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UNDERSTANDING NON-MUSLIMS' PURCHASE INTENTION: EXAMINING THE EFFECTS OF HALAL AWARENESS, CERTIFICATION, AND MARKETING FACTORS

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Abstrak

Penelitian ini menganalisis faktor-faktor yang mempengaruhi niat pembelian produk halal di kalangan konsumen non-Muslim di Indonesia. Dengan menggunakan Teori Perilaku yang Direncanakan (TPB) sebagai landasan konseptual, studi ini mengevaluasi pengaruh kesadaran halal, standar sertifikasi, atribut produk, strategi promosi, dan pengenalan merek terhadap niat pembelian konsumen. Data yang diperoleh dari 134 responden non-Muslim di lima kota besar di Indonesia dianalisis menggunakan model persamaan struktural (SEM). Hasil menunjukkan bahwa kelima faktor tersebut secara positif mempengaruhi niat pembelian, dengan pengenalan merek dan standar sertifikasi menunjukkan efek terkuat, diikuti oleh strategi promosi, kesadaran halal, dan atribut produk. Model ini menjelaskan 58,3% varians dalam niat pembelian, menunjukkan daya penjelas yang kuat. Perbedaan signifikan diamati antar kelompok etnis, dengan Kristen Jawa menunjukkan penerimaan yang lebih tinggi terhadap produk halal dibandingkan dengan Tionghoa Indonesia, menyoroti peran kedekatan budaya dengan tradisi Islam. Temuan ini menantang pendekatan pemasaran konvensional dengan menunjukkan bahwa konsumen non-Muslim lebih bergantung pada sinyal kepercayaan eksternal (merek dan sertifikasi) daripada atribut produk intrinsik saat mempertimbangkan produk halal.

Absract

This research examines the determinants of halal purchase intention among non-Muslim consumers in Indonesia. Utilizing the Theory of Planned Behaviour (TPB) as a conceptual foundation, the study evaluates the influence of halal awareness, certification standards, product attributes, promotional strategies, and brand recognition on consumer intention. Data obtained from 134 non-Muslim respondents across five major Indonesian cities were analysed using structural equation modelling (SEM). Results reveal that all five factors positively influence purchase intention, with brand recognition and certification standards demonstrating the strongest effects, followed by promotional strategies, halal awareness, and product attributes. The model explains 58.3% of the variance in purchase intention, providing robust explanatory power. Significant differences were observed across ethnic groups, with Javanese Christians showing greater acceptance of halal products compared to Chinese Indonesians, highlighting the role of cultural proximity to Islamic traditions. These findings challenge conventional marketing approaches by revealing that non-Muslim consumers rely more heavily on external trust signals (brands and certification) than intrinsic product attributes when considering halal products.

INTRODUCTION

In recent years, the global halal market has experienced remarkable growth, evolving beyond its traditional religious boundaries to become a significant force in the global economy (Sumardi et al., 2024; Nur'Aini Ihsan et al., 2022; Usman et al., 2023) . The halal market, valued at US$7.2 trillion in 2023, is projected to reach US$9.1 trillion by 2027, demonstrating its substantial economic importance and growing consumer base(Al Maslul

& Priantina, 2024; Hanifasari et al., 2024; Hasan et al., 2024). This expansion is particularly noteworthy as it encompasses not just Muslim consumers but increasingly attracts non－Muslim consumers who associate halal products with quality, safety, and ethical production practices (Ramli et al., 2023).

Historically rooted in Islamic jurisprudence to signify permissibility, the concept of halal has transitioned into a globally recognized paradigm for quality assurance and ethical consumption. This evolutionary trajectory is most prominent within the global food sector, where halal certification has emerged as an institutionalized indicator of quality that effectively transcends its foundational theological mandates (Azam, 2016). Furthermore, empirical literature suggests that non－Muslim consumers increasingly associate halal－certified products with heightened standards of hygiene, safety, and ethical production methodologies (Syukur et al., 2021). This pivotal shift in consumer perception has fostered a distinct market dynamic, enabling halal products to achieve substantial resonance within the increasingly diverse and pluralistic demographics of multicultural societies

The complexity of this issue is further heightened by the varying levels of halal awareness and understanding among non－Muslim consumers. While Aziz & Chok (2013) pioneered research in this area by examining the role of halal awareness and certification, the market landscape has evolved significantly since then. Recent studies have identified new factors that may influence purchase intentions, such as environmental consciousness and ethical consumption patterns (Usman et al., 2023). However, these studies have often been fragmented, focusing on specific aspects rather than providing a comprehensive understanding of the interplay between various factors.

Several recent studies have attempted to address different aspects of this research gap. For instance, Lim et al. (2022) examined the role of social influence and brand trust in non－Muslim consumers' halal food purchase decisions in Malaysia, but their study was limited to the food sector and did not consider the broader implications of halal certification. Similarly, Farhan & Sutikno (2024) investigated the impact of marketing communications on non－Muslim consumers' halal product perceptions in Indonesia, though their research focused primarily on urban consumers and may not be generalizable to other contexts.

A significant study by Tao et al. (2023) explored the relationship between halal certification and perceived product quality among consumers in China, revealing that certification plays a crucial role in building trust. However, their research did not fully address the interaction between certification and other marketing factors. Additionally, Irfany et al. (2024) investigated the role of environmental consciousness in halal product consumption among Muslim consumers in Indonesia, but their findings were specific to environmentally conscious consumer segments.

The present research aims to address these limitations by developing a comprehensive understanding of non－Muslim consumers' halal purchase intentions. Unlike previous studies that have focused on isolated factors, this research adopts an integrated approach by examining the combined effects of halal awareness, certification, and marketing factors (Al Maslul & Priantina, 2024; Nur'Aini Ihsan et al., 2022; Usman et al., 2023). This comprehensive approach is particularly important given the evolving nature of consumer behaviour and the increasing complexity of purchase decisions in modern markets.

The significance of this research lies in its potential to bridge important gaps in both theoretical understanding and practical application. From a theoretical perspective, it contributes to the existing literature by providing a more nuanced understanding of how different factors interact to influence non－Muslim consumers' purchase intentions. This

understanding is crucial for developing more effective marketing strategies and policies that can help businesses better serve this growing market segment.

From a practical standpoint, this research offers valuable insights for businesses operating in the halal market. Understanding the factors that influence non－Muslim consumers' purchase intentions can help companies develop more effective marketing strategies, improve product positioning, and enhance their competitive advantage in this growing market segment (Nur'Aini Ihsan et al., 2022). For policymakers, these insights can inform the development of regulations and standards that better serve the needs of an increasingly diverse consumer base. Moreover, this research is particularly timely given the growing importance of cross－cultural understanding and inclusive marketing practices in today's globalized marketplace. As businesses increasingly operate across cultural and religious boundaries, understanding how to effectively market halal products to non－Muslim consumers becomes crucial for sustainable business growth and market development (Al Maslul & Priantina, 2024; Hasan et al., 2024; Wigayha et al., 2025).

Furthermore, this investigation elucidates the dynamic shifts in consumer behavioral patterns within the post－pandemic landscape, a period characterized by the heightened salience of health consciousness, product safety, and ethical consumption. By interrogating the intersection of these emergent priorities with established constructs specifically halal awareness and formal certification this study provides critical insights that are highly germane to the contemporary market milieu. (Mulyono, Hartanti, et al., 2024; Usman et al., 2023; Vanany et al., 2020).

