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Differences in Perceptions Between Muslim and Non-Muslim Consumers in purchasing Intention of Halal Food in Indonesia

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ABSTRACT: The high demand for halal food provides opportunities for halal food producers, especially in Indonesia to expand their market both domestically and abroad. Several studies reveal that halal is no longer defined as a religious obligation but is already considered the standard of choice for both Muslims and Non-Muslims around the world, so there is great potential to reach Non-Muslim consumers as a new market for halal food. This study aims to determine the differences in perceptions between Muslim and Non-Muslim consumers regarding the intention to purchase food with the halal logo in Indonesia. The analysis used in this study is Discriminant Analysis using SPSS 22 software to analyze differences in perception factors between Muslim and Non-Muslim consumers related to the variables of attitude, subjective norm, and perceived behavioral control. The results showed significant differences between attitudes, subjective norms, and perceived behavioral control of Muslim and Non-Muslim consumers towards the intention to purchase food with the halal logo. This research is expected to be used as a reference in decision-making strategies, especially for business people and regulators to continue to be able to develop the halal industry.

KEYWORDS: Attitude, Subjective Norm, Perceived Behavioral Control, Purchase Intention, Halal Food

JEL Classification: M19, M30, M31

I. INTRODUCTION

The population of adherents of the largest religion in the world today is Christianity at 2.38 billion, followed by Islam at 1.91 billion, Hinduism at 1.16 billion, Buddhism at 507 million, folk religion at 430 million, and other religions at 61 million, Judaism at 14.6 million, and unaffiliated religions at 1.19 billion (World Population, 2021). Although the Christian population currently dominates, in 2050 it is predicted that the population growth of Christians will be slower than Muslims. This is because the age of the adherents of the Muslim religion is relatively young, so the fertility (reproductive) rate is still high (Pew Research, 2015).

The growth of the Muslim population will impact the halal industry's rapid development globally. One of the sectors in the growing halal industry is food (Yusuf & Yajid, 2016). The food sector will develop following the growth of the Muslim population due to compliance for Muslims to see the halal aspect of consumption (Azam, 2016). Muslims' obligation to consume halal is based on orders in the holy book of Islam (Al-Qur'an) (Awan et al., 2015). Halal, according to language, means allowed or permitted, or can be interpreted as an overall action that follows the rules or regulations derived from the teachings of Islam (Alam & Sayuti, 2011).

The principle of halal-toyyiban must be used for Muslims, which requires food to have halal properties because it is healthy and clean (Arif & Sidek, 2015). The halal concept emphasizes safety, cleanliness, and health. Halal can be seen as a way of life for Muslims (Golz et al., 2010). With these regulations, halal food's current development significantly contributes to the sharia economy's development. Based on data from the State of the Global Islamic Economy Report 2020/2021, the food sector is estimated to have an average growth of 3.5% and an estimated total expenditure of \$1.38 trillion in 2024. With this value, the halal food sector can continue to increase (DinarStandard, 2020).

The prediction of an increase in the halal food sector in the world can provide opportunities for halal food producers, especially in Indonesia, to expand domestic and foreign target markets. In addition, producers can

make Non-Muslim consumers a new market for halal food, considering the total Non-Muslim population in the world is 5.74 billion. Choosing Non-Muslim consumers as the target market for halal food, there may be obstacles due to limited information about halal principles. Knowledge of halal principles among Non-Muslim consumers is still lacking, and this problem must be addressed immediately (Krishnan et al., 2017). Lack of Non-Muslim knowledge regarding halal principles on halal food can lead to negative perceptions among Non-Muslim consumers (Ayyub, 2015).

Apart from the understanding of Non-Muslim consumers, the expansion of the target market to overseas (global) can be done because halal is currently not interpreted as an obligation in religion but is already considered to be the standard of choice for Muslims and Non-Muslims around the world (Golnaz et al., 2010). In consumers' eyes, Halal food has a positive image because it is hygienic and safe for consumption (Bonne et al., 2007). Based on the results of empirical studies related to consumer perceptions there is an increasing trend of buying Non-Muslim consumers towards halal food products (Haque et al., 2015; Lee et al., 2016; Mathew et al., 2014).

