

Consumer Perceptions of Halal Food as Safer and More Ethical: Evidence from Indonesia and Australia

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Abstract: *This study aims to determine whether factors influencing intention to purchase halal food differ across religious and institutional contexts. This study compares Australia's pluralistic market with Indonesia's halal standards. Specifically, this study assesses the influence of social status, moral attitudes, mood, religious beliefs, trust, and ethical values on purchase intention. Data were collected from 425 halal food consumers (325 Indonesians; 100 Australians) using a purposive sampling method and analyzed using multiple linear regression. The measurement model demonstrated high reliability (Cronbach's alpha = 0.916). The results showed that moral attitudes ($\beta = 0.172$; $t = 2.657$; $p = 0.008$) and religious beliefs ($\beta = 0.295$; $t = 2.874$; $p = 0.004$) had a significant and positive effect on purchase intention, with religious beliefs being the strongest predictor. In contrast, social status ($\beta = 0.061$; $p = 0.238$), mood ($\beta = 0.087$; $p = 0.261$), trust ($\beta = 0.050$; $p = 0.128$), and ethical values ($\beta = 0.073$; $p = 0.307$) did not have a significant effect. These findings indicate that moral and religious commitment are the primary factors influencing a person's desire to purchase halal food across institutional environments.*

Keywords: *ethical values, halal food, moral attitude, religious beliefs*

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1. Introduction

The relationship between religion and food is inseparable (Secinaro & Calandra, 2020). Food is one of the most basic elements of human life, and in many religious traditions, food has deep spiritual dimensions (Nazihah & Arifin, 2020). Around the world, halal food is increasingly in demand, not only by Muslim consumers but also by those who are looking for products that are considered safer and more ethical (Bux et al., 2022; Khalek & Ismail, 2022; Nazaruddin et al., 2023). Halal consumption has become a global trend that includes food, beverages, medicines, cosmetics, and clothing (Mukherjee, 2014). This expansion of halal principles to other sectors, including pharmaceuticals and cosmetics, emphasizes the importance of ethics in production and distribution (Millatina et al., 2022). Public trust in halal products is a priority for halal authority holders in various countries and is based on strict regulations (Ramlan et al., 2025). Consequently, consumer behavior that considers religious values makes an interesting contribution to the study of religiosity. In this context, halal consumption can be seen as an extension of the spiritual values embraced by Muslims, reflecting their commitment to religious teachings. While halal food is often associated with safety and ethical standards in public discourse, this study does not empirically evaluate the objective safety performance or ethical compliance of halal products. Instead, it investigates consumers' perceptions of safety and ethical values and how these perceptions influence purchase intention within different national contexts.

Indonesia and Australia have been selected for investigation due to their contrasting halal food regulatory frameworks, market maturity, consumer awareness, and government involvement in halal certification. Indonesia represents an emerging halal market with strong state-driven halal governance, while Australia represents a developed export-oriented halal ecosystem operating within a secular regulatory environment. This comparison allows for a richer cross-country analysis of halal food consumer behavior under different institutional, regulatory, and socio-economic contexts.

Research on the factors that drive halal food consumption is still minimal (Vanany et al., 2019). Consequently, the factors influencing halal consumption decisions can help manufacturers design more effective marketing strategies (Fuseini et al., 2020). In addition, this knowledge is beneficial for policymakers who want to drive the growth of the halal sector in their country (Abu-Hussin et al., 2017; Hong et al., 2019; Shahzad et al., 2021; Sherwani, Ali, Ali, & Hussain, 2018; Vanany et al., 2019). In the Islamic world, halal is a form of religious observance (Nurrachmi et al., 2020; Shahid et al., 2018). This concept emphasizes the importance of living one's life according to religious guidelines, including consumption.

The term halal comes from Arabic, meaning everything legal, permitted, or allowed by the Islamic religion (Rejeb et al., 2021). In the context of consumption, halal means the product is produced, processed, and distributed following Islamic rules, which prohibit the use of certain ingredients and unethical production methods (Dinh et al., 2022; Isakjee & Carroll, 2021; Mohamed Nasir, 2022). This principle guides Muslims in all aspects of their life, including business (Aniqoh & Hanastiana, 2020; Soesilowati, 2018), politics (Fajriyati et al., 2020; Fischer, 2016), culture (Jamal & Sharifuddin, 2015), education (Mansilla-Obando et al., 2024; Nguyen et al., 2020), and health (Nazaruddin et al., 2023). In terms of consumption, Muslims not only consider the product's health and safety aspects but also the product's compliance with their religious teachings. This makes the halal market even more complex, as manufacturers must ensure their products meet quality and religious standards.

Values, integrity, and belief in halal rules affect all aspects of a Muslim's life (Vanany et al., 2020). Therefore, halal products are safe, high-quality and reflect high ethical and moral values. Halal consumption is an expression of the depth of consumer confidence (Mathras et al., 2016). A Muslim demonstrates their commitment to religious teachings through halal consumption while affirming their identity as part of the Muslim global community.