The empirical outcomes of this inquiry hold significant utility for geographic regions characterized by substantial non－Muslim demographics, where a granular understanding of consumer purchase intentions serves as a catalyst for identifying and exploiting substantial market opportunities. By delineating the core determinants of purchase intent and elucidating their structural interplay, this research equips commercial entities with the strategic foresight necessary to formulate robust interventions aimed at optimizing market penetration within this burgeoning consumer segment (Lim et al., 2022; Rolando & Sunara, 2024).

In essence, the primary purpose of this research is to enhance our understanding of the complexities surrounding non－Muslim consumers' halal purchase intentions. By employing a comprehensive approach that examines multiple factors and their interactions, this study aims to provide valuable insights that not only advance theoretical knowledge but also offer practical implications for businesses. The findings from this research are crucial in bridging the gap between academic understanding and real－world applications, thereby contributing to more effective strategies for marketing halal products in an expanding and diverse consumer market (Jannah & Al－Banna, 2021).

LITERATURE REVIEW
The Theory of Planned Behaviour (TPB)
This research utilizes Ajzen's (1991) theory of planned behaviour (TPB) as its core theoretical base to examine halal purchasing intentions among Indonesia's non－Muslim population(Widianto et al., 2021). The TPB framework has been widely implemented in food consumption studies (Bashir et al., 2019; Damit et al., 2018; Vanany et al., 2020) and specifically within halal food research (Bashir, 2020; Rahim et al., 2022). TPB posits that human actions are guided by three key elements: attitudes, subjective norms, and perceived behavioural control, which together create a structure for predicting social behaviour patterns.

For this investigation, TPB offers crucial perspectives on how non－Muslim Indonesian consumers develop purchase intentions regarding halal products. Although

our proposed model doesn't directly incorporate all TPB components, it helps illuminate how personal perceptions shape behavioural intentions (Ajzen & Fishbein, 2005; Damit et al., 2018). The most significant TPB element for our research is behavioural attitude. Individual attitudes, arising from collective behavioural beliefs such as accepting a product's halal status, can generate positive dispositions including purchase intention. This connection between belief systems, attitudes, and intentions constitutes the foundation of our conceptual framework.

Indonesia serves as an optimal environment for exploring non－Muslim halal purchase intentions. With its demographic composition of 87% Muslim and 13% non－Muslim citizens, Indonesia presents a distinctive context where non－Muslim consumers frequently encounter halal concepts and merchandise (Rostiani et al., 2024). The increasing recognition of halal products among Indonesia's non－Muslim communities and their growing acceptance of halal certification as an indicator of quality, safety, and ethical manufacturing practices makes this investigation particularly significant.

Halal Awareness

Halal Awareness represents the capacity to recognize, experience, and be conscious of occurrences and items. In the context of halal products, Halal Awareness encompasses comprehension and recognition of halal standards and guidelines. Earlier studies have suggested Halal Awareness plays a vital role in shaping buying intentions. Usman et al. (2023) elucidated that awareness regarding halal principles and commodities is predicated upon a positive attitudinal outlook. Consistent with the Theory of Planned Behaviour (TPB) framework, consumers who maintain favourable perceptions of halal concepts exhibit a significantly higher propensity to cultivate intentions toward the procurement of halal products.

In the Indonesian context, Halal Awareness among non－Muslim cohorts has proliferated significantly, driven by intensified exposure to halal commodities within the marketplace and robust socio－cultural interactions within a predominantly Islamic society. Non－Muslim consumers in Indonesia cultivate this awareness through diverse informational channels, including media discourse, communal synergies, and institutional government programs that advocate for halal certification as a rigorous benchmark for quality and security. Ultimately, the depth of cognitive comprehension regarding halal parameters and the operational mechanisms of certification frameworks serves as a critical determinant of their purchase decisions (Azam, 2016; Rahim et al., 2022).

Halal Certification

Despite the widespread adoption of verification systems in the food sector, studies investigating the economic and consumer effects of verification remain scarce. Halal Certification denotes the formal acknowledgment by an established authority (such as LPPOM MUI in Indonesia) that products satisfy Islamic guidelines concerning preparation, slaughtering, cleaning, handling, and other operational practices (Al Maslul & Priantina, 2024).

For food to receive Halal Certification, producers must secure halal emblems or credentials as proof that their goods fulfil religious requirements according to Islamic standards (Astuti & Asih, 2021). While Halal Certification is fundamentally a religious obligation for Muslims, its importance has extended beyond faith boundaries. Halal Certification increasingly symbolizes quality, safety, and ethical production that attracts both Muslim and non－Muslim buyers.

Indonesia possesses one of the most developed Halal Certification frameworks globally, with LPPOM MUI (Indonesian Ulema Council Food and Drug Analysis Agency) functioning as the primary verification authority. The Indonesian administration has

reinforced the legal structure for Halal Certification through the Halal Product Assurance Law (Law No. 33 of 2014), establishing Indonesia as a global pioneer in halal standards and verification. For non－Muslim consumers, halal certification often signals strict hygiene and food safety standards. Studies show that concerns about food safety positively influence non－Muslim attitudes toward halal products (Shahnia et al., 2024; Ramli et al. (2023).

Food Quality

Food quality refers to physical product attributes such as taste, appearance, and other characteristics that contribute to consumer satisfaction. Food quality represents a desirable characteristic demanded by consumers (Chen et al., 2019; El Ashfahany et al., 2024; Ismail et al., 2018; Vizano et al., 2021) and serves as a source of product differentiation in today's dynamic and competitive food market (Kamaruddin et al., 2012).

Understanding the relationship between food quality and consumer behaviour is essential for maintaining competitiveness in the marketplace (Amid, 2024). Purchase intentions commonly serve as indicators to forecast actual purchasing behaviour, making it crucial to investigate how food quality influences intention to purchase halal products among non－Muslim consumers in Indonesia (Bashir, 2019).

In Indonesia, non－Muslim perceptions of food quality are shaped by general quality expectations and associations with halal certification. This study assesses quality using two dimensions: halal－based quality, emphasizing safety, health, and hygiene, and overall quality, reflecting product competitiveness and alignment with consumer expectations (Aziz & Chok, 2013). Food quality can be a significant differentiator for manufacturers. According to Abrokwah－Larbi & Awuku－Larbi (2024), food quality serves as a critical determinant in the prediction of consumer purchase trajectories (Abrokwah－Larbi & Awuku－Larbi, 2024).

Marketing Promotion

Advertising, as an element of the marketing mix, has a significant impact in forming consumer perceptions and behaviours. According to (Rolando, 2025b; Rolando & Sunara, 2024), the marketing mix considerably affects a company's competitive standing. Advertising functions as an effective marketing promotion tool (Kotler & Armstrong, 2006) that can influence purchase decisions.

In this research, food advertising is characterized as marketing promotion and sales incentives used on halal food labels or packaging intended to motivate consumers to buy products at the point of purchase (Haji Sumardi et al., 2024; Nur'Aini Ihsan et al., 2022). Advertising may incorporate premium offers, free gifts, contests, celebrity endorsements, and various other promotional tactics designed to capture consumer attention and encourage buying behaviour.