Today, people (consumers) are more aware of consuming food to stay healthy and improve mental conditions and quality of life. This makes Non-Muslim consumers understand that halal food is prepared hygienically and cleanly for consumption (Mathew et al., 2014). This is evidenced by Non-Muslim consumers responding positively to halal food certification (Aziz & Chok, 2013; Haque et al., 2015). Halal food meets hygiene and nutritional standards because it meets the quality of conventional standards such as ISO, Hazard Analysis, Codex Alimentarius, Critical Control Point, and Good Hygienic Practice (Rezai et al., 2012). In addition, the assurance of the safety of halal food from upstream to downstream is because it has a high standard of quality to guarantee the food consumed (Rezai et al., 2015).

The researcher concludes that Non-Muslim consumers can make halal food an option for consumption because it provides a sense of security for safety, health, or religious obligations. In addition to the reason for security, there are other quite strong reasons, namely environmental factors. Environmental factors, where Non-Muslim consumers in Malaysia have a positive impression of halal food due to stimulation from Muslim friends or acquaintances who choose to consume food (Damit et al., 2018). In general, regarding halal food, where halal food can be accepted by every Muslim and Non-Muslim consumer, which means that halal food is universal. Therefore, researchers are interested in whether there are differences in perceptions between Muslim and Non-Muslim consumers on the decision to purchase food with the halal logo in Indonesia.

Researchers used the theory of planned behavior (TPB) to predict individual behavioral intentions. This study aims to find information about the differences in perceptions between Muslim and Non-Muslim consumers in the decision-making process of purchasing food with the halal logo. The results of this study are expected to be used as a reference in preparing marketing strategies to expand the market in the halal food industry. In addition, the information produced can be used as input for policymakers in the halal industry to formulate national policy strategies for developing halal products to improve the national sharia economy globally.

II. LITERATURE REVIEW

2.1 Theoretical and Conceptual Background

This study is guided by the consumer behavior theory and theory of planned behavior.

2.1.1 Consumer Behavior Theory

Consumer behavior is defined as a person's activity in the decision-making process related to the search, selection, purchase, and assessment results of a product or service (Rath et al., 2015). Kotler & Armstrong (2018) define consumer behavior as the study of how individuals, groups, and organizations select, purchase, use, and eliminate goods, services, ideas, or experiences to obtain satisfaction with the needs and desires obtained. Meanwhile, according to Peter & Olson (2010), consumer behavior is a consumer reason for considering (how and why) to purchase an item or service. The purpose of applying the theory of consumer behavior is to be able to understand, explain and predict an action that a consumer will take in certain circumstances or situations (Peter & Olson, 2010).

2.1.2 Theory of Planned Behavior

The main theory in this study uses the Theory Of Planned Behavior (TPB), which was introduced by Ajzen. TPB is a theory that complements the theory of Reasoned Action (TRA), which aims to predict individual behavior more specifically (Ajzen, 1985). The TPB model is a model that complements the TRA, where the TPB model adds Perceived Behavioral Control to predict the intentions of the behavior of individuals who do not have full control over their will.

Ajzen introduced the TPB theory with three factors that influence individual behavior in taking action. The first factor attitude toward the behavior (attitude toward the behavior), where the attitude is the result of what the

individual feels related to the behavior. The second factor, subjective norm, is the result of individual beliefs based on individual motivation in following the right to be crowded. The third factor is perceived behavioral control which is an additional variable (Ajzen, 1991).

According to Aziz & Chok (2013), the three main factors of TPB can be a guide to see individual behavior in their social life, where this theory looks at consumer intentions to buy products. Many studies use the TPB theory to determine individual behavior towards food purchase intentions (Alam & Sayuti, 2011; Haque et al., 2015). According to Rahim & Junos (2012), TPB can be used to measure consumer intentions in purchasing, consuming, and receiving halal food products. TPB is a theoretical model widely accepted (valid) as a literature reference related to consumption to predict consumer purchase intentions (Elseidi, 2018).

According to Aziz & Chok (2013), Haque et al. (2015) and Lim et al. (2020), it was found that the main factors that significantly influence Non-Muslims in Malaysia are attitude factors, subjective norms, and behavioral control. In the Muslim consumer research conducted by Elseidi (2018), the three TPB factors significantly influence the purchase of halal food. Based on previous research, it can be concluded that TPB can be used to predict consumer intentions and behavior regarding the purchase of food with the halal logo. In this study, researchers used TPB to determine differences in perceptions between Muslim and Non-Muslim consumers towards purchasing food with the halal logo with a sample of people in Indonesia.

