Form questionnaire across various networks, allowing for efficient and flexible data collection. In total, the study obtained responses from 309 non-

Muslim participants residing in multiple provinces across Indonesia. The data were analyzed using Partial Least Squares Structural Equation Modeling (PLS-SEM), a variance-based analytical approach that is extensively applied in the social sciences, especially in the fields of marketing and management. According to Hair et al. (2022a), PLS-SEM focuses on predictive aspects by maximizing the explained variance of endogenous constructs. Thus, this analytical technique aims to analyze the effects of Attitude, Subjective Norm, and Perceived Behavioral Control on Purchase Intention, as well as the mediating role of Purchase Intention in influencing Purchase Decision. Additionally, this study also develops cultural variables that affect Purchase Intention and Purchase Decision.

Measurement

This research utilizes an enhancement of the Theory of Planned Behavior adopted from Ajzen (1991) and further developed by Suleman et al. (2021). Additionally, this study incorporates cultural factors as independent variables, drawing from the work of Lim et al. (2022). The dependent constructs in this research are Purchase Intention, adopted from Shalihin et al. (2025), and Purchase Decision, based on the study by Rafiki et al. (2024). All constructs in this research are analyzed simultaneously and measured using a Likert scale, ranging from "Strongly Disagree (1)" to "Strongly Agree (5)" in reference to the survey items. The items used in this study are presented in the table below.

Table 1

Variables and sources

No	Variable	Item	Code	Source
1	Attitude	I believe that choosing halal food is a highly desirable option as it ensures the safety and quality of the products.	ATT 1	(Ismail, 2025; Koc et al., 2024a; Sthapit et al., 2024)
		I get a distinct pleasure from the experience of enjoying halal food products.	ATT 2	
		I believe that the decision to purchase halal food is a highly prudent choice.	ATT 3	
		I experience emotional comfort when selecting and consuming halal food.	ATT 4	
2	Subjective Norm	People close to me encourage me to purchase halal food.	SN 1	(Aslan, 2023; Paudel et al., 2024; Pradana et al., 2024)
		I feel compelled to purchase halal food due to my social environment.	SN 2	
		My family pays significant attention to the halal status of food.	SN 3	
3	Perceived Behavioral Control	I find it easy to locate food products that meet halal standards.	PBC 1	(Aslan, 2023; Susanty et al., 2025; Tedjakusuma et al., 2023)
		I have sufficient knowledge to identify products that comply with halal standards.	PBC 2	
		I know where I can obtain food that adheres to halal principles.	PBC 3	
		I have the ability to select products that meet halal standards when shopping.	PBC 4	
		I feel that I have control for ensuring that the food I purchase meets halal criteria.	PBC 5	

No	Variable	Item	Code	Source
		I do not encounter difficulties in obtaining information about halal products.	PBC 6	
4	Cultural	My cultural values influence my decisions regarding food purchases.	CLT 1	(Ashraf et al., 2025; Seo et al., 2025; Zeqiri et al., 2022)
		My family traditions encourage me to select food products.	CLT 2	
		I feel that consuming food is an integral aspect of my cultural identity.	CLT 3	
		My social environment supports the consumption of food.	CLT 4	
		I believe that my culture emphasizes the importance of selecting food.	CLT 5	
5	Purchase Intention	I intend to purchase halal food in the near future.	PI 1	(Aslan, 2023; Ismail, 2025; Koc et al., 2024b; Sthapit et al., 2024; Tedjakusuma et al., 2023)
		I will try to find halal food, even though it may be difficult to find.	PI 2	
		I prefer halal food over non-halal options.	PI 3	
		I recommend halal food to others.	PI 4	
		I am confident that I will purchase halal food if it is available in the market.	PI 5	
6	Purchase Decision	I choose to purchase halal food when shopping for daily necessities.	PD 1	(Rafiki et al., 2024; Sthapit et al., 2024; Susanty et al., 2025)
		I decide to purchase halal food even though it is priced higher.	PD 2	
		I purchase halal food based on the information I have.	PD 3	
		I tend to purchase halal food that I have previously consumed.	PD 4	
		I make purchasing decisions based on halal labels and logos.	PD 5	

Source: Authors' compilation

Findings

The characteristics of the respondents in this study are categorized into four groups: gender, highest level of education, occupation, and province within Indonesia. The complete data for this research can be found in the table below.