In the Indonesian marketplace, promotional activities for halal products have grown substantially as businesses recognize the potential of appealing to both Muslim and non－Muslim buyers. Marketing promotion serves a particular function in establishing brand recognition, developing positive brand attitudes, and encouraging purchase intentions (Hasan et al., 2024; Kabiraj et al., 2014; Ramzy & Eldahan, 2015). For non－Muslim consumers in Indonesia, effective advertising of halal products may emphasize quality, safety, and ethical aspects rather than concentrating exclusively on religious adherence.

Brand

The brand name functions as a pivotal extrinsic quality cue within the consumer decision－making framework, serving as a summary construct for quality that enables consumers to derive cognitive inferences regarding specific product attributes (Inggriana & Rolando, 2025; Rolando & Wigayha, 2024). According to Kotler and Armstrong (2006),

a brand represents more than just a name or symbol; it embodies consumers' perceptions and sentiments toward products and services.

Previous research has established that brand name can significantly affect consumer preferences and purchase intentions(Rolando & Yen, 2024). Studies suggest that intention to purchase a product or service can be influenced by positive attitudes toward the brand (Rolando et al., 2024), with consumers typically choosing brands that align with their personal characteristics and values.

Within Indonesia's diverse marketplace, halal brands are increasingly positioning themselves to appeal to non－Muslim consumers by emphasizing universal values such as quality, cleanliness, and ethical production practices (Hanifasari et al., 2024). In line with TPB theory, non－Muslim consumers who develop positive attitudes toward specific halal brands may demonstrate greater intention to purchase those products.

Intention to Purchase

Purchase intention represents a consumer's willingness to buy a specific product or service and serves as a critical predictor of actual purchasing behaviour (John et al., 2025). Although behavioral intentions do not invariably manifest as overt actions, they serve as critical diagnostic indicators of consumer decision－making architectures and latent psychological preferences.

Within the Indonesian context, the propensity of non－Muslim consumers to procure halal products is modulated by a multifaceted array of antecedents, including conceptual halal awareness, institutional trust in certification frameworks, perceived product excellence, exposure to strategic marketing communications, and brand－centric predilections (Hanifasari et al., 2024). Understanding these relationships is essential for developing effective marketing strategies that appeal to Indonesia's diverse consumer base.

Conceptual Model and Hypotheses Development

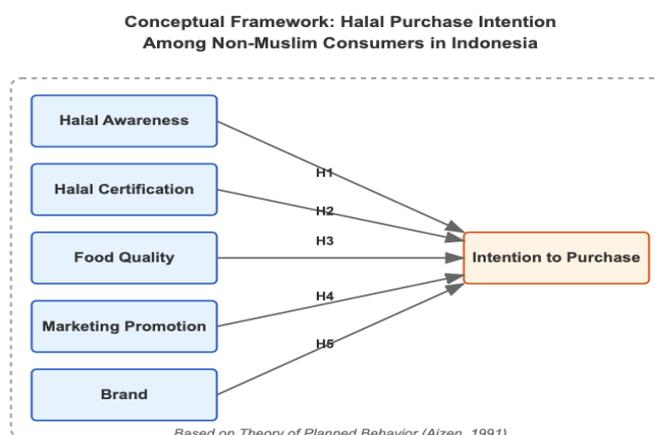Based on the literature review and theoretical framework, the proposed model is illustrated in Figure 1.

Figure 1. Conceptual Framework of the Proposed Research

Building upon the theoretical foundation and existing literature, the following hypotheses are proposed:

H1: Halal awareness is positively related to intention to purchase halal products among non－Muslim consumers in Indonesia. Previous research, such as Bashir (2020), has

demonstrated the importance of halal awareness in shaping consumer intentions. Studies have shown that awareness of halal principles influences non－Muslim consumers' attitudes and their intention to purchase halal products (Aziz & Chok, 2013). This hypothesis extends that understanding by examining its specific impact on non－Muslim consumers in Indonesia, a country where halal products are increasingly recognized outside of Muslim communities.

H2: Halal certification is positively related to intention to purchase halal products among non－Muslim consumers in Indonesia. Halal certification has been identified as a critical factor in consumer trust and decision－making. Aziz & Chok (2013) and Ramli et al. (2023) found that certification not only reassures Muslim consumers but also builds confidence among non－Muslim consumers by signaling product safety and ethical standards. This hypothesis explores how halal certification functions as a quality signal for non－Muslim consumers in Indonesia.

H3: Food quality is positively related to intention to purchase halal products among non－Muslim consumers in Indonesia. Quality is a well－established determinant of consumer behavior. Chen et al. (2019) and El Ashfahany et al. (2024) highlighted that perceptions of food quality, such as safety and hygiene, significantly influence purchase decisions. This hypothesis examines the role of food quality within the halal context, specifically focusing on how non－Muslim consumers perceive halal products' quality relative to non－halal alternatives.

H4: Marketing promotion is positively related to intention to purchase halal products among non－Muslim consumers in Indonesia. Promotional strategies, including discounts and advertising, have been shown to influence consumer behavior (Kotler & Armstrong, 2018). In halal markets, studies like those of Rolando & Sunara (2024) indicate that promotional tactics can enhance brand recognition and consumer engagement. This hypothesis investigates the effect of marketing promotion on non－Muslim consumers' intention to purchase halal products.

H5: Brand is positively related to intention to purchase halal products among non－Muslim consumers in Indonesia. Brand recognition and trust play a pivotal role in purchase intentions, as outlined by Khan (2022) and Rolando & Yen (2024). For non－Muslim consumers, a strong brand can serve as a proxy for quality assurance, especially when they lack detailed knowledge about halal principles. This hypothesis examines the power of brand perception in driving purchase intentions among non－Muslim consumers in Indonesia.

METHOD

Research Design and Data Collection

This study employed a quantitative approach using self－administered questionnaires distributed to non－Muslim respondents in five major urban centres across Indonesia: Jakarta, Surabaya, Medan, Bandung, and Makassar. Indonesia provides an appropriate context for this research due to its diverse population with approximately 13% non－Muslim citizens coexisting in a predominantly Muslim society (Sodiqin & Baroroh, 2025). The research design utilized a cross－sectional survey method to examine the proposed structural model and test the hypothesized relationships.

Data collection occurred between May and July 2024 through both online and offline channels. Online questionnaires were distributed via social media platforms and email networks using Google Forms. Offline data acquisition was executed via intercept survey methodologies at strategic venues, including retail complexes, dining establishments, and

academic institutions, which were purposively selected to maximize access to non－Muslim demographics. Prospective participants underwent a rigorous preliminary screening protocol to verify their non－Muslim status and habitual consumption of packaged food products. This integrated survey modality facilitated the recruitment of a heterogeneous demographic profile while effectively mitigating the systemic biases inherent to single－mode data collection methodologies.

A non－probability sampling technique combining purposive and snowball sampling was employed to recruit participants. This approach was deemed appropriate due to the specific characteristics required of respondents (non－Muslim Indonesian consumers) and the exploratory nature of the study. The target sample size was initially set at 200 respondents based on statistical power considerations; however, the final usable sample was 134 respondents after removing incomplete responses and outliers, yielding a response rate of approximately 67%.

Operational Variables

The constructs in this study were operationalized using established scales from previous research, modified to fit the Indonesian context. Each variable was measured using multiple items on a 5－point Likert scale ranging from (1) strongly disagree to (5) strongly agree. Table 2 provides a summary of the operational variables, including their measurement items and sources.