One of the fastest-growing consumer segments in the world is halal food (Hong et al., 2019; Nurrachmi et al., 2020). Halal food is attractive not only to Muslim consumers but also to those who are looking for products that are considered healthier and more ethical. The values and principles that are guides for Muslim consumers, such as halal, clean, and hygienic, encourage the formation of a Muslim market that is responsive, adequate, and meets customer needs (Nurrachmi et al., 2020). However, behind this homogeneity, there is significant variation in the way Muslim consumers understand and consume halal food. This creates opportunities for further research on how variables such as culture, education, and economics affect the consumption of halal products.

Indonesia and Australia, with their starkly contrasting Muslim populations, offer great research potential, especially in terms of the influence of religion on halal food consumption (Hirschman & Touzani, 2016; Izza & Akbar, 2023; Silalahi et al., 2022; Suleman et al., 2021; Vanany et al., 2019). As

of 2024, Indonesia has a population of 283,487,931, of which 87% are Muslims, representing about 12.27% of the world's total Muslim population. In contrast, Australia has a population of 26,713,205, of which 813,392 are Muslims, or about 0.04% of the world's total Muslim population (World Population Review, 2026).

The Muslim population, which is the majority in Indonesia and a minority in Australia, is fascinating to research, especially when looking at the role of religion and other variables on consumption in the halal food industry. The halal market continues to grow rapidly at a global level. In countries with Muslim and non-Muslim majority populations, consumer interest in halal products is getting stronger. The religiosity and perception of halal labels significantly affect the intention to purchase non-food halal products. Halal identity is not limited to food consumption but has a broader impact on consumer lifestyles (Susilawati et al., 2023).

Researchers of consumer purchase intention for halal food often use the Theory of Planned Behavior (TPB) as a theoretical basis (Acas & Loanzon, 2020; Bukhari et al., 2020; Mansilla-Obando et al., 2024; Memon et al., 2019; Vanany et al., 2019). TPB has long been used to explain the relationship between attitudes, intentions, and individual behaviors. Social status (SS), moral attitudes (MAs), mood, religious beliefs (RBs), trust, and ethical values (EVs) can be explained through the framework of the Sustainable Development Goals. For example, SS can affect subjective norms, where individuals may feel compelled to buy halal food due to social pressures or the views of the surrounding society. Meanwhile, mood and MAs play a role in determining an individual's attitude towards halal consumption behavior, whether they feel the action aligns with their ethical and emotional values (Einöther & Martens, 2013).

In Muslim-majority countries such as Indonesia, halal consumption is embedded within institutional norms, regulatory frameworks, and religious obligations that collectively reinforce its social legitimacy. The presence of state-supported halal certification systems and strong communal religious expectations strengthens the influence of subjective norms in shaping behavioral intention. In such contexts, purchasing halal food is not merely an individual preference but a socially reinforced expression of religious identity and compliance. Conversely, in non-Muslim-majority contexts such as Australia, halal consumption operates within a more pluralistic and market-driven environment where social pressure is less dominant. As a result, purchase intention is more likely to be shaped by individual attitudes, personal evaluations of product attributes, and perceived ethical considerations rather than by collective normative expectations.

Research on the intention to buy halal food consumption in countries with a majority of non-Muslims remains limited. The sustainability of the global halal market in providing clean, safe, nutritious, affordable, easily accessible, and certified halal food by local institutions significantly affects consumer retention. On the other hand, a healthy and safe product industry requires the collaboration of many parties, such as agriculture, plantations, and livestock farmers, to improve food security, sustainability, and supply chain resilience (Filimonau et al., 2025). Supervising the halal food supply chain requires easy and effective procedures and bureaucracy, at least in regulating halal certification procedures for modern and traditional restaurant and market businesses. The difference in the number of followers of Islam in a country is believed to be a unique and fascinating phenomenon to be studied. Halal food consumption is related to social relations, moral values, taste comfort, emotional stability, and even ethical considerations. The high consumer interest in healthy products has encouraged the food product industry to collaborate with the supply sector of raw materials that prioritize hygienic meat, vegetables, fruits, and cooking spices. Multidisciplinary contributions from health organizations, agriculture, fisheries, livestock farmers, religious leaders, and the government will contribute to the success of a safer and more comfortable survival without damaging humans or the environment (Bux & Amicarelli, 2025).

Although prior studies have examined halal food purchase intention in Muslim-majority contexts, limited research has comparatively examined how psychological determinants operate across contrasting religious environments. Comparing Indonesia, a Muslim-majority country with institutionalized halal norms, and Australia, a non-Muslim-majority country where halal consumption operates within a pluralistic market structure, provides a meaningful cross-country perspective. This comparison enables us to examine whether religious norm salience moderates the relative strength of TPB constructs in shaping purchase intention. This study does not merely test the significance of established TPB constructs but examines whether their predictive hierarchy varies across contrasting religious environments.