Table 2

Characteristics of Respondents

Number	Characteristic	Details	N	%
1	Gender	Female	198	64%
		Male	111	36%
2	Highest Level of Formal Education	Elementary	1	0%
		Senior High School	149	48%
		Diploma	12	4%
		Bachelor	124	40%
		Magister	17	6%
		Doctor	6	2%
3		Students	15	5%

Number	Characteristic	Details	N	%
4	Job	University Student	165	53%
		Housewife	16	5%
		Private Employee	42	14%
		Civil Servant	51	17%
		Entrepreneur	14	5%
		Not working	4	1%
		Others	2	1%
	Province	East Java	42	14%
		Yogyakarta	19	6%
		Central Java	7	2%
		Papua	21	7%
		West Papua	130	42%
		Southwest Papua	11	4%
		South Sumatera	29	9%
		Maluku	8	3%
		Jakarta	5	2%
		West Java	16	5%
		Highland Papua	1	0%
		Central Papua	5	2%
		North Sumatera	13	4%
		Bali & Nusa Tenggara	2	1%

Source: Compiled by authors

Based on the demographic profile of the respondents, the sample is predominantly female (64%), with the remaining 36% being male. In terms of the highest level of education attained, the largest proportion completed high school (48%), followed by bachelor's degrees (40%), while postgraduate or master's qualifications are relatively limited (6%) and doctoral degrees account for 2%. Regarding employment status, the distribution is concentrated among students (53%), private sector employees (14%), and civil servants (17%), while occupations such as homemakers, learners, and entrepreneurs comprise only 10–15% of the total sample.

Furthermore, with respect to the respondents' characteristics based on domicile, the geographical distribution is heavily skewed towards West Papua (42%). Meanwhile, a smaller proportion originates from South Sumatra (9%). Other regions, including Yogyakarta, Central Java, Papua, Southwest Papua, Maluku, Jakarta, West Java, Central Papua, North Sumatra, Bali, and Nusa Tenggara, contribute minimally, ranging from 1% to 7%. These findings indicate that the respondents are largely concentrated in specific provinces, while representation from eastern Indonesia remains relatively limited.

Validity and Reliability Test

The validity and reliability testing was conducted following Hair et al. (2022a), who state that convergent validity for reflective construct indicators is considered valid if the factor loading value is greater than 0.70. Additionally, validity can be assessed through the average variance extracted (AVE) value, where a latent construct is deemed valid if the AVE value exceeds 0.5. Meanwhile, reliability testing can be evaluated through composite reliability and Cronbach's alpha values. A construct is considered reliable if the composite reliability and Cronbach's alpha values are greater than 0.70. The results obtained from this testing can be found in the table below.

Table 3

Validity and reliability test

Variable	Item	Outer Loading	AVE	Composite Reliability	Cronbach Alpha	Note
Attitude	ATT 1	0.801	0.794	0.928	0.913	Valid & Reliable
	ATT 2	0.912				
	ATT 3	0.908				
	ATT 4	0.937				
Subjective Norm	SN 1	0.913	0.791	0.890	0.868	Valid & Reliable
	SN 2	0.908				
	SN 3	0.845				
Perceived Behavioral Control	PBC 1	0.813	0.737	0.936	0.929	Valid & Reliable
	PBC 2	0.823				
	PBC 3	0.896				
	PBC 4	0.912				
	PBC 5	0.875				
	PBC 6	0.830				
Cultural Factors	CLT 1	0.830	0.688	0.903	0.888	Valid & Reliable
	CLT 2	0.771				
	CLT 3	0.831				
	CLT 4	0.844				
	CLT 5	0.868				
Purchase Intention	PI 1	0.838	0.721	0.906	0.903	Valid & Reliable
	PI 2	0.863				
	PI 3	0.829				
	PI 4	0.823				
	PI 5	0.892				
Purchase Decision	PD 1	0.876	0.752	0.919	0.918	Valid & Reliable
	PD 2	0.867				
	PD 3	0.872				
	PD 4	0.856				
	PD 5	0.866				