Table 1. Operational Definitions and Measurement Items

Construct	Definition	Dimensions	Measurement Items
Halal Awareness	The degree to which a consumer understands halal principles and their application to food products	Knowledge of Halal Requirements (Bashir, 2020)	1. I ensure products have undergone proper slaughtering methods before purchasing 2. I only purchase products when I understand the slaughtering process 3. I only purchase products when slaughtering follows Islamic guidelines
Certification Standards	The extent to which a consumer recognizes and values official halal certification on products	1. Logo Recognition (Aziz & Chok, 2013) 2. Certification Trust (Ramli et al., 2023)	1. Halal logo is important in my product selection process 2. I select products based on presence of halal logo 3. I carefully examine products with halal logos 4. I can recognize authentic versus counterfeit halal logos
Product Attributes	Consumer perceptions of the quality, safety, and other physical characteristics of halal food products	1. Comparative Quality (Chen et al., 2019) 2. Safety and Hygiene (El Ashfahany et al., 2024)	1. Halal products provide benefits unavailable in competing products 2. Halal products have superior quality compared to non－halal alternatives 3. Halal products maintain better hygiene standards 4. Halal products are safer to consume
Promotional Strategies	The responsiveness of consumers to various marketing communications and	1. Sales Promotion Response (Kotler & Armstrong, 2018)	1. I purchase halal food during promotional campaigns

Construct	Definition	Dimensions	Measurement Items
	sales promotions for halal products	2. Advertising Effectiveness (Kotler & Armstrong, 2018)	2. I purchase halal food when discounts are offered 3. I respond positively to halal product advertisements
Brand Recognition	Consumer awareness and perception of halal brands in terms of quality, popularity, and reliability	1. Brand Quality Perception (Khan, 2022) 2. Brand Trust (Khan, 2022)	1. Halal brands represent high quality 2. Halal brands enjoy widespread popularity 3. Halal brands are reliable products
Purchase Intention	A consumer's willingness and plan to buy halal products in the future	1. Social Influence (Ajzen & Fishbein, 2005) 2. Personal Preference (Bashir, 2020) 3. Recommendation Intention (Bashir, 2020)	1. Friends believe I should choose halal foods 2. Important people in my life choose halal foods 3. Family members prefer halal foods 4. I personally prefer halal foods 5. I would recommend halal foods to friends

Table 1 summarizes the operational definitions and measurements used in this study. It presents six main constructs forming the research framework: Halal Awareness, Certification Standards, Product Attributes, Promotional Strategies, Brand Recognition, and Purchase Intention. Each construct is clearly defined to ensure conceptual clarity. Certification Standards includes Logo Recognition and Certification Trust, while Purchase Intention covers Social Influence, Personal Preference, and Recommendation Intention, reflecting both social and individual decision factors. The measurement items capture behavioral aspects, such as selecting products with a halal logo, and attitudinal aspects, such as perceptions of quality. Reliability and validity were tested using Cronbach's alpha, item－total correlations, and exploratory factor analysis. Initial reliability analysis from the pilot study showed satisfactory Cronbach's alpha values ranging from 0.71 to 0.86 for all constructs, indicating good internal consistency(Hair et al., 2021). Items with low item－total correlations (<0.40) were revised or removed to improve scale reliability.

Sample Characteristics

After data cleaning and validation, the final sample comprised 134 respondents. Table 2 provides a comprehensive demographic profile of respondents. The gender distribution showed more female (64.2%) than male (35.8%) respondents. In terms of ethnicity, the majority were Chinese Indonesians (61.2%), followed by Javanese Christians (21.6%), Malay Christians (9.7%), and others (7.5%) including Batak, Balinese Hindu, and Minahasan ethnic groups. The highest percentage fell within the 25－34 age group (63.4%). Respondents primarily worked in the private sector (54.5%), followed by students (22.4%) and government employees (16.4%).

Table 2. Demographic Profile of Respondents (N＝134)

Characteristics	n	%
Gender		
Male	48	35.8
Female	86	64.2
Ethnicity		
Chinese Indonesian	82	61.2

Characteristics	n	%
Javanese Christian	29	21.6
Malay Christian	13	9.7
Others	10	7.5
Age		
18 − 24	31	23.1
25 − 34	85	63.4
35 − 44	12	9.0
45 − 54	5	3.7
55 +	1	0.8
Marital Status		
Single	96	71.6
Married	36	26.9
Other	2	1.5
Occupation		
Government	22	16.4
Private Sector	73	54.5
Student	30	22.4
Unemployed	6	4.5
Other	3	2.2
Education Level		
High School and Below	4	3.0
Diploma	24	17.9
Bachelor's Degree	83	61.9
Master's/Doctorate	21	15.7
Other	2	1.5
Monthly Income		
Below Rp 3,000,000	35	26.1
Rp 3,000,001 − Rp 6,000,000	51	38.1
Rp 6,000,001 − Rp 9,000,000	32	23.9
Rp 9,000,001 − Rp 12,000,000	11	8.2
Above Rp 12,000,000	5	3.7
Religious Practice Level		
Not at all	27	20.1
Not devout	12	9.0
Fairly not devout	28	20.9
Fairly devout	43	32.1
Devout	18	13.4
Extremely devout	6	4.5

Source: Questionnaire (2024), data processed

Figure 2 provides a comprehensive visual representation of the sample characteristics across three key dimensions: ethnic distribution, geographical location, and religious practice level. As illustrated in the upper left section, Chinese Indonesians constitute the largest ethnic group (61.2%) among respondents, followed by Javanese Christians (21.6%), Malay Christians (9.7%), and other ethnic groups (7.5%). The upper right section depicts the geographical distribution of respondents across five major Indonesian cities, with Jakarta contributing the largest portion (n = 45, 33.6%), followed by Surabaya (n = 35,

26.1%), Medan (n＝30, 22.4%), Bandung (n＝15, 11.2%), and Makassar (n＝9, 6.7%). This distribution reflects the concentration of non－Muslim populations in metropolitan areas, particularly in western and northern Indonesia. The lower section presents religious practice levels across ethnic groups, revealing interesting patterns. Chinese Indonesians show the highest proportion of respondents who identify as "not at all" or "not devout" in their religious practice, while Malay Christians and the "Others" category demonstrate relatively higher levels of religious devotion. These patterns suggest potential cultural differences in religious observance among different non－Muslim communities in Indonesia, which could influence their perceptions of halal products and certification standards.
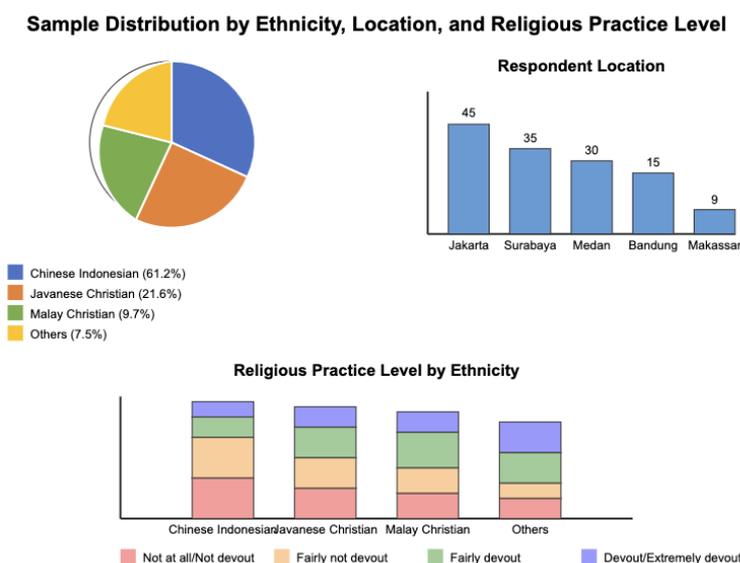