While prior research has extensively applied the TPB to explain halal food purchase intention,

most studies are conducted within single-country Muslim-majority contexts, implicitly assuming theoretical stability across cultural environments. However, limited research has examined whether the relative predictive strength of TPB determinants varies across contrasting religious institutional settings. This study addresses this gap by comparing Indonesia and Australia. Rather than merely testing established predictors, this study investigates whether the structural salience of psychological determinants shifts under differing normative pressures. By doing so, it advances TPB literature from universal confirmation toward contextual refinement.

2. Materials and Methods

2.1. Hypothesis

This article highlights the intention to buy halal food of analyzing variables such as SS, MAs, moods, RBs, and EVs through a test. The following section contains the factors that describe the relationship between the variables in the conceptual research framework (see Figure 1).

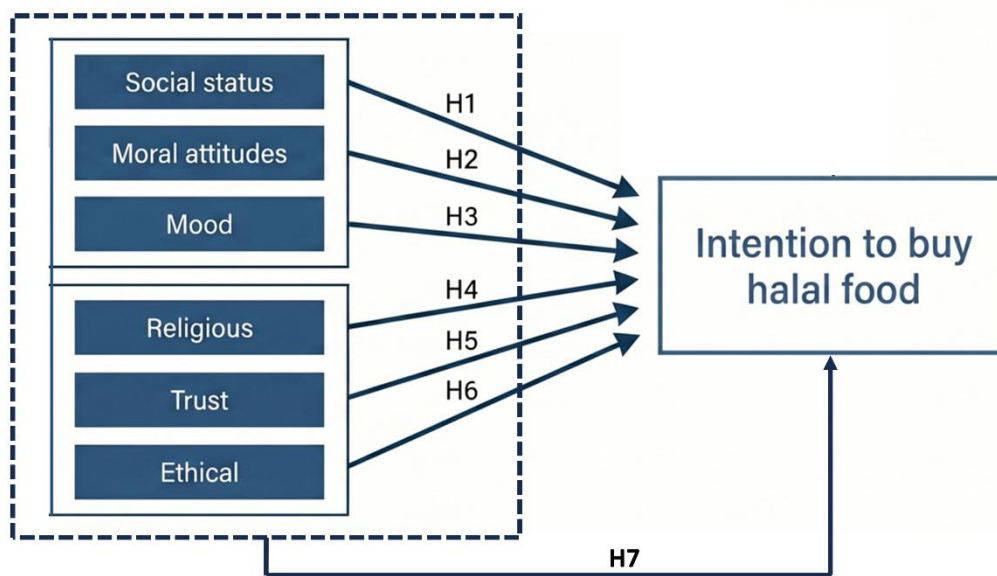


Figure 1. Conceptual research framework and proposed hypotheses

In line with Ajzen (1991), behavioral intention is determined by three core constructs: attitude, subjective norm, and perceived behavioral control. These components collectively explain how individual evaluations, social pressures, and perceived capacity to perform a behavior shape intention. Building on this foundational framework, the present study extends the TPB by incorporating belief-based evaluations that are specific to halal consumption. Rather than positioning these belief-based factors as direct parallel predictors of intention, this study conceptualizes them as antecedents that shape the attitudinal and normative components of the TPB structure. Through this extension, the model preserves theoretical coherence while allowing for contextual refinement in understanding halal food purchase intention across different institutional environments.

This study adopts the TPB as its core theoretical framework to explain halal food purchase intention. Within this framework, attitude, subjective norm, and perceived behavioral control are conceptualized as the primary predictors of intention, consistent with the original theoretical formulation. These constructs capture individual evaluation, social influence, and perceived capacity to perform the behavior, respectively. To enhance contextual relevance, the model incorporates additional variables, such as perceived safety and ethical value. However, rather than treating them as independent parallel predictors of intention, this study theoretically positions them as belief-based antecedents that shape and strengthen the attitudinal component of the TPB structure.

2.1.1. Social Status and Halal Food Buying Intention

Social pressure significantly contributes to the formation of halal food buying intention (Khalek & Ismail, 2022; Memon et al., 2019; Pino et al., 2019). SS has a vital role in shaping consumption behavior, including the intention to buy halal food, especially in collectivistic societies such as countries with a

majority Muslim population (Hong et al., 2019; Malik & Singh, 2025; Mathras et al., 2016). In collectivistic cultures, group identity tends to be more critical than personal identity, leading individuals to align their behavior with the group's social and religious norms (Suleman et al., 2021). From socio-eco-anthropological studies, culture in emerging markets places material ownership as a marker of the individual's position in society and the reference group in which they are located (Pino et al., 2019).

H1: SS significantly positively affects the intention to buy halal food.