Source: Compilation by various authors, taken from smart PLS

Table 3 shows that the results of the validity and reliability tests for six constructs, comprising attitude, subjective norms, perceived behavioral control, culture, purchase intention, and purchase decision, indicate that all indicators meet the criteria for adequate instrument quality. All outer loading values exceed 0.70, signifying the significant contribution of each indicator in reflecting the measured construct (Hair et al., 2022b). Furthermore, the Average Variance Extracted (AVE) values range from 0.688 to 0.791, indicating that more than 50% of the variance in the indicators can be explained by the latent construct, thereby ensuring a high level of homogeneity and measurement consistency. Additionally, the reliability results show that Composite Reliability (0.890–0.946) and Cronbach's Alpha (0.868–0.940) exceed the threshold of 0.70, demonstrating the internal consistency of the instrument. Consequently, the research instrument can be deemed valid and reliable, capable of producing stable data for further analysis.

Overall, the results of the combined validity and reliability testing confirm that all research constructs have met the criteria for validity and reliability. This condition provides a strong

methodological foundation to proceed to the structural model analysis stage, as the quality of measurement for the latent variables has been demonstrated to be adequate. Thus, the research instrument is deemed suitable for explaining consumer behavior phenomena, encompassing aspects of attitude, subjective norms, behavioral control, and cultural factors, as well as how these factors influence both purchase intention and decision.

R-Square

The coefficient of determination, also known as R-squared, is utilized to determine the proportion of variance in the endogenous construct that can be explained by its indicators. Therefore, each exogenous variable must be capable of explaining and predicting the endogenous variable (Hair et al., 2022b). The R-squared values can be seen in the table below.

Table 4

R-Square

Dependent Variable	R-Square
Purchase Intention	0.684
Purchase Decision	0.750

Source: Compilation by various authors, taken from smart PLS

As Table 4 indicates, the results of the determination coefficient (*R-Square*) testing indicate that the dependent variable of purchase intention has a value of 0.684. This value signifies that 68.4% of the variation in purchase intention can be explained by the exogenous constructs within the model, while the remaining 31.6% is influenced by factors outside the model. The dependent variable of purchase decision has an R-Square value of 0.750, which means that 75% of the variation in purchase decision is explained by the variables in the model, whereas the remaining 25% is derived from external factors not included in the analysis. These results demonstrate that both dependent variables possess strong predictive power, with a substantial interconnection between the latent constructs influencing purchase decisions. Referring to the criteria established by Hair et al. (2022a), an R-Square value above 0.60 is considered strong, thus indicating that the research model exhibits predictive capability regarding both purchase intention and purchase decision.

Path Coefficient and Hypothesis Testing

Hypothesis testing was conducted using the bootstrapping technique, in which the significance level is categorized as strong or highly significant when the p -value > 0.01 (Hair et al., 2022b).