This paper is organized as follows: following the introduction part, a second part is a literature review with theoretical and empirical studies that shed a light on linkage between theory and practice. The third part introduces the background information on research and methodology. After analysis and findings of the study, authors provide discussions and implications. Finally, this paper concludes with key points, recommendations, future research directions and limitations.

2.2 Empirical Review

2.2.1 Attitude Muslim and Non-Muslim Consumers

Attitude is a belief in a person's good or bad behavior (Memon et al., 2019). Beliefs are related to a person's subjective assessment of the surrounding environment. This can form an individual's attitude towards behavior based on the results of an evaluation carried out by a person and that behavior must provide benefits (Ajzen, 2005). According to Ajzen (1991), beliefs that individuals believe are created on behavior related to certain influencing factors such as characteristics, objects, and other events.

Attitude is the overall evaluation of a concept. Self-evaluation is a combination of affective and cognitive responses. The affective response consists of direct evaluation, mood, emotion, and feeling related to a stimulus. Meanwhile, the cognitive response shows an overall evaluation of the understanding, knowledge, and belief of a concept so that it influences consumer decision making. Both are integration processes to analyze positive or negative views of a concept (Peter & Olson, 2010).

There are results from previous researchers who have understood that consumer attitudes regarding halal products are an essential area to be researched (Haque et al., 2015; Hanafiah & Hamdan, 2020). Haque et al. (2015) found that attitude significantly and positively affects the purchase intention of Non-Muslim communities in Malaysia. Meanwhile, Hanafiah & Hamdan (2020) found that attitude significantly and positively affects the intention to purchase halal food by Muslim travelers in Non-Muslim destination countries. So based on the results of these researchers indicate that attitudes significantly and positively affect purchase intentions. Therefore, researchers will conduct research to see the differences in perceptions between Muslim and Non-Muslim consumers regarding the decision to purchase food with the halal logo.

2.2.2 Subjective Norm Muslim and Non-Muslim Consumers

According to Ajzen in Lim et al. (2020), subjective norms are defined as perceived social pressure on normative beliefs from specific references, such as family members, spouses, close friends, co-workers, or other relevant groups. Meanwhile, according to Memon et al. (2019), subjective norms are normative beliefs created from social drives. Furthermore, Damit et al. (2019) states subjective norms as individual expressions of certain conditions to determine in decision making derived from the results of other people's mental representations related to the individual concerned.

A person's normative beliefs represent the perceived behavioral expectations of important people or groups that are referenced (e.g., spouse, family, friends, etc.) (Ajzen, 2002). Normative beliefs or motivations are used to comply with each reference's perceived expectations to generate perceived social pressure or "subjective

norms” (Wilson & Grant, 2013). Subjective norms are perceived as social pressures from family and surrounding communities that affect interest in purchasing halal food products.

Some previous researchers have tested the relationship between subjective norms and purchase intention (Haque et al., 2015 and Marmaya et al., 2019). Haque et al. (2015) found that subjective norms positively affect the intention to purchase halal food by Non-Muslim communities in Malaysia. At the same time, Marmaya et al. (2019) found that subjective norms significantly and positively influence the purchase intention of Gen Y Muslims in Malaysia. Based on this, researchers are interested in seeing the difference in perceptions between Muslim and Non-Muslim consumers towards the intention to purchase food with the halal logo.

2.2.3 Perceive Behavior Control Muslim and Non-Muslim Consumers

Perceived behavioral control refers to a person's perception of how easy or difficult things are and the challenges they face (Ajzen, 1991). Meanwhile, according to Hanafiah & Hamdan (2020), Perceived behavioral control reflects a person's perception of how easy or difficult it is to perform certain behaviors. Perceived behavioral control as a reference related to the presence or absence of difficulty in a certain behavior (Ajzen, 2005). When consumers believe that they have more resources and more opportunities, such as time, money, shops, and special skills, their perceived behavioral control will be high, so their intention to perform a behavior will increase (Omar et al., 2012).

The results of previous researchers prove that perceived behavioral control positively affects purchase intention. Lim et al. (2020) found that perceived behavioral control positively affected the purchase intention of halal food by Non-Muslim consumers in Malaysia and Hanafiah & Hamdan (2020) found that perceived behavioral control significantly and positively affected the purchase intention of halal food by Muslim travelers when in Non-Muslim countries. - Muslim destinations. So perceived behavioral control positively affects purchase intentions. The results of this study are used by researchers as a reference to see differences in perceptions between Muslim and Non-Muslim consumers towards purchase intentions. Based on that, the hypothesis in this study, namely

2.2.4 Attitude, Subjective Norm, dan Perceive Behavioral Control Muslim and Non-Muslim Consumers

Attitude, subjective norm, and perceived behavioral control are factors of TPB (Ajzen, 1991). Researchers will test the three factors together on each consumer group. It aims to see the differences in the perception of each consumer group.