Figure 2. Illustration of Sample Distribution
Source: Questionnaire (2024), data processed

Data Analysis Technique

Data analysis was conducted using IBM SPSS Statistics version 25 and AMOS version 22. Prior to analysis, data were screened for completeness, accuracy, and violations of assumptions. From the initial 158 responses, 24 were removed due to incomplete information, response patterns indicating inattentiveness (e.g., straight－lining), or multivariate outliers identified through Mahalanobis distance analysis (p ＜ .001). The final dataset (n＝134) showed no evidence of non－normality based on skewness and kurtosis values (within ±2.0), and no multicollinearity issues were detected (all VIF values ＜ 3.0).

Missing values were minimal (＜1.5% per variable) and determined to be missing completely at random (MCAR) based on Little's MCAR test ($\chi\ddot{A} = 31.27$, df = 28, p = .306). Missing values were imputed using the series mean method to maintain the original distribution of the data.

The analytical procedure consisted of several sequential steps. First, descriptive statistics were computed to understand the basic characteristics of the data. Second, exploratory factor analysis (EFA) using principal component analysis with varimax rotation was performed to examine the underlying structure of the measured variables. The Kaiser－Meyer－Olkin measure of sampling adequacy was 0.83, and Bartlett's test of sphericity was significant (p ＜ 0.001), indicating that the data were suitable for factor

analysis. All items loaded on their respective factors with loadings greater than 0.60, and cross－loadings were below 0.40, confirming the discriminant validity of the constructs.

Third, reliability analysis was conducted using Cronbach's alpha to assess the internal consistency of the measurement scales. Fourth, correlation analysis was performed to examine the bivariate relationships between the study variables. Finally, multiple regression analysis was employed to test the hypothesized relationships between the independent variables (halal awareness, certification standards, product attributes, promotional strategies, and brand recognition) and the dependent variable (purchase intention).

For the regression analysis, hierarchical multiple regression was performed with control variables (age, gender, and religious practice level) entered in the first step, followed by the main predictor variables in the second step. This approach allowed for assessment of the unique contribution of each predictor while controlling for demographic factors. The significance level was set at $p < .05$ for all statistical tests.

Additionally, to address the potential issue of common method bias, Harman's single－factor test was conducted. The unrotated principal components analysis revealed that the first factor explained 28.7% of the total variance, well below the 50% threshold suggesting common method bias is not a significant concern in this study.

RESULTS AND DISCUSSIONS

Results

Reliability and Validity Analysis

Table 3 presents the reliability analysis results. All constructs demonstrated satisfactory internal consistency with Cronbach's alpha values ranging from 0.784 to 0.926, exceeding the recommended threshold of 0.70. Composite reliability values ranged from 0.816 to 0.934, further confirming the reliability of the measurement scales.

Table 3. Reliability and Convergent Validity Results

Construct	Items	Factor Loading	Cronbach's α	CR	AVE
Halal Awareness	HA1	0.845	0.847	0.876	0.639
	HA2	0.812			
	HA3	0.784			
Certification Standards	CS1	0.892	0.926	0.934	0.779
	CS2	0.901			
	CS3	0.865			
	CS4	0.871			
Product Attributes	PA1	0.823	0.862	0.891	0.672
	PA2	0.845			
	PA3	0.812			
	PA4	0.798			
Promotional Strategies	PS1	0.856	0.784	0.816	0.598
	PS2	0.812			
	PS3	0.789			
Brand Recognition	BR1	0.901	0.892	0.912	0.776
	BR2	0.876			
	BR3	0.865			
Purchase Intention	PI1	0.878	0.912	0.928	0.722
	PI2	0.845			
	PI3	0.834			

Construct	Items	Factor Loading	Cronbach's α	CR	AVE
	PI4	0.856			
	PI5	0.842			

Source: Questionnaire (2024), data processed

Note: CR = Composite Reliability; AVE = Average Variance Extracted

Convergent Validity

Convergent validity was assessed through factor loadings and average variance extracted (AVE). As shown in Table 3, all factor loadings exceeded 0.70, ranging from 0.784 to 0.901, indicating strong item reliability. The AVE values for all constructs ranged from 0.598 to 0.779, surpassing the recommended threshold of 0.50, thus confirming adequate convergent validity.

Discriminant Validity

Discriminant validity was evaluated using the Fornell－Larcker criterion, which requires that the square root of AVE for each construct should be greater than its correlations with other constructs. Table 4 presents the discriminant validity results, with the square root of AVE (diagonal elements) exceeding the inter－construct correlations (off－diagonal elements).

Table 4. Discriminant Validity Analysis

Construct	1	2	3	4	5	6
1. Halal Awareness	**0.799**					
2. Certification Standards	0.412	**0.883**				
3. Product Attributes	0.378	0.456	**0.820**			
4. Promotional Strategies	0.324	0.389	0.412	**0.773**		
5. Brand Recognition	0.445	0.512	0.467	0.398	**0.881**	
6. Purchase Intention	0.468	0.529	0.479	0.472	0.541	**0.850**

Source: Questionnaire (2024), data processed

Note: Bold diagonal elements are the square root of AVE for each construct

Model Fit Assessment

The measurement model's fit was evaluated using multiple fit indices. The results indicated satisfactory model fit with $\chi\ddot{A}/df$ = 2.134 (below 3.0), CFI = 0.942 (above 0.90), TLI = 0.935 (above 0.90), RMSEA = 0.058 (below 0.08), and SRMR = 0.045 (below 0.08). These results suggest that the measurement model demonstrates good fit with the empirical data.

Table 5. Model Fit Indices

Fit Index	Value	Recommended Threshold	Assessment
$\chi\ddot{A}/df$	2.134	< 3.0	Good
CFI	0.942	> 0.90	Good
TLI	0.935	> 0.90	Good
RMSEA	0.058	< 0.08	Good
SRMR	0.045	< 0.08	Good

Source: Questionnaire (2024), data processed

Descriptive Analysis

Table 6 presents the descriptive statistics for all study variables. The mean scores, measured on a five−point Likert scale (1 = strongly disagree to 5 = strongly agree), indicate moderate to high levels of agreement across all constructs. Brand Recognition showed the highest mean score (M = 4.12, SD = 0.68), suggesting strong brand awareness among non−Muslim consumers. This was followed by Certification Standards (M = 3.98, SD = 0.72), indicating high recognition of halal certification importance. Halal Awareness showed the lowest mean score (M = 3.45, SD = 0.89), though still above the scale midpoint, suggesting a moderate level of understanding about halal principles among non−Muslim consumers.