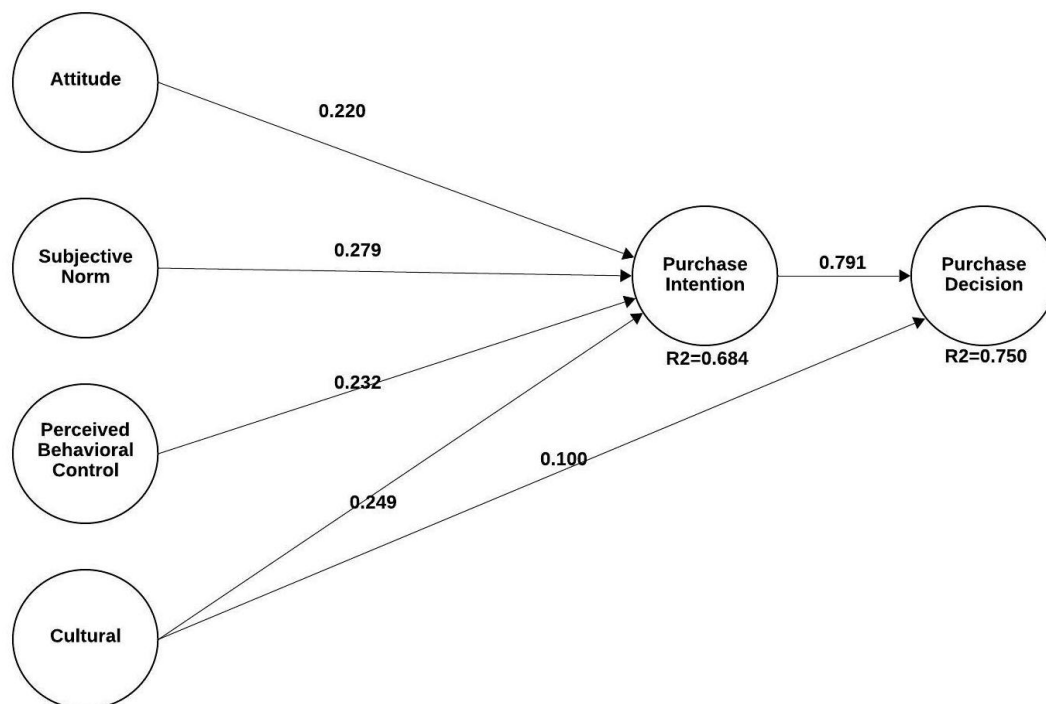


Figure 2. Results of SEM path analysis of the structural relationship between research variables. Source: Author's illustration, taken from Smart PLS

Figure 2 shows that the path coefficient values for all constructs exert a positive influence on Purchase Intention, with coefficients of 0.279 (Subjective Norm), 0.249 (Cultural), 0.232 (Perceived Behavioral Control), and 0.220 (Attitude). This indicates that social norms have the strongest impact on shaping the intention to purchase halal products among non-Muslim consumers, followed by cultural factors, perceived behavioral control, and attitudes.

Furthermore, the path coefficient from Purchase Intention to Purchase Decision is the highest at 0.791, indicating that purchase intention is the most dominant predictor of purchase decisions. Meanwhile, the direct influence of Cultural on Purchase Decision is 0.100, suggesting that cultural values also play a significant role, albeit not as strongly as the mediating effect through purchase intention. Overall, this model indicates that intention serves as the primary psychological mechanism that translates cognitive, social, and cultural factors into purchasing behavior. Thus, the integration of cultural factors into the Theory of Planned Behavior (TPB) provides a significant theoretical contribution to explaining consumer behavior across religious and cultural boundaries regarding halal products.

Table 5
Results of Hypothesis Testing

	The Influence between Variables	Original Sample	P-Value	Description
H1	Attitude > Purchase Intention	0.220	***	Significant
H2	Subjective Norm > Purchase Intention	0.279	***	Significant
H3	Perceived Behavioral Control > Purchase Intention	0.232	***	Significant
H4	Cultural > Purchase Intention	0.249	***	Significant
H5	Cultural > Purchase Decision	0.100	0.033	Significant
H6	Purchase Intention > Purchase Decision	0.791	***	Significant

Source: Compilation by various authors, taken from smart PLS

As Table 5 indicates, the results of the hypothesis testing indicate that all structural paths in this research model yield positive and significant values ($p < 0.01$), thus supporting hypotheses H1–H6. The variables Attitude ($\beta = 0.220$; $p = 0.000$), Subjective Norm ($\beta = 0.279$; $p = 0.000$), Perceived Behavioral Control ($\beta = 0.232$; $p = 0.000$), and Cultural ($\beta = 0.249$; $p = 0.000$) positively influence Purchase Intention. Furthermore, Cultural has a direct effect on Purchase Decision ($\beta = 0.100$; $p = 0.033$). A significant finding reveals that Purchase Intention has the strongest influence on Purchase Decision ($\beta = 0.791$; $p = 0.000$). Overall, this research model confirms the relevance of the Theory of Planned Behavior with the inclusion of cultural variables as important determinants of consumer behavior.

Furthermore, Table 6 presents the mediation testing results, indicating that Purchase Intention plays a significant role in mediating the effects of attitude, subjective norms, perceived behavioral control, and culture on purchase decisions. Attitude ($\beta = 0.174$; $p = 0.000$), Cultural ($\beta = 0.197$; $p = 0.000$), and Perceived Behavioral Control ($\beta = 0.184$; $p = 0.000$) all exert indirect influences on purchase decisions through purchase intention, while Subjective Norms demonstrate the strongest mediating effect ($\beta = 0.221$; $p = 0.000$). These findings underscore that purchase intention serves as a key mechanism linking the overall construct factors to actual purchasing behavior, consistent with the framework of the Theory of Planned Behavior, which highlights the significant role of culture.