2.1.2. Moral Attitude and Halal Food Buying Intention

A person's moral level regarding behavior is considered MA (Billah et al., 2020). MA, habits, and consumer religious self-identity positively and significantly affect daily halal food consumption (Imtiyaz et al., 2021). In halal consumption, a person's MA significantly affects the decision to comply with halal rules. In a religious society, MA plays a substantial role in shaping individual behavior. Religion often shapes an individual's moral values and commitment to right or wrong behavior based on RBs (Dinh et al., 2022). This correlation between religion and MA develops early, influenced by where a person grows up, their social environment, and interaction with their religious community (Carneiro et al., 2021). The moral consciousness that grows in the individual also reflects a larger social consciousness, where religious and social norms closely interact (Alam et al., 2011). MA, habits, and religious self-identity positively relate to halal food consumption (Billah et al., 2020). Individuals who score high in the authority/respect category tend to be more compliant with religion-based consumption restrictions, such as halal rules in Islam. Conversely, individuals with high values in the group/loyalty may be more likely to pay attention to consumption behaviors within their group, such as supporting halal products produced by the same community or members of the same religious group (Mathras et al., 2016). Other research has found that moral obligations, moral and social norms, RBs, and EVs affect the shopping and consumption of ready-to-eat foods (Imtiyaz et al., 2021).

H2: MA significantly positively affects the intention to buy halal food.

2.1.3. Mood and Halal Food Buying Intention

Mood can also affect a person's intention to consume following religious values. Mood is closely related to emotions. Previous research has found that the decision to drink anything is strongly influenced by mood or emotional state, indicating different facets. This type of consumption is often an outlet for a person to express feelings of sadness, joy, anger, despair, and social relations (Ljubičić et al., 2023). Consumer satisfaction from their consumption choices is believed to provide comfort until their emotional condition is more stable (Muhamed et al., 2019). Emotional values, such as happiness, tranquility, comfort, and security, require consuming objects with emotional and spiritual attachments. Consumption mediates a sacred relationship for a person with their belief in the creator (Vasylieva, 2024). The bond between mood (emotional) and spirituality is reflected in a consumer who has a significantly positive emotional value, feeling happy to buy halal-certified products (Nazihah & Arifin, 2020). A positive mood can increase a person's tendency to adhere to religious and social norms in consumption (Praswati & Prijanto, 2017). A person's decision for halal consumption arises because of their knowledge of religious teachings and a positive mood for things believed to provide emotional satisfaction, which is a personal choice that cannot be ignored (Arsil et al., 2018).

H3: Mood has a significant positive effect on the intention to buy halal food.

2.1.4. Religious Beliefs and Halal Food Buying Intention

Beliefs are directly proportional to the attitudes and behaviors produced (Umair et al., 2024). Attitude is a function of belief. Attitudes that arise from a consumer's RBs have a positive effect on the intention to buy halal food. The higher the positive attitude, the greater the increase in halal buying intention (Umair et al., 2024). Provisions in religious teachings control a person's likes and dislikes towards daily consumption (Briliana & Mursito, 2017). Religious control is reflected in individuals' attitudes and behaviors in daily activities (Vanany et al., 2019). Religion is considered a source of strength for society (Dinh et al., 2022). RBs, rituals, and values influence consumer behavior (Imtiyaz et al., 2021). Consumption helps people increase their faith in Islam and their obedience and commitment to being good Muslim (Abu-Alhaija et al., 2018; Eid, 2020). Islam integrates moral elements, transcendental goals, and end-of-day consequences into every process stage, including raw material selection, production, and marketing. The integration of religion and economics is reflected in the principles of Islamic ethics as a guideline. When consumers want to consume halal food, they must trust in the halal food supply chain to guarantee it, starting from product materials, manufacturing processes, and

packaging, following Islamic principles (Nurhayati & Hendar, 2020).

H4: RBs significantly positively affect the intention to buy halal food.

2.1.5. Trust and Halal Food Buying Intention

Consumers' purchase intentions depend on their beliefs, which influence perception and encourage them to make confident purchase decisions (Costa et al., 2021). TPB and the concept of purchase intention are used to analyze consumer intentions to buy halal food. Previous research has found unique consumer characteristics in emerging markets compared to developed markets. Consumers in developing countries associate luxury brands with prestige and social hierarchy, which is not the case for consumers in developed markets (Asnawi et al., 2018; Fischer, 2016; Pino et al., 2019). Material ownership in developing countries plays a vital role in demonstrating SS as individuals and members of society. Consumers in emerging markets tend to buy status-laden products primarily for self-presentation reasons. This behavior gradually strengthens the culture of consumption. The drive to maintain a high SS also makes individuals purchase goods that support that desire (Pino et al., 2019).