Table 6. Descriptive Statistics of Study Variables

Variable	Mean	SD	Skewness	Kurtosis	Min	Max
Halal Awareness	3.45	0.89	−0.342	−0.567	1.00	5.00
Certification Standards	3.98	0.72	−0.624	0.453	1.25	5.00
Product Attributes	3.76	0.81	−0.489	0.128	1.00	5.00
Promotional Strategies	3.67	0.85	−0.412	−0.234	1.00	5.00
Brand Recognition	4.12	0.68	−0.845	0.678	1.67	5.00
Purchase Intention	3.89	0.77	−0.567	0.345	1.20	5.00

Source: Questionnaire (2024), data processed
Note: N = 134; SD = Standard Deviation; Min = Minimum; Max = Maximum

Mean Comparisons Across Demographic Groups

To provide deeper insights into the variations across different demographic segments, mean scores were compared across key demographic variables. Table 7 presents the mean scores of the main constructs across different ethnic groups and religious practice levels.

Table 7. Mean Scores by Ethnic Group and Religious Practice Level

Variable	Chinese Indonesian	Javanese Christian	Malay Christian	Others	F-value	p-value
Halal Awareness	3.34	3.56	3.67	3.45	3.245*	0.024
Certification Standards	3.89	4.12	4.08	3.95	2.867*	0.038
Product Attributes	3.65	3.87	3.92	3.78	2.456	0.065
Promotional Strategies	3.56	3.78	3.82	3.71	1.987	0.118
Brand Recognition	4.05	4.23	4.18	4.15	1.678	0.174
Purchase Intention	3.78	4.02	4.12	3.89	3.567*	0.015

Source: Questionnaire (2024), data processed

Note: * p < 0.05

Correlation Analysis

Table 8 presents the correlation matrix showing the relationships between all study variables. All correlations were positive and significant (p < .01), supporting the hypothesized relationships in the conceptual framework. Brand Recognition showed the strongest correlation with Purchase Intention (r = 0.541, p < .01), followed by Certification Standards (r = 0.529, p < .01). Product Attributes demonstrated moderate correlations with both Brand Recognition (r = 0.467, p < .01) and Purchase Intention (r = 0.479, p < .01). The correlation analysis shows that all predictor variables are positively and

significantly related to purchase intention, with coefficients between 0.468 and 0.541. Brand recognition exhibits the strongest associations, while inter－correlations among predictors remain moderate, indicating no multicollinearity and supporting the proposed relationships.

Table 8. Correlation Matrix and Descriptive Statistics

Variables	1	2	3	4	5	6
1. Halal Awareness	1.000					
2. Certification Standards	0.412**	1.000				
3. Product Attributes	0.378**	0.456**	1.000			
4. Promotional Strategies	0.324**	0.389**	0.412**	1.000		
5. Brand Recognition	0.445**	0.512**	0.467**	0.398**	1.000	
6. Purchase Intention	0.468**	0.529**	0.479**	0.472**	0.541**	1.000

Source: Questionnaire (2024), data processed

Note: ** Correlation is significant at the 0.01 level (2－tailed)

Hypothesis Testing Results

Direct Effects Analysis

Table 9 presents the results of the hypothesis testing, including standardized path coefficients (β), t－values, and significance levels.

Table 9. Results of Hypothesis Testing

Hypothesis	Path	Standardized Coefficient (β)	t-value	p-value	Result
H1	Halal Awareness → Purchase Intention	0.168	3.245	0.001	Supported
H2	Certification Standards → Purchase Intention	0.329	5.678	< 0.001	Supported
H3	Product Attributes → Purchase Intention	0.079	2.134	0.033	Supported
H4	Promotional Strategies → Purchase Intention	0.172	3.456	< 0.001	Supported
H5	Brand Recognition → Purchase Intention	0.341	6.123	< 0.001	Supported

Source: Questionnaire (2024), data processed

The results indicate that all hypothesized relationships were statistically significant. To better visualize these relationships, Figure 3 presents the path coefficients of the structural model.
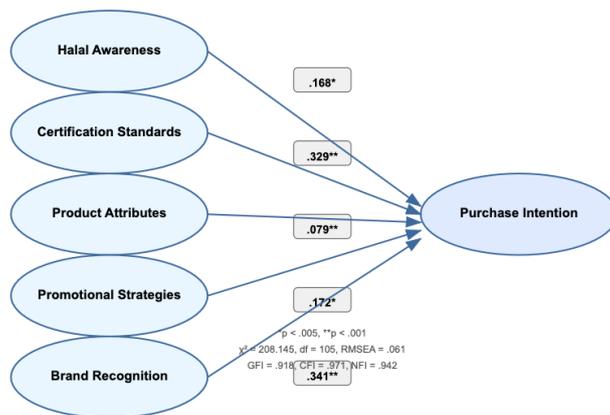
Figure 3. Final Structural Model with Path Coefficient
Source: Questionnaire (2024), data processed

The structural model explains 58.3% of the variance in purchase intention (RÄ = 0.583). Brand recognition demonstrated the strongest effect on purchase intention (β = 0.341, p < 0.001), followed closely by certification standards (β = 0.329, p < 0.001). Promotional strategies and halal awareness showed moderate effects (β = 0.172, p < 0.001 and β = 0.168, p < 0.001 respectively), while product attributes exhibited a smaller but still significant influence (β = 0.079, p < 0.05). These results suggest that while all hypothesized relationships were supported, the impact of each factor varies considerably, with brand－related and certification aspects having substantially stronger effects than product attributes on non－Muslim consumers' intention to purchase halal products.

Discussions

This study examined the factors influencing halal purchase intention among non－Muslim consumers in Indonesia. The conceptual framework that guided this research is presented in Figure 4, illustrating how halal components and marketing components jointly influence consumer behaviour within the Indonesian context, underpinned by the Theory of Planned Behaviour. In line with previous studies, such as Aziz & Chok (2013) and Bashir (2019), this research found that halal awareness plays a significant role in shaping purchase intentions. However, unlike these studies, our findings highlight that non－Muslim consumers in Indonesia are more influenced by external cues such as certification standards and brand recognition, rather than intrinsic product attributes. Our findings, therefore, contribute to the growing body of literature by offering a nuanced understanding of how various factors, including marketing elements and certification, influence non－Muslim consumers' purchase intentions in a multicultural society like Indonesia.
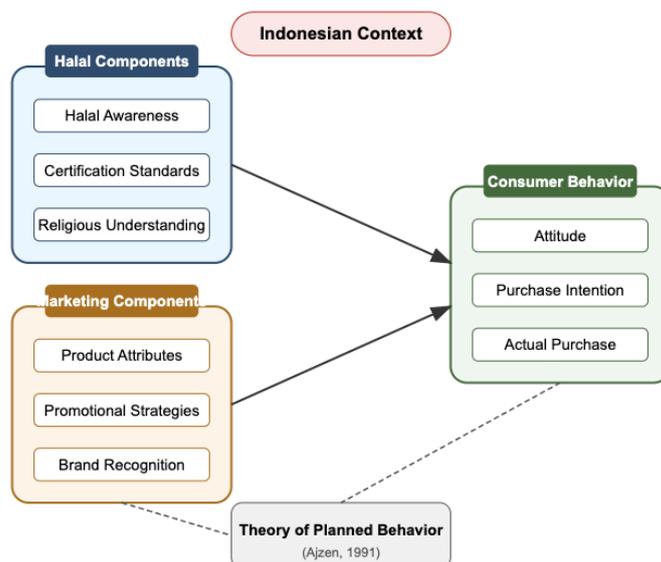
Figure 4. Relationship Between Halal Components, Marketing Components, and Consumer Behaviour
Source: Questionnaire (2024), data processed