Table 6

Mediation effect of Purchase Intention on Purchase Decision

	The Influence between Variables	Original Sample	P-Value	Description
H7	Attitude > Purchase Intention > Purchase Decision	0.174	***	Significant
H8	Subjective Norm > Purchase Intention > Purchase Decision	0.221	***	Significant
H9	Perceived Behavioral Control > Purchase Intention > Purchase Decision	0.184	***	Significant
H10	Cultural > Purchase Intention > Purchase Decision	0.197	***	Significant

Source: Compilation by various authors, taken from smart PLS

Discussion and Conclusion

The Effect Attitude on Purchase Intention

Attitude has a direct positive effect on purchase intention; thus, the hypothesis is accepted. This finding is consistent with several previous studies, where a positive attitude towards halal food significantly influences the purchase intention among non-Muslim consumers. For instance, research utilizing the Theory of Planned Behavior has found that the attitudes of non-Muslim consumers positively affect their intention to repurchase halal food products (Damit et al., 2019; Lim et al., 2022). Non-Muslim consumers are attracted to halal food due to its association with high standards of hygiene and food safety. This perception is a crucial factor in their purchasing decisions (Yang & Huang, 2017). Recent research in South Korea employing the Extended Model of Goal-Directed Behavior also confirms that attitude significantly influences the desire and purchase intention of non-Muslim consumers towards

halal food (Paudel et al., 2024). Furthermore, non-Muslim consumers, particularly tourists, often seek novelty and sensory pleasure in their culinary experiences. Positive feelings such as excitement and affection are typically associated with consuming halal food, contributing to positive sentiments and awareness of halal products (Sthapit et al., 2023). Therefore, non-Muslim attitudes towards halal food are not merely reflections of religious beliefs but rather the result of interactions between quality perceptions and experiences. Additionally, Muslim consumers, especially tourists, frequently seek new experiences and sensory enjoyment in their daily lives.

The Effect Subjective Norm on Purchase Intention

Subjective norm has a direct positive effect on purchase intention, thus the hypothesis in this study can be accepted. Subjective norm, which refers to close individuals, family, and social environment, generally has a positive impact on the willingness of non-Muslim consumers to purchase halal food. For instance, research conducted in Malaysia found that subjective norms, along with attitudes and perceived behavioral control, significantly influence the intention of non-Muslim consumers to buy halal food products (Lim et al., 2022). This indicates that social influences, such as family, friends, and societal expectations, play a crucial role in shaping the purchase intentions of non-Muslim consumers regarding halal food. Furthermore, evolving social norms through inclusive communication suggest that purchasing halal products is part of a modern and ethical lifestyle (Casale, 2024; Shukla et al., 2021). However, the influence of subjective norms may vary based on demographics; for example, in South Africa, subjective norms do not show a significant relationship with purchase intentions among non-South African consumers (Bashir, 2019). This highlights the variability of social pressure impacts across different regions and populations.

The Effect Perceived Behavioral Control on Purchase Intention

Perceived Behavioral Control has a direct positive effect on purchase intention, indicating that the hypothesis can be accepted. Perceived Behavioral Control is crucial in influencing the willingness of non-Muslim consumers to purchase halal food, as it relates to their perceptions of the ease or obstacles in observing, understanding, and acquiring halal products. Several previous studies have concluded that Perceived Behavioral Control affects the purchase intention of halal food among Muslim consumers (Paudel et al., 2024). Conversely, other research indicates that the impact of Perceived Behavioral Control may vary: in highly normative religious contexts, such as the Muslim community in Indonesia, Perceived Behavioral Control does not significantly influence purchase intention (Pradana et al., 2024). However, for non-Muslims who do not adhere to halal religious norms, control factors are more significant (Aslan, 2023). For instance, research conducted in Malaysia demonstrates that Perceived Behavioral Control has a significant impact on the purchase intention of halal food products among non-Muslim consumers (Damit et al., 2019; Lim et al., 2022). This suggests that when non-Muslim consumers feel they have control over the purchase of halal food, their intention to buy also increases.