Many studies examine the relationship between consumption and trust (Hong et al., 2019). Consumers' commitment to religious rules affirms the strength of their belief systems and their adherence to the doctrines of the religious teachings they believe. This is useful for understanding the nature and behavior of consumers from the perspective of religiosity (Nurrachmi et al., 2020). Belief and morality play essential roles in the emergence of halal food buying intention (Sherwani, Ali, Ali, Hussain, et al., 2018). Previous research has found that consumer trust plays a significant role in purchasing decisions, as it generates a sense of security and confidence that the chosen product aligns with values the consumer understands and needs (Hong et al., 2019). Trust is becoming increasingly important because it concerns not only the product's quality but also adherence to religious principles, which are a crucial component of a Muslim's daily life. Trust in halal food producers, sellers, and certification bodies significantly influences Muslim consumers' attitudes and their decision to buy halal food (Sherwani, Ali, Ali, Hussain, et al., 2018). For Muslim consumers, halal food is a matter of ordinary consumer preferences together with religious and moral obligations. Therefore, trust becomes a key element influencing daily consumption decisions and fosters long-term relationships between consumers and brands that align with their religious expectations.

H5: Trust significantly positively affects the intention to buy halal food.

2.1.6. Ethical Values and Halal Food Buying Intention.

Furthermore, the study adds a dimension of trust and EVs, which are closely related to perceived behavioral control (Acas & Loanzon, 2020; Khalek & Ismail, 2022; Mansilla-Obando et al., 2024; Vernanda et al., 2019). Consumers' belief in the halalness of a product and the EVs they hold will affect their confidence that they are making the right consumption decisions religiously and morally (Arsil et al., 2018; Millatina et al., 2022; Shahzad et al., 2021). Halal food and beverage components comprise cleanliness (Mabkhot, 2023), protection (Mukherjee, 2014), preparation (Akbar et al., 2023), slaughter of meat products (Fuseini et al., 2020), packaging (Millatina et al., 2022), and decontamination of hazardous materials to become a symbol of good food and beverage quality (Shahzad et al., 2021).

When these features are met, the product is included in the category of "tayyib," which means good: healthy, nutritious, and safe to consume (Shahzad et al., 2021). Intention is a person's conscious plan of action, which requires explicit behavior and motivation to indicate the existence of that intention. Purchase intent is an essential component of marketing. Intention is "one's motivation in the sense of a plan that is consciously crafted by exerting various efforts to perform a behavior" (Hassan, 2014). A person's behavioral intention reflects the relative strength of their goals and the desire to perform certain behaviors (Savari et al., 2023).

The progress of halal business organizations depends on many factors, such as the timeliness of product delivery, environmental response, economy, ethics, and social impact (Ab Rashid & Bojei, 2020). Ethical judgments are essential mediators that significantly increase the effects of intrinsic religion on consumer loyalty (Dinh et al., 2022). Consumer ethics refers to the moral principles and standards that influence how individuals or groups make decisions in choosing, purchasing, using, and selling products or services (Malik & Singh, 2025). Ethical standards are the measure of the halal industry that provides more benefits to the development of the Muslim market (Mohamed Nasir, 2022). Ethical considerations include the existence of morality and humanism, which are the substance of

individual religious practices. When Muslim consumers decide to buy halal food, ethics become a crucial consideration (Mohamed Nasir, 2022). Non-Muslim consumers also respond to the halal market by associating the concept of halal with ethical consumerism (Billah et al., 2020).

H6: EVs significantly positively affect the intention to buy halal food.

2.1.7. SS, MA, Mood, RBs, Trust, Evs, and Intention to Buy Halal Food

A person's will towards an object determines their intention and decision to buy a product (Astuti & Asih, 2021). In addition, as a social being, a person has a calling to define themselves as part of a communal system, including cultural and religious identity. Social pressure plays a significant role in building the intention to buy halal food products. In collectivistic cultures, such as Muslim cultures, a person struggles to show their group identity rather than for personal goals and identities (Suleman et al., 2021). EVs are related to moral obligations, moral and social norms, and RBs influence their behavior in terms of consumption (Imtiyaz & Soni, 2024). A person choosing halal products for consumption includes legal and ethical aspects as indicators of religious compliance (Rahmawati & Aji, 2022). Another study states that religious values directly influence the behavior of its adherents when choosing products and brands. Customers generally determine which products have a strong psychological impression on them (Nurrachmi et al., 2020). Halal consumption has a strong religious psychological bond for Muslims. For example, Muslim consumers may prefer halal food produced fairly and sustainably, as Islamic ethics promote balance in life and respect for nature. These values underscore the importance of ethical factors in purchasing decisions, especially in the halal market.

H7: SS, MA, mood, RBs, trust, and EVs simultaneously affect the intention to buy halal food.