III. RESEARCH AND METHODOLOGY

3.1 Research Design

Research design is usually used in marketing research as a blueprint or framework. The use of research design as a procedural direction in conducting research is needed so that research can be specific and in-depth, which serves to obtain information to answer research questions. The type of research design used is descriptive research (Malhotra et al., 2017).

3.2 Target Population and sample

The target population that is used as a sample is consumers who are Indonesian citizens who are domiciled in Indonesia. This study uses sample criteria, Muslim and Non-Muslim consumers who have bought food with the halal logo at least twice in making purchases in the last two months. This research uses a non-probability sampling technique to take samples. The type of non-probability sampling technique used is judgmental sampling. Judgmental sampling is the aspect of the population selected based on the researcher's criteria (Malhotra et al., 2017).

3.3 Data Collection Instrument

This study used a questionnaire to obtain data. The questionnaire used in this study is a self-administrated questionnaire, where respondents can choose and answer independently using digital media (Sekaran & Bougie, 2016). The questionnaire is distributed through an online survey using the G-form, which is distributed through the researcher's social media. The questionnaire distribution was divided into two stages, namely the pilot study stage and the main test stage. The pilot study was carried out with a sample of 30 people according to the required criteria (Malhotra et al., 2017). The main purpose of conducting a pilot study is to find out the shortcomings or weaknesses in the questionnaire so that it is hoped that when it is widely distributed, respondents can fully understand each question and answer questions without ambiguity.

At the pilot study stage, validity and reliability tests were carried out. After the test, it can be concluded that all items in the questionnaire are declared valid and reliable. Researchers got a total sample of 226. Muslim

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consumer respondents were 113, and Non-Muslim were 113. Then the data were analyzed using SPSS 22 using discriminant analysis

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3.4 Research Model

The diagram illustrates the research model with two columns of boxes representing Muslim and Non-Muslim consumers. The rows represent three variables: Attitude, Subjective Norm, and Perceived Behavioral Control. Solid arrows indicate hypothesized relationships (H1, H2, H3) between the two groups for each variable. Dashed arrows indicate relationships (H4) between the groups for Subjective Norm and Perceived Behavioral Control.

Figure 1: Research Model, Source: Survey Data (2022)

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Figure 1 is the research model used in this study. The model is the result of the interpretation of various references to previous research models. Researchers used attitude, subjective norm, and perceived behavioral control to obtain information about the differences in perception between Muslim and Non-Muslim consumers towards the intention to purchase food with the halal logo. The Theory of Planned Behavior (TPB) is used in this study because it has been proven to predict individuals' behavior based on the many previous studies that have used TPB in their research. Consumer behavior is influenced by their perception, and to find out the difference in perception, the researcher conducted a partial and simultaneous test.

IV. RESULT AND DISCUSSIONS

4.1 Result

Based on the demographic data, female respondents dominate by 70% compared to male respondents by 30%. The age of 21-25 dominates the respondents' age composition and the respondents' status as senior high school and college students.

4.1.1 Likert Scale Analysis

The use of the Likert scale is intended that researchers can find out the tendency of the value given by the respondent. The analysis was carried out by referring to the index formula and interval criteria. Index value 0%-19.99 means strongly disagree, index value 20%-39.99% means disagree, index value 40%-59.99% means Neutral, index value 60%-79.99% means agree, and the index value of 80%-100% means strongly agree (Darmadi, 2011). This analysis aims to assist researchers in analyzing differences in consumer perceptions to make it easier to justify research results.