The Effect Culture on Purchase Intention and Purchase Decision

The empirical findings confirm that cultural factors exert a significant influence on both purchase intention and purchase decision among non-Muslim consumers of halal food. However, this influence does not operate through a uniform mechanism; rather, it manifests through distinct cultural pathways shaped by regional contexts, levels of acculturation, and

socio-historical interactions. This finding reinforces the conceptualization of culture not merely as an auxiliary variable but as a contextual determinant that directly and indirectly structures consumer cognition and behavior within the extended Theory of Planned Behavior framework.

In regions such as West Papua and the broader Papuan context, cultural influence operates predominantly through acculturation processes. Long-standing interactions resulting from transmigration, multicultural coexistence, and the institutional dominance of halal products in daily markets have gradually normalized halal consumption among non-Muslim communities. As a result, halal is perceived as familiar and socially embedded rather than culturally distant. This condition enhances purchase intention by increasing perceived congruence between individual cultural identity and prevailing consumption practices, consistent with the acculturation perspective proposed by Lim et al. (2022), Rachmawati & Suroso (2022), and Shalihin et al. (2025). In this context, culture indirectly shapes purchasing decisions by strengthening intention through repeated exposure and social learning.

In Java, where halal consumption is deeply institutionalized as a social norm, culture functions in a more implicit and routinized manner. Halal is not actively evaluated but rather internalized as part of everyday consumption practices. Non-Muslim consumers in this region tend to follow dominant food norms without perceiving explicit social pressure, reflecting culture's role as a meaning-making system that subtly guides preferences and habits. This aligns with Mavi et al. (2024) and Khasanah (2025), who emphasize that cultural embeddedness reduces cognitive resistance and facilitates habitual decision-making. Consequently, culture influences both purchase intention and purchase decision by shaping what is perceived as "normal" and socially appropriate consumption.

Meanwhile, in Eastern Indonesian regions outside Papua, such as Maluku, cultural influence is primarily expressed through trust formation mechanisms. In these areas, halal is interpreted less as a religious marker and more as an institutional signal of ethical production, procedural integrity, and producer accountability. Purchasing decisions are therefore influenced directly by cultural interpretations that associate halal certification with reliability and responsible production practices. This mechanism is consistent with the arguments of Tao et al. (2023), Seo et al. (2025), and Sthapit et al. (2024), who highlight trust as a culturally mediated pathway linking certification systems to consumer decision-making.

Taken together, these findings indicate that cultural influence on halal consumption among non-Muslim consumers operates through three interrelated mechanisms:

1. Acculturation-driven familiarity
2. Normalization through dominant social norms, and
3. Trust-based interpretation of institutional standards.

These mechanisms explain why culture not only enhances purchase intention but also exerts a direct effect on purchase decision, as evidenced by the significant path coefficient in the structural model. By incorporating geographical and regional perspectives, this study extends prior halal consumption research by demonstrating that cultural effects are spatially contingent and socially constructed. Thus, culture should be understood as a dynamic contextual force that bridges cognitive evaluation and actual purchasing behavior,

strengthening the explanatory power of the extended TPB in multicultural and interfaith market settings.

The findings of this study clearly demonstrate that the strongest influence of the cultural variable on purchasing decisions operates through an indirect pathway via purchase intention, rather than through a direct effect. From a causal perspective, cultural values first shape the cognitive orientation and preferences of non-Muslim consumers toward halal food, which subsequently enhance purchase intention and ultimately lead to actual purchasing decisions. Although the direct effect of culture on purchase decisions remains statistically significant, its magnitude is relatively smaller and context-dependent. These results indicate that culture primarily functions as an intention-forming factor, while purchase intention serves as the key causal mechanism that translates cultural values into actual purchasing behavior. Accordingly, within the framework of the Extended Theory of Planned Behavior, purchase intention represents the dominant pathway through which cultural influences are converted into purchase decisions.