2.2. Survey instrument, construct measurement, and sampling

A quantitative approach is used to collect and analyze data. The variables used in this study were SS, MA, mood, RBs, trust, and EVs. The dependent variable is the intention to buy halal food. The population in this study consists of halal food consumers residing in selected major urban areas in Indonesia and Australia, where halal food markets are well-established and accessible. This clarification strengthens the contextual validity and generalizability of the findings. Purposive sampling has been used for this study. Purposive sampling is based on specific considerations, including the number of samples taken and instruments used. For this study, the questionnaire included indicators of independent and dependent variables. A measurable sample size guarantees the validity of the answers (F. Hair Jr et al., 2014). Purposive sampling was employed to ensure that respondents possess direct experience with halal food consumption, which is essential for addressing the research objectives.

The minimum sample size is 5-10 observations per estimation parameter, so the sample used in this study is 27 items of the 6 parts. The minimum number of respondents is 168. The questionnaire in this study uses a Likert scale with numerical value provisions for the response options: strongly agree (5), agree (4), neutral (3), disagree (2), and strongly disagree (1) (Sugiyono, 2017). For the statements about the variables on this questionnaire: the first part focuses on SS, the second part focuses on MA, the third part focuses on mood, the fourth part focuses on RB, the fifth part focuses on beliefs, and the sixth part focuses on EVs that affect the intention to buy halal food.

2.3. Approach and data analysis

This study used a quantitative approach to collect and analyze data. This approach involves calculations to respond to various problem formulations and hypothesis testing, as well as determining which data processing technique to use (Sugiyono, 2015). However, before processing, the researchers need to collect quantitative data through mathematical calculations, measured using research instruments that involve numbers, which can then be processed using statistical data analysis techniques. This study used SPSS version 23 to meet the validity test. Confirmatory factor analysis is a technical analysis tool for selected factors. Question items with a valid loading factor of ≥ 0.50 show that the indicator is a unit of measurement that meets the reliability test. The data collection technique in this study involved a questionnaire. Respondents were asked to complete each question by selecting one of the five options. The scoring and measurement of alternative answers used a 5-point Likert scale. As for the factor analysis rotation method, this study used varimax. Although TPB is commonly tested using structural equation modeling, this study employed multiple regression analysis to examine the predictive relationships among constructs while maintaining the theoretical structure of TPB. Although the constructs are theoretically latent, composite scores were calculated based on validated multi-item

scales. Multiple regression analysis was employed to examine predictive relationships. Prior reliability and validity tests (Cronbach's alpha, exploratory factor analysis) were conducted to ensure construct adequacy before the regression analysis. While SEM would provide a more comprehensive structural assessment, regression analysis remains appropriate for examining predictive relationships among aggregated constructs. The regression equation in this study is:

$$Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + \beta_6 X_6 + e \quad (1)$$

Y: Purchase intention

X₁: Social status

X₂: Moral attitudes

X₃: Mood

X₄: Religious beliefs

X₅: Trust

X₆: Ethical values

2.4. Sociodemographics

The sociodemographic background of halal food consumers is shown in Table 1. Samples can be classified as relatively young and highly educated. Most consumers were aged 18-22 (246 respondents), while only 38 were aged 23-27, and 141 were aged over 27 year. Interestingly, the majority were tertiary educated, with diplomas, bachelor's degrees, or postgraduate qualifications.

Table 1. Profiles from the Samples

Demographics		Frequency	Percent
Gender	Male	158	37.2 %
	Female	267	62.8 %
Citizenship	Indonesia	325	76.5 %
	Australia	100	23.5 %
Age	18-22 years	246	57.9 %
	23-27 years	38	8.9 %
	> 27 years	141	33.2 %
Education	Senior High School	73	17.2 %
	Diploma	6	1.4 %
	Bachelor's Degree	257	60.5 %
	Magister/ Master's Degree	65	15.3 %
Occupation	Doctorate	24	5.6 %
	Student	300	70.6 %
	Government Employee / Military / Police	59	13.9 %
	Private Sector / State-Owned Enterprises	51	12.0 %
Monthly Income	Entrepreneur	15	3.5 %
	< Rp 2,500,000 / < USD 160	273	64.2 %
	Rp 2,500,000 – Rp 5,000,000 / USD 160 – 325	34	8.0 %
	Rp 5,000,000 – Rp 7,500,000 / USD 325 – 390	29	6.8 %
> Rp 7,500,000 / > USD 390	89	20.9 %	

In terms of respondents' country of origin, the majority came from Indonesia, with a total of 325 respondents, or 76.5% of the total. Meanwhile, 100 respondents (23.5%) came from Australia. Related to domicile, this informs the need for halal food, which are important for them in countries with a Muslim majority and minority, respectively.