Tabel 1: likert Scale Analysis

Variabel	Item	Islam				Non Islam			
		Index	Inter-pretation	Total Index	Inter-pretation	Index	Inter-pretation	Total Index	Inter-pretation
Attitude	X1.1	96.99%	Strongly Agree	93.23%	Strongly Agree	68.85%	Agree	69,73%	Agree
	X1.2	97.35%	Strongly Agree			70.80%	Agree		
	X1.3	91.68%	Strongly Agree			69.73%	Agree		
	X1.4	86.90%	Strongly Agree			69.56%	Agree		
Subjective Norm	X2.1	95.75%	Strongly Agree	94.20%	Strongly Agree	57.88%	Neutral	60,44%	Agree
	X2.2	92.21%	Strongly Agree			58.94%	Neutral		
	X2.3	94.69%	Strongly Agree			60.53%	Agree		

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Variabel	Item	Islam				Non Islam			
		Index	Inter-pretation	Total Index	Inter-pretation	Index	Inter-pretation	Total Index	Inter-pretation
	X2.4	94.16%	Strongly Agree			64.42%	Agree		
Perceived Behavior Control	X3.1	96.11%	Strongly Agree	95.22%	Strongly Agree	70.09%	Agree	75,97%	Agree
	X3.2	95.58%	Strongly Agree			78.41%	Agree		
	X3.3	92.39%	Strongly Agree			82.83%	Strongly Agree		
	X3.4	96.81%	Strongly Agree			72.57%	Agree		

Source:Survey Data (2022)

Table 1 shows that the Islamic consumer attitude variable, all of the items tend to strongly agree. Muslim consumers have a total index value of 93.23%. Furthermore, Non-Muslim consumers tend to agree with a total index value of 69.73%. In the subjective norm variable of Muslim consumers, all the items tend to strongly agree with a total index value of 94.20%. Meanwhile, Non-Muslim consumers have a total index value of 60.44%, which means they tend to agree. Although they tend to agree, two items have a neutral tendency (X2.1 and X2.2).

The last variable is the perceived behavior control of Muslim consumers, all of the items tend to strongly agree. Muslim consumers have a total index value of 95.22%. Furthermore, for the perceived behavior control variable, Non-Muslim consumers tend to agree. In this variable, there is 1 item (X3.3) Non-Muslim consumers who tend to strongly agree. It can be concluded that the variables that influence the purchase intention of Muslim consumers in consuming halal food are the behavioral control category, followed by subjective norms and attitudes. At the same time, the variables that influence the purchase intention of Non-Muslim consumers in consuming halal food are the behavioral control category, followed by subjective attitudes and norms.

4.1.2 Classical Assumption Test

Before conducting the discriminant analysis test, the researcher tested the assumptions first. The assumption test in this study, namely the homogeneity test, was carried out using the Box's M test and multicollinearity using the correlation test. The sig output value in the Box's M test must be more than 0.05 and the correlation value should not be more than 0.90 (Ghozali, 2021).

Based on the Box's M test results, the value of sig. SPSS output is 0.765. The value is 0.765, which means it is greater than 0.05. This means that the two dependent variables of Muslim and Non-Muslim consumers have the same variance-covariance matrix or are homogeneous. The results of the correlation test that have been carried out there is no correlation value of each variable that is more than 0.90. This means that there is no problem regarding the multicollinearity of the data so that all variables can be included in the next analysis process.

4.1.3 Discriminant Analysis

4.1.3.1 Partial Test

Table 2. Test of Equality of Group Means

Tests of Equality of Group Means					
	Wilks' Lambda	F	Df1	Df2	Sig
Attitude	0,604	146,892	1	224	0,00
Subjective Norm	0,425	302,512	1	224	0,00
Perceived Behavioral Control	0,576	165,057	1	224	0,00

Source:Survey Data (2022)

Based on the partial test results by looking at the results of the Test Of Equality Of Group Means, it shows that the significance value of the attitude, subjective norm, and perceived behavioral control is 0.00. This value means that the variables of attitude, subjective norm, and perceived behavioral control between Muslim and

Non-Muslim consumers have significant differences. The existence of a significant difference makes the perceptions of Muslim and Non-Muslim consumers to be different towards the intention to purchase halal food.

4.1.3.2 Simultaneous Test

Table 3: Wilk’s Lambda

Wilk’s Lambda				
Test Of Function(s)	Wilks’ lambda	Chi-Square	Df	Sig.
1	0,425	191,010	1	0,000

Source: Survey Data (2022)

Based on the results of the simultaneous test by looking at the results of Wilk's Lambda. All variables (attitudes, subjective norms, and perceived behavioral controls) for each consumer group. Wilk's Lambda value is 0.425 with a Chi-Square value of 191.010 and a significant value of 0.00. This shows that the statistical value on the discrimination function and the discriminant mean value of the two groups has a significant difference. Based on the test results and value interpretation, it can be interpreted that there are differences in attitudes, subjective norms, and behavioral control controls between Muslim and Non-Muslim consumers, so it will affect the perceptions of each group towards the intention to purchase halal food.