The Effect Purchase Intention on Purchase Decision

Purchase intention has a direct positive and significant effect on purchase decision; thus, the hypothesis can be accepted. This study aligns with the findings of Zulkfli et al. (2020), which indicate that buyer intention positively impacts consumers' decisions to purchase halal food products. According to several studies, purchase intention significantly influences how consumers actually engage in halal purchasing (Bahjam et al., 2022). Non-Muslim consumers also demonstrate a strong interest in purchasing halal products, driven by attitudes, subjective norms, and perceived behavioral control (Lim et al., 2022; Rachmawati & Suroso, 2022). This suggests that halal products can attract a broader customer base beyond just those who are non-Muslim.

The Mediating Effect of Purchase Intention on the Purchase Decision

Purchase intention mediates the influence of attitude, subjective norm, perceived behavioral control, and culture on purchase decision in a positive and significant manner. This finding is consistent with several previous studies, where purchase intention functions as a mediator between the attributes of the Theory of Planned Behavior (attitude, subjective norms, and perceived behavioral control) and the actual behavior exhibited when purchasing halal food. In other words, the intention to purchase halal food must be established prior to its manifestation in actual behavior (Damit et al., 2019; Zulkfli et al., 2020). Non-Muslim consumers possess attitudes and subjective norms that encourage their intention to purchase halal food, and these factors subsequently influence their final decisions (Lim et al., 2022). Additionally, non-Muslim consumers consider halal food due to cultural factors. For instance, research conducted by international restaurants such as McDonald's and KFC, which offer halal food in non-Muslim countries, indicates that the cultural alignment between the brand and halal certification can affect customers' perceptions and willingness to consume halal food (Wilkins et al., 2019). In Indonesia, the level of adaptation or integration of non-Muslim consumers with Muslim cultural practices can influence their acceptance of halal food (Farhan & Sutikno, 2024). Therefore, purchase intention serves as an important mediator that influences cultural values in the purchasing decisions of non-Muslim consumers.

Conclusion

This study provides robust empirical evidence that the Extended Theory of Planned Behavior (TPB), which incorporates cultural factors, offers a comprehensive and effective framework for explaining halal food purchasing behavior among non-Muslim consumers in Indonesia. The findings confirm that attitude, subjective norms, perceived behavioral control, and cultural factors significantly influence purchase intention, with purchase intention emerging as the strongest and most decisive predictor of actual purchasing decisions. This result reinforces the central role of intention as the primary psychological mechanism translating cognitive, social, and contextual evaluations into observable consumer behavior.

Importantly, the study demonstrates that cultural factors play a dual role, exerting both direct and indirect influences on purchasing decisions. However, the indirect effect through purchase intention is empirically stronger than the direct effect, indicating that culture primarily shapes purchasing behavior by first forming consumers' cognitive orientation, preferences, and readiness to act. This finding highlights that halal consumption among non-Muslim consumers is not merely driven by situational choices, but is embedded in broader processes of acculturation, normalization, and culturally mediated trust, which vary across geographical and regional contexts in Indonesia.

By positioning culture as a contextual determinant rather than a peripheral variable, this study advances the theoretical development of TPB in cross-cultural and interfaith consumption settings. The results offer meaningful implications for both theory and practice, emphasizing that strategies to expand the halal market beyond Muslim consumers should focus on strengthening purchase intention through culturally adaptive communication, inclusive social narratives, and institutional credibility. Overall, this research contributes to a deeper understanding of halal consumption as an inclusive and socially embedded practice, supporting the development of a more culturally sensitive and sustainable halal market.

Theoretical Implications

This research expands the Theory of Planned Behavior (TPB) by integrating cultural values as contextual determinants in explaining the purchase intentions of non-Muslim consumers towards halal food products in Indonesia. This integration enhances the theoretical capacity of TPB by demonstrating that behavioral intentions are shaped not only by attitudes, subjective norms, and perceived behavioral control, but also by cultural alignment and ethical perceptions. These findings further strengthen the theory by showing that culture influences purchasing decisions both directly and indirectly through buying intentions. Thus, this research enriches the development of TPB in cross-cultural and interfaith contexts and broadens the theoretical understanding of ethical and inclusive consumer behavior.