2.5. Measurement model

Table 2 shows the validity test results for each item based on the calculated r value compared to the r table. All items have a calculated r greater than the table r (0.094913), so all are declared valid. This study uses the Cronbach Alpha formula to determine the level of reliability of the instrument of the research variables. The questionnaire is reliable if the Cronbach Alpha value > 0.70 (Petreson, 1994). Table 3 shows reliability statistics with a Cronbach's Alpha value of 0.916 for 27 items. This value exceeds the general threshold of 0.7, indicating that the research instrument has an excellent level of reliability. In other words, the items in this instrument consistently measure the concept in question.

Table 2. Validity Test

Item	r count	r table	Description
X1.1	0.853147	0.094913	Valid
X1.2	0.841536	0.094913	Valid
X1.3	0.835883	0.094913	Valid
X2.1	0.749287	0.094913	Valid
X2.2	0.757139	0.094913	Valid
X2.3	0.755372	0.094913	Valid
X2.4	0.826056	0.094913	Valid
X3.1	0.706902	0.094913	Valid
X3.2	0.721385	0.094913	Valid
X3.3	0.836274	0.094913	Valid
X3.4	0.787205	0.094913	Valid
X4.1	0.761800	0.094913	Valid
X4.2	0.773100	0.094913	Valid
X4.3	0.788205	0.094913	Valid
X5.1	0.787482	0.094913	Valid
X5.2	0.836968	0.094913	Valid
X5.3	0.830168	0.094913	Valid
X5.4	0.839992	0.094913	Valid
X5.5	0.725791	0.094913	Valid
X5.6	0.708306	0.094913	Valid
X6.1	0.772708	0.094913	Valid
X6.2	0.856135	0.094913	Valid
X6.3	0.762887	0.094913	Valid
Y1	0.645901	0.094913	Valid
Y2	0.772297	0.094913	Valid
Y3	0.790268	0.094913	Valid
Y4	0.741154	0.094913	Valid

The value of 0.7 is widely recognized as the minimum acceptable threshold for reliability in social science and behavioral research. This benchmark is commonly applied to indicators such as Cronbach's Alpha and Composite Reliability to ensure internal consistency among measurement items. A reliability coefficient of 0.7 or higher indicates the constructs are measured with an acceptable level of consistency and stability. Values above this threshold suggest the items within a construct are sufficiently correlated and capable of capturing the same underlying concept. Therefore, adopting the 0.7 criterion strengthens the methodological rigor and credibility of the measurement model used in this study.

Table 3. Reliability Test

Cronbach's Alpha	Description
0.916	Reliable

2.6. Structural Model

This research used the bootstrap technique because the research had a data anomaly. Bootstrap actions are taken to generate additional samples. Bootstrapping assumes the (original) sample will result in the next increment of multiples, so it is a resampling procedure in which a sample is considered a population. A random portion is taken to become a sample. If the results are not significantly different from the original data after the bootstrapping technique is carried out, then it can be declared feasible (Ghozali, 2016).

3. Results and Discussion

This study uses a multiple linear regression analysis model to prove the proposed hypothesis, namely, examining the influence of the variables of SS, MAs, mood, RBs, trust, and EVs on buying interest partially and simultaneously.

Table 4. Multiple Linear Regression Analysis Results

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	6.185	1.054		5.868	0.000
Social Status	0.061	0.052	0.061	1.183	0.238
Moral Attitudes	0.172	0.065	0.166	2.657	0.008
Mood	0.087	0.077	0.077	1.126	0.261
Religious Beliefs	0.295	0.103	0.184	2.874	0.004
Trust	0.050	0.033	0.082	1.525	0.128
Ethical Values	0.073	0.071	0.063	1.023	0.307

Based on this data, the regression equation is:

$$Y = 6.185 + 0.061 X_1 + 0.172 X_2 + 0.087 X_3 + 0.295 X_4 + 0.050 X_5 + 0.073 X_6 + e \quad (2)$$

Based on Equation (2) and the results reported in Table 4, the regression model explains the extent to which each independent variable contributes to halal food purchase intention. The constant value of 6.185 indicates that the baseline level of purchase intention occurs when all independent variables—SS, MAs, mood, RBs, trust, and EVs—are held at zero. The coefficient for social status ($\beta_1 = 0.061$) implies that a one-point increase in SS is associated with a 0.061 increase in purchase intention, holding other variables constant. Moral attitude ($\beta_2 = 0.172$) indicates a stronger effect, suggesting that a one-point increase in MA increases purchase intention by 0.172, *ceteris paribus*. The mood variable ($\beta_3 = 0.087$) shows that a one-point rise in mood leads to a 0.087 increase in purchase intention. Notably, RBs ($\beta_4 = 0.295$) exhibit the largest coefficient, demonstrating that this variable provides the strongest positive contribution to purchase intention. Meanwhile, trust ($\beta_5 = 0.050$) and ethical values ($\beta_6 = 0.073$) display positive, albeit comparatively smaller, effects. Overall, the positive direction of all regression coefficients indicates that improvements in these predictors are associated with higher levels of halal food purchase intention.