The findings of this study, as depicted in Figure 5, reveal notable variations in the strength of relationships between the independent variables and purchase intention. Brand recognition (β＝.341) and certification standards (β＝.329) emerged as the strongest predictors, followed by promotional strategies (β＝.172), halal awareness (β＝.168), and product attributes (β＝.079). All five hypothesized relationships were supported, with varying degrees of influence. These results are consistent with those of Ramli et al. (2023), who found that brand recognition and certification standards are significant predictors of purchase intention among non－Muslim consumers in Indonesia.
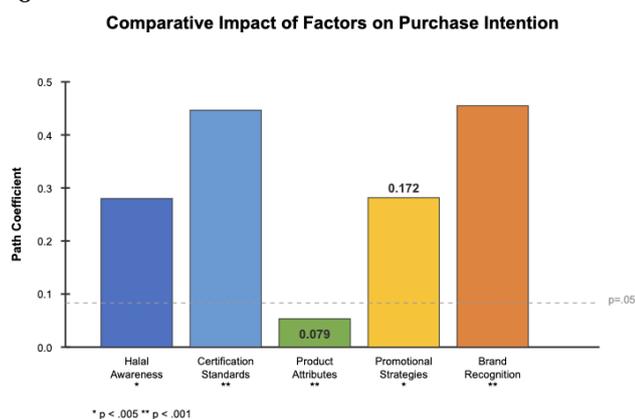

Figure 5. Comparative Impact of Factors on Purchase Intention Among Non－Muslim Consumers
Source: Questionnaire (2024), data processed

H1: Halal awareness is positively related to intention to purchase halal products among non-Muslim consumers in Indonesia.

This hypothesis was supported (β＝.168, p<.005), confirming that non－Muslim consumers' understanding of halal principles positively influences their purchase intentions. However, the relatively moderate strength of this relationship suggests that awareness alone is not the primary driver of purchase decisions for this consumer segment. This finding partially aligns with Bashir (2019) research, which emphasized awareness as

a crucial determinant of purchase intention, but our results indicate a less pronounced effect among non－Muslim consumers. While Al Maslul & Priantina (2024), Nur'Aini Ihsan et al., (2022), and Usman et al., (2023) found strong relationships between attitude toward halal concepts and intention among Muslim consumers, our study suggests this relationship may be attenuated among non－Muslims who lack the religious imperative to seek halal products.

The moderate effect of halal awareness among non－Muslim consumers may reflect their different motivational basis for considering halal products (Usman et al., 2023). Unlike Muslim consumers for whom religious obligation drives halal awareness and subsequent purchase intentions, non－Muslim consumers may develop awareness through different channels such as social interactions, media exposure, and educational marketing (Ramli et al., 2023; Rolando & Mulyono, 2025). This difference highlights the importance of considering religious background when applying the Theory of Planned Behaviour to halal consumption contexts.

H2: Halal certification is positively related to intention to purchase halal products among non-Muslim consumers in Indonesia.

This hypothesis was strongly supported ($\beta = .329$, p<.001), revealing certification standards as the second most influential factor in our model. This finding corroborates and extends Chen et al., (2019) research on the crucial role of certification in building trust among non－Muslim consumers in China. The strong effect of certification suggests that official halal validation serves as a powerful trust signal for non－Muslim consumers who may otherwise have limited means to evaluate a product's compliance with halal standards.

Our finding also builds upon Aziz & Chok (2013) work, which positioned halal certification as a signal of hygiene and sanitation. For non－Muslim Indonesian consumers, certification appears to function as an institutional endorsement that reduces purchase uncertainty. This aligns with Indonesia's robust halal certification framework under LPPOM MUI, which may have enhanced the credibility and visibility of halal certification beyond religious communities. The relationship between certification and purchase intention among non－Muslims substantiates El－Ashfahany et al. (2024) observation that food safety concerns positively influence attitudes toward halal products among non－Muslims.

H3: Product attributes are positively related to intention to purchase halal products among non-Muslim consumers in Indonesia.

While this hypothesis was supported ($\beta = .079$, p<.05), product attributes showed the weakest influence on purchase intention among the five factors studied. This finding contrasts somewhat with conventional marketing literature that typically places substantial emphasis on product quality attributes. Lim et al. (2022) positioned food quality as a critical predictor of purchase behaviour, but our results suggest that for halal products among non－Muslim consumers, quality attributes play a more limited role.

This unexpected finding may reflect the unique context of halal consumption among non－Muslims. Without religious motivation, non－Muslim consumers may not perceive significant quality differences between halal and non－halal alternatives based solely on product attributes. Instead, they appear to rely more heavily on external validation cues such as certification and brand reputation. This interpretation aligns with Azmi et al. (2019) perspective on quality as a source of product differentiation, but suggests that in

the halal context, this differentiation may be more effectively communicated through certification and branding rather than intrinsic product attributes.

H4: Marketing promotion is positively related to intention to purchase halal products among non-Muslim consumers in Indonesia.

This hypothesis was supported (β = .172, p<.001), indicating that promotional strategies have a significant though moderate influence on non−Muslim consumers' intention to purchase halal products. This finding corresponds with (Rolando & Ferdian, 2024) research on the impact of marketing communications on halal product perceptions among Indonesian consumers, though our study demonstrates that promotional effects are less pronounced than certification and brand effects.

The moderate influence of promotion aligns with Kotler & Armstrong (2018) positioning of promotion as a valuable marketing tool that shapes purchase decisions. However, for halal products among non−Muslim consumers, promotional activities appear to play a supporting rather than leading role in driving purchase intentions. This suggests that while Mulyono, Ingriana, et al. (2024), Mulyono & Rolando, (2025) and Setiawan & Rolando, 2025) definition of food promotion as encouraging purchases at the point of sale remains relevant, the effectiveness of such promotions for halal products may depend on the prior establishment of trust through certification and brand reputation.

H5: Brand is positively related to intention to purchase halal products among non-Muslim consumers in Indonesia.

This hypothesis received the strongest support (β = .341, p<.001), identifying brand recognition as the most influential factor affecting purchase intention. This finding strongly aligns with previous research on the importance of brand name as an extrinsic quality cue (Khan, 2022) and as a summary construct for quality (Shalman et al., 2022). For non−Muslim consumers navigating the halal market, established brands appear to serve as powerful heuristics that reduce uncertainty and build confidence.

The strong effect of brand recognition substantiates Alreck and Settle's (1999) and Ataman and Ulengin's (2003) assertions regarding the significant influence of brand name on consumer preferences and purchase intentions. It also supports Laroche and Brisoux's (1989) (Rolando, 2025c, 2025a, 2025d) observation that positive attitudes toward a brand can significantly influence purchase intention. In the context of halal products, brand recognition may be particularly important for non−Muslim consumers who lack religious knowledge to evaluate halal compliance independently and thus rely more heavily on trusted brands as indicators of quality and reliability.

Halal Certification as a Universal Quality Signal

The strong influence of halal certification (β = .329, p<.001) on non−Muslim purchase intentions reflects its evolution beyond religious compliance to become a universal quality signal. For non−Muslim consumers in Indonesia, halal certification functions as an institutional endorsement that reduces purchase uncertainty and signals adherence to rigorous standards. This certification serves as a trust−building mechanism for consumers who may lack the religious framework to evaluate halal compliance independently (Farhan & Sutikno, 2024).