Practical and Social Implications

The demand for halal food in Indonesia continues to increase, in line with consumers' perceptions of halal as an indicator of food quality, safety, and health. This condition underscores the importance of studies that simultaneously analyze the factors influencing halal food purchase intention and purchase decision among non-Muslim consumers. The findings are expected to provide practical contributions for business practitioners and serve as strategic references for government institutions and relevant authorities, such as the Assessment Institute for Foods, Drugs, and Cosmetics of the Indonesian Council of Ulama

(LPPOM MUI) and the Halal Product Assurance Organizing Agency (BPJPH), in formulating policies and strategies for the development of a more inclusive halal market.

Based on the empirical findings of this article, the social implications are systematically formulated in accordance with the sequence of variable effects tested in the research model. First, this study demonstrates that consumer attitudes play a crucial role in encouraging purchase intention toward halal food. Accordingly, companies should strengthen positive consumer perceptions by providing systematic information on production processes, operational standards, and product consistency. In general, the reinforcement of positive attitudes contributes to shaping consumer perceptions that halal food is acceptable to all segments of society. Second, subjective norms are proven to influence consumers' purchase intentions; therefore, firms are encouraged to optimize community-based marketing strategies and leverage non-Muslim social influencers to strengthen social legitimacy toward halal food consumption. In addition, institutions such as LPPOM MUI and BPJPH can participate in enhancing halal literacy through social media campaigns such as "Halal for All," thereby further reinforcing the normalization of cross-religious halal consumption. Third, perceived behavioral control significantly affects consumers' purchase intentions, indicating that companies should facilitate easier access to halal food products. This can be achieved by providing clear halal labeling information and increasing product availability across multiple distribution channels. Moreover, multilingual packaging designs incorporating educational messages such as "Halal = Clean, Safe, and Ethical" may help enhance consumer understanding. Furthermore, LPPOM MUI can expand public education by emphasizing transparency, traceability, and health benefits, enabling the halal food industry to develop toward a more inclusive, value-based, and sustainable marketing system.

Fourth, cultural factors exert a positive and significant influence on both purchase intention and purchasing decisions. This finding implies that companies should develop culturally adaptive marketing strategies aligned with varying levels of acculturation and cultural acceptance, while ensuring that halal food products continue to accommodate local cultural characteristics and the culinary preferences of non-Muslim consumers. For instance, halal menus may be adjusted to reflect local non-Muslim tastes or regional food identities without compromising halal standards. Finally, purchase intention emerges as the most influential determinant of purchasing decisions. In this context, collaboration between business actors and regulatory institutions is essential. Companies are expected to consistently build consumer trust through quality assurance and the credibility of halal certification, while institutions such as LPPOM MUI and BPJPH may establish mechanisms to accelerate the halal certification process in order to strengthen consumer confidence.

Limitations and Suggestions for Future Research

This research has several limitations that must be acknowledged to allow for a proportional interpretation of the results. First, from a methodological perspective, the assessment of long-term causal relationships among variables is constrained by the cross-sectional design of the study. The use of non-probability sampling methods may also reduce the sample's representativeness concerning the broader population. Therefore, to further explore consumer behavior dynamics, future research is recommended to employ a longitudinal or experimental approach to examine consumer behavior dynamics in greater depth. Second, regarding the research context, which focuses solely on non-Muslim consumers in Indonesia

with a research object centered on halal food products, the generalizability of these findings is limited to various product categories, cultures, or regions. Future studies could expand the scope by involving diverse cultural backgrounds and cross-national contexts or by examining consumer behavior towards non-food halal products such as cosmetics, pharmaceuticals, and tourism.

Third, the sample composition indicates an overrepresentation of respondents from West Papua (42%) and students (53%). This demographic and regional tendency may limit the generalizability of the findings to a broader non-Muslim population in Indonesia. Therefore, subsequent research should utilize probability-based sampling methods to ensure a more proportional representation across regions, age groups, and occupations. Finally, from a theoretical standpoint, this study employs the Theory of Planned Behavior (TPB), which has been expanded to include cultural variables. However, external variables such as trust and digital marketing, which may also influence purchasing decisions, have not been incorporated into this research. To broaden the theoretical framework and align it with contemporary consumer behavior dynamics, future studies are encouraged to integrate these variables. Overall, despite certain limitations, this research provides a strong foundation for developing inclusive halal marketing theory and practice, and it paves the way for future research to better understand consumer behavior across various cultures and religions.

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