4.2 Discussion

After being tested partially and simultaneously, a discussion can be carried out to answer the hypotheses that have been compiled. Information obtained showed a significant difference between attitudes, subjective norms, and perceived behavioral control of Muslim and Non-Muslim consumers towards the intention to purchase food with the halal logo. This shows that all hypotheses are accepted in this study.

4.2.1 Attitude

H1: There is a significant difference between the attitudes of Muslim and Non-Muslim consumers towards the intention to purchase food with the halal logo

Four items on the attitude variable make up the total index value of the attitude variable. The total index of Muslim consumers is greater than the total index of attitudes of non-Muslim consumers. Muslim consumers have a total index value of 93.23%, while Non-Muslim consumers are 69.73%. When viewed from the meaning of the tendency of the likert scale index value, which means that the attitude variable of Muslim consumers tends to strongly agree while Non-Muslim consumers tend to agree. There is a difference in the perception tendency of each group, when viewed from the difference in the total index, it can be seen that the difference value is 23.50%.

The positive attitude of the two groups of consumers is one of the interesting findings in this study. Muslim consumers in Indonesia have complete knowledge regarding halal so that they can maintain the belief to continue to consume food with the halal logo. Based on the study results, consuming halal food is a major concern for Muslim consumers. Muslim consumers strongly agree that they understand the concept of halal and the halal status of food products so that it will affect purchase intentions. Judging from the index value that strongly agrees, it can reflect that Muslim consumers agree that there is a sense of satisfaction and comfort with halal food and believe that it provides a sense of security and health.

The results of previous studies also support the results of this study that Muslim consumers really understand the concept of halal and the halal status of food products will affect purchases, and attitudes can significantly predict the intention to purchase halal food (Soon & Wallace, 2017; Vanany et al., 2019). It was also found that the level of awareness is the most critical factor in influencing consumer choices to purchase halal food products (Bashir, 2019).

Researchers also found that Non-Muslim consumers have knowledge about food with the halal logo. However, Muslim consumers have a higher halal awareness about halal than Non-Muslim consumers. Non-Muslim consumers, most of them show an understanding of the concept of halal and most do not understand the concept of halal food for consumption. Judging from the index value that agrees, it reflects a complete disagreement regarding attitudes towards halal food.

This is confirmed by Rezai et al. (2012) who found that although consumers are aware of halal, they do not necessarily understand it. The results of this study are supported by the results of research conducted by Bashir (2019) which found that Non-Muslim consumers know about halal but have incomplete perception about halal. Non-Muslim consumers associate halal food with the absence of ingredients from pork. Although it is not permissible for Muslims to consume pork, it does not mean that all Non-pork foods are automatically halal. One of the conditions for halal meat is to be slaughtered in the name of Allah (Bashir, 2019).

Non-Muslim consumers understand halal and are aware of the health benefits associated with halal food products (Bashir, 2019). The results of other studies have also revealed that in addition to Muslim consumers, Non-Muslim consumers are also interested in consuming halal food products due to their knowledge regarding the image of halal food which is cleaner, safer, healthier, and of higher quality (Aziz & Chok, 2013; Rezai et al., 2012).

Based on the results of the analysis and strengthened by the results of previous studies, the researcher found that there were differences in perceptions between Muslim and Non-Muslim consumers. For Muslim consumers have an agreement on the perception of attitudes in knowing and complying with the principles of halal. Meanwhile, some Non-Muslim consumers still do not fully understand the definition of halal principles, even though they live in a country with a Muslim majority.

4.2.2 Subjective Norm

H2: There is a significant difference between the subjective norm of Muslim and Non-Muslim consumers towards the intention to purchase food with the halal logo.

Four items on the subjective norm variable make up the total index value of the subjective norm variable. The total index of Muslim consumers is greater than the total subjective norm index of Non-Muslim consumers. Muslim consumers have a total index value of 94.20%, while Non-Muslim consumers are 60.44%. When viewed from the meaning of the tendency of the Likert scale index value, which means that on the subjective norm variable, Muslim consumers tend to strongly agree, while Non-Muslim consumers tend to agree. There is a difference in the perception tendency of each group, when viewed from the difference in the total index, it can be seen that the difference value is 33.76%.