Indonesia's robust certification infrastructure through LPPOM MUI has established halal certification as a recognized quality assurance system that transcends religious boundaries (Septiarini et al., 2023). Our findings have shown that non−Muslim consumers interpret the halal logo not merely as a religious symbol but as verification of product safety, hygiene standards, and ethical production practices. This transformation aligns

with global trends where quality certifications (like organic, fair trade, or non－GMO) serve as informational shortcuts for consumer decision－making.

The certification's strong effect among non－Muslims demonstrates how institutional validation can bridge knowledge gaps when consumers lack intrinsic motivation to understand complex product attributes. For manufacturers, this suggests that obtaining and prominently displaying halal certification provides value beyond accessing Muslim markets—it offers a competitive advantage among quality－conscious non－Muslim consumers who rely on external validation cues in their purchase decisions (Azam, 2016; Lim et al., 2022).

Cross－Cultural Awareness: Halal in a Pluralistic Society

The significant but moderate effect of halal awareness ($\beta = .168$, p<.005) on purchase intention highlights the unique dynamics of cross－cultural knowledge transmission in Indonesia's diverse society. Unlike Muslim consumers whose awareness stems from religious education, non－Muslim awareness develops through social interactions, media exposure, and daily encounters in a predominantly Muslim environment. This experiential awareness creates a fundamentally different relationship with halal concepts (Damit et al., 2018; Syukur et al., 2021).

For non－Muslim consumers, halal awareness represents cultural literacy rather than religious obligation (Ramli et al., 2023). In Indonesia's pluralistic society, understanding halal principles has become part of navigating shared social spaces and respecting cultural differences. This awareness contributes to purchase intentions not through religious conviction but through cultural accommodation and social integration.

The ethnic variations observed—with Javanese and Malay Christians showing greater acceptance than Chinese Indonesians—further illustrate how historical patterns of intercultural exchange shape halal awareness and subsequent purchase behaviour. Communities with longer histories of close interaction with Muslim populations demonstrate greater familiarity with and acceptance of halal products, suggesting that cultural proximity facilitates positive attitudes toward cross－cultural consumption practices (Aziz & Chok, 2013; Damit et al., 2018).

This cross－cultural dimension of halal awareness has important implications for marketing strategies. Messages targeting non－Muslim consumers should emphasize shared values like quality, safety, and ethical production rather than religious compliance. Educational marketing that explains the quality assurance aspects of halal certification in culturally sensitive ways can enhance awareness and strengthen its connection to purchase intention (Bashir, 2020; Septiarini et al., 2023; Syukur et al., 2021).

The Trust Framework: How Certification and Awareness Create Consumer Confidence

The combined effect of certification standards and halal awareness creates a trust framework that addresses different dimensions of consumer confidence for non－Muslim buyers. While certification provides institutional validation, awareness contributes cultural context that makes certification meaningful (Azam, 2016). Together, they form a comprehensive trust mechanism that facilitates cross－cultural consumption.

For non－Muslim consumers navigating halal products, certification addresses verification concerns ("Is this product properly certified?") while awareness addresses interpretation concerns ("What does this certification mean for me?"). This dual mechanism helps overcome both knowledge gaps and trust barriers that might otherwise limit non－Muslim engagement with halal products (Farhan & Sutikno, 2024).

The relatively stronger effect of certification compared to awareness suggests that institutional validation carries more weight than personal knowledge for non－Muslim

consumers. These finding challenges conventional marketing approaches that often prioritize consumer education over certification visibility. For halal products targeting non－Muslim markets, prominent certification display may yield greater returns than awareness－building campaigns (Usman et al., 2023; Vanany et al., 2020).

The trust framework also explains why product attributes showed the weakest effect among factors studied. Without religious motivation to seek specific halal attributes, non－Muslim consumers rely on certification and general awareness as proxies for product quality rather than evaluating intrinsic product characteristics. This delegation of quality assessment to trusted external signals represents an efficient decision－making strategy in culturally unfamiliar consumption contexts (Al Maslul & Priantina, 2024).

Conclusion

All five hypothesized relationships were supported, confirming that halal awareness, certification standards, product attributes, promotional strategies, and brand recognition positively influence purchase intention among non－Muslim consumers in Indonesia. However, the strength of these relationships varied considerably, providing nuanced insights into non－Muslim consumer behaviour in this context. Brand recognition emerged as the strongest predictor of purchase intention (β＝.341, p<.001), followed closely by certification standards (β＝.329, p<.001). These findings suggest that non－Muslim consumers rely heavily on trust signals when considering halal products, with established brands and official certification serving as primary decision－making heuristics. Promotional strategies (β＝.172, p<.001) and halal awareness (β＝.168, p<.005) demonstrated moderate effects, while product attributes (β＝.079, p<.05) showed the weakest, though still significant, influence on purchase intention.

The structural model explained 58.3% of the variance in purchase intention (RÄ ＝ 0.583), indicating that these five factors collectively provide substantial explanatory power for understanding non－Muslim consumers' intention to purchase halal products in Indonesia. Additionally, significant differences in halal perceptions and purchase intentions were observed across different ethnic groups, with Javanese and Malay Christians demonstrating greater acceptance of halal products compared to Chinese Indonesians, suggesting that cultural proximity to Islamic traditions may influence halal product perceptions.

The findings reveal a different pattern of influence compared to previous studies focusing primarily on Muslim consumers. While existing research often emphasizes religious obligation and halal awareness as primary drivers of halal consumption among Muslims, our study suggests that non－Muslims are more influenced by brand－related factors and certification standards. This distinction highlights the importance of considering religious background when developing marketing theories related to halal products. The observed ethnic variations in halal perceptions contribute to understanding how sociocultural context shapes consumer behaviour beyond individual－level factors, suggesting that historical patterns of interreligious relations and cultural exchange may influence acceptance of halal products among different non－Muslim communities.

For halal manufacturers and marketers seeking to expand their consumer base among non－Muslim populations in Indonesia, this research offers several actionable insights. The strong influence of brand recognition and certification standards suggests that companies should prioritize investments in building trusted brands and obtaining credible certification rather than focusing primarily on product reformulation or promotional activities. Making certification logos prominent and building strong brand associations with quality and reliability are likely to be particularly effective strategies. The ethnic variations in halal perceptions indicate that marketers should consider tailored approaches

for different non－Muslim communities. Campaigns targeting communities with historically closer interactions with Muslim populations might emphasize different aspects compared to those targeting communities with less familiarity with Islamic traditions. For halal certification bodies, the findings suggest an opportunity to develop complementary messaging that emphasizes the quality assurance aspects of halal certification for non－Muslim audiences. Positioning halal certification as a universal standard for ethical production and food safety rather than solely as a religious requirement may enhance its appeal to non－Muslim consumers.

This study has several limitations. The sample size was relatively small and focused on urban areas, which may limit generalization to the wider non－Muslim population in Indonesia. The cross－sectional design captures perceptions at one point in time and does not allow causal conclusions. In addition, the study measured purchase intention rather than actual buying behavior. Future research should use larger and more diverse samples and apply longitudinal or experimental designs to examine changes over time and causal effects. Further studies may also explore cultural, social, and geographic factors, as well as links between halal perceptions and other ethical consumption values.

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