This tendency can be interpreted that the average Muslim consumer tends to strongly agree that environmental factors, family, and close friends can influence the perception of Muslim consumers in their intention to purchase food with the halal logo. Meanwhile, Non-Muslim consumers have a tendency index to agree, but the items X2.1 and X2.2 have a neutral index. This is because Non-Muslim consumers related to family factors and closest people have less influence on their decisions in choosing halal food. This is acceptable because there is no pressure to consume halal food from the environment and family side, so consuming halal food is not an obligation.

There is a difference in the tendency of answers between the subjective norm of Muslim and Non-Muslim consumers in Indonesia on the intention to purchase food with the halal logo. This is one of the exciting findings in this study. The researcher found that environmental factors, family, friends, and close friends can influence Muslim consumers to purchase halal food intentions compared to Non-Muslim consumers. Muslim consumers strongly agree that environmental factors will influence purchases. The results of this study are supported by previous research. According to Alam et al. (2011) in Hanafiah & Hamdan, (2020), subjective norms are certain social pressures that influence consumer choices.

Regarding products with the halal logo, when a referent (family, friends, and environment) close to Muslim consumers believes that buying halal labeled products is socially desirable behavior, consumers will have higher intentions to purchase halal products (Elseidi, 2018). The results are the same in other studies on the subjective norms of the Malaysian Muslim Millennial generation, which in making decisions must consider the group's recommendations (Marmaya et al., 2019).

This study found that environmental factors and Non-Muslim consumer families had less effect on the purchase intention of halal food. This can be seen from the Likert scale index, where the two items show a neutral tendency. Non-Muslim consumers do not rely on other people's opinions when deciding to buy food with the halal logo. For Non-Muslim consumers, the approval of others or the environment is not an important factor in

buying products with the halal logo or not. The results of this study are supported by previous research that environmental factors do not influence Non-Muslim consumers to purchase halal food (Soon & Wallace, 2017).

Based on the results of the analysis and strengthened by the results of previous studies, the researcher found that there were differences in perceptions between Muslim and Non-Muslim consumers. There are differences in the level of influence felt by Muslim and Non-Muslim consumers, causing differences in the perception of each group towards the purchase of food with the halal logo. Researchers found something quite surprising, that environmental factors greatly influence the perceptions of Muslim consumers, while Non-Muslim consumers are not affected. Considering Islam is the majority religion in Indonesia, which reaches 86% of the total population of Indonesia.

4.2.3 Perceived Behavior Control

H3: There is a significant difference between the perceived behavioral control of Muslim and Non-Muslim consumers on the intention to purchase food with the halal logo.

Four items on the perceived behavior control variable make up the total index value of the perceived behavior control variable. The total index of Muslim consumers is greater than the total index of perceived behavior control of Non-Muslim consumers. Muslim consumers have a total index value of 95.22%, while Non-Muslim consumers are 75.97%. When viewed from the meaning of the tendency of the Likert scale index value, which means that on the perceived behavior control variable, Muslim consumers tend to strongly agree, while Non-Muslim consumers tend to agree. There is a difference in the perception tendency of each group, when viewed from the difference in the total index, it can be seen that the difference value is 19.25%.

Researchers found interesting things in perceived behavior control between Muslim and Non-Muslim consumers. This is because the perceived behavior control variables of Muslim and Non-Muslim consumers have similarities to the decision to purchase food with the halal logo. Muslim and Non-Muslim consumers share the same belief regarding the ease of finding food with the halal logo in Indonesia, with the index value strongly agreeing. The results of this study are following the results of previous studies, that Malaysia is a Muslim-majority country, so that there are many choices of halal food products in the country (Soon and Wallace, 2017). Although both have the same perception on the item, the other items have different agreements.

Researchers found that behavioral control factors can influence Muslim consumers to purchase halal food intentions compared to Non-Muslim consumers. Muslim consumers strongly agree that the control factor controls behavior (perceived behavior control). This reflects that Muslim consumers agree that the ability, willingness, and convenience factors affect the purchase of halal food. This research is supported by previous research on the importance of perceived behavioral control, such as research conducted by Elseidi, (2017), Alam and Sayuti (2011), and Omar et al. (2012).

There is a positive and significant relationship between perceived behavioral control and the intention of Muslim consumers to buy halal-labeled products in UK supermarkets (Elseidi, 2018). These results indicate that Muslim consumers are more willing to make considerable efforts to obtain halal food. Meanwhile, from the perspective of Non-Muslim consumers, it was found that behavioral control factors had a significant effect on their intention to buy halal food. This is reflected in the index value that the behavioral control factors tend to agree in influencing the purchase of halal food.

The results of this study are supported by previous research by Lim et al. (2020) that available resources in terms of financial ability, information about halal food products, and opportunities to buy halal food products in Malaysia will have a positive effect on the purchase intention of halal food products among Malaysian Non-Muslim consumers. It is also supported by several previous studies Haque et al. (2015); Rezai et al. (2017) and Damit et al. (2019).

Based on the analysis results and strengthened from previous studies, the researchers found that there were still differences in perceptions between Muslim and Non-Muslim consumers. However, Muslim and Non-Muslim consumers in Indonesia have the same tendency. Both consumer groups believe that there are many choices of halal food products and easy to find in Indonesia, considering that almost 86% of the Indonesian population is Muslim. Marketing activities in promoting halal food products have increased product awareness and information in the community (Aziz & Chok, 2013). In addition, since Islam is the majority religion in Indonesia, it will be easier to find food with the halal logo to provide convenience for both Muslim and Non-Muslim consumers to consume halal food.

4.2.4 Attitudes, Subjective Norms, and Perceived Behavioral Control

H4: There is a significant difference between attitudes, subjective norms, and perceived behavioral control of Muslim and Non-Muslim consumers towards the intention to purchase food with the halal logo.

Based on the results of simultaneous tests that have been carried out to answer the hypothesis. Information obtained showed a significant difference between attitudes, subjective norms, and perceived behavior control of Muslim and Non-Muslim consumers towards the intention to purchase food with the halal logo. The difference between the variables is of course not the same value. The three different values in these variables can determine which variables have the most differences in shaping consumer perceptions. Of the three control variables, namely attitude, subjective norm, and perceived behavior control of Muslim and Non-Muslim consumers. It can be concluded that:

The subjective norm variable is the variable with the most significant difference in perception between Muslim and Non-Muslim consumers towards the decision to purchase food with the halal logo. Muslim consumers tend to strongly agree, while Non-Muslim consumers agree. Although Non-Muslim consumers tend to agree, two items related to family and close people factors do not influence the perception of Non-Muslim consumers in the intention to purchase food with the halal logo. This will form differences in consumer perceptions of Islam and Non-Islam.

The difference between Muslim and Non-Muslim consumers can be seen from the tendency of the answer groups from the Likert scale index. Where is the subjective norm, as a variable with the largest difference value, which is 33.76%. In addition, each item that forms perceptions has a different tendency for each consumer group (Muslim and Non-Muslim), so that it creates a difference in overall perception.

Attitude variable is the second variable after subjective norm, which has a difference in perception between Muslim and Non-Muslim consumers of 23.50%. The last is the perceived behavioral control variable, the third variable that has a value difference in perceptions between Muslim and Non-Muslim consumers towards purchasing food with the halal logo of 19.25%.

V. CONCLUSIONS

Based on the study results, it can be concluded that Muslim and Non-Muslim consumers have different perceptions after being tested partially or simultaneously. The results of this study are expected to provide an overview of the function of the model that can be used as a guide in looking at the perceptions of Muslim and Non-Muslim consumers towards the intention to purchase halal food. Based on the conclusions of the study, researchers can provide suggestions that can be given to the packaged food industry with the halal logo and the government.

Food producers who have not performed halal certification on their products, they should immediately certify. This is because Muslim consumers and Non-Muslim consumers have a positive perception of halal products. Although Non-Muslim consumers have a positive perception, there are still disagreements about the attitude towards food with the halal logo. This is one of the reasons why promotions related to food with the halal logo are inefficient as a tool to communicate with Non-Muslim consumers.

This means that the government's role is needed as support for conducting education about halal, so that it will make Non-Muslim consumers have the same attitude and definition as Muslim consumers towards food with the halal logo so that it will increase the attitudes of Non-Muslim consumers. After education is carried out, marketing activities carried out by producers can prioritize the message that halal food is safe and guaranteed for consumption by all consumers. This will encourage the expansion of the target market to Non-Muslim consumers considering the large population.

This study has several limitations, where the researcher did not get respondents who believe in Confucianism. This makes the perception of Non-Muslim consumers, especially those who believe in Confucianism, not channeled. Suggestions for further research, may consider adding other variables that may be able to see a more profound difference in the perceptions of Muslim and Non-Muslim consumers towards food with the halal logo in Indonesia.

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