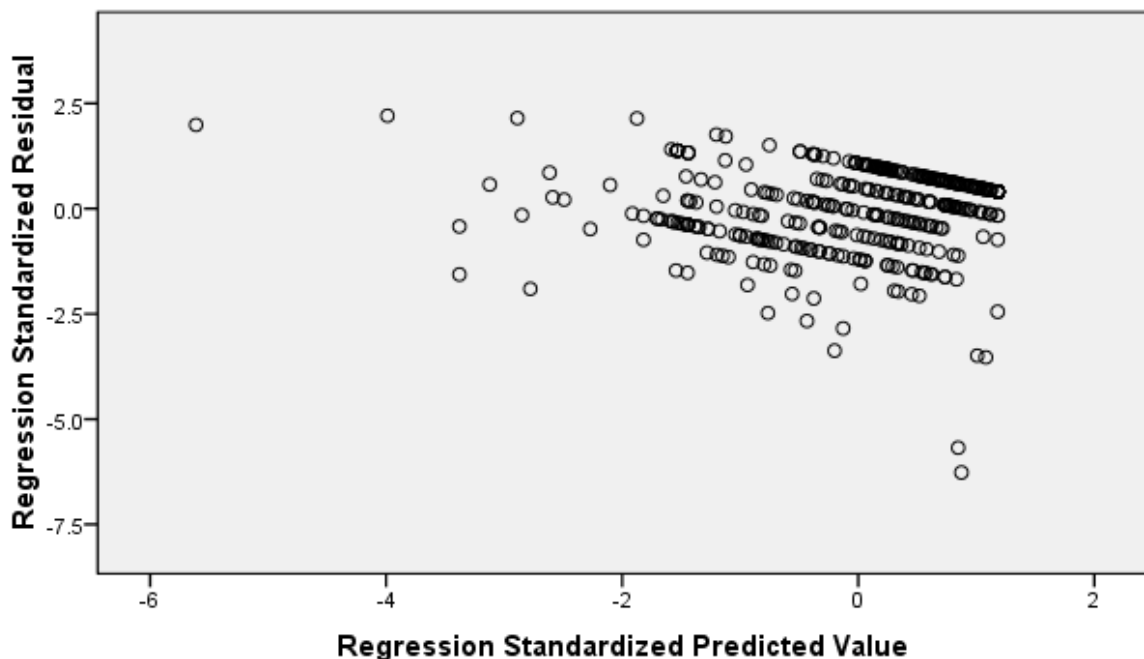


Figure 2. Scatterplot Dependent Variable Y

As illustrated in Figure 2, the scatter plot displays a random distribution of residuals that are evenly dispersed around the zero line. The absence of a clear pattern, funnel shape, or systematic curvature suggests the variance of the residuals remains relatively constant across predicted values. This visual evidence indicates there is no serious heteroskedasticity or nonlinearity present in the model.

Therefore, based on the pattern observed in Figure 2, the regression model can be considered to have satisfied the key classical assumptions required for reliable parameter estimation.

Table 5. Test Result t

Variable	t count > t table	Significance	Information
Social Status	1.183 < 1.965	0.238 > 0.05	No Effect
Moral Attitudes	2.657 > 1.965	0.008 < 0.05	Influential
Mood	1.126 < 1.965	0.261 > 0.05	No Effect
Religious Beliefs	2.874 > 1.965	0.004 < 0.05	Influential
Trust	1.525 < 1.965	0.128 > 0.05	No Effect
Ethical Values	1.023 < 1.965	0.307 > 0.05	No Effect

The results presented in Table 5 summarize the statistical analysis conducted in this study. The results indicate the SS variable obtained a significance value of 0.238 (> 0.05) and a t-value of 1.183, which is lower than the critical t-table value of 1.965. These findings demonstrate that SS does not have a statistically significant partial effect on halal food purchase intention in Indonesia and Australia; therefore, hypothesis H1 is rejected. This result suggests that social positioning does not meaningfully predict consumers' intention to purchase halal food within the examined cross-country context. Empirically, this finding is consistent with prior studies. Research conducted in Indonesia shows that SS does not significantly influence the decision to purchase halal-certified food products, as personal and psychological factors tend to exert stronger effects (Ayuniyyah et al., 2016). Similarly, Maghfiroh (2015) found that social and individual background factors did not significantly affect non-Muslim students' intention to purchase halal food (Maghfiroh, 2015). Broader evidence also indicates the role of SS in halal purchase intention tends to be limited, although it may indirectly shape behavior through brand perception and peer influence, suggesting a more nuanced relationship (Imtiyaz et al., 2021). From the perspective of TPB, the present findings reinforce that attitudes, subjective norms, and perceived behavioral control are more dominant determinants of purchase intention than SS. Accordingly, marketing strategies should prioritize strengthening consumer attitudes and perceived behavioral control rather than emphasizing social status cues, as these constructs more consistently predict halal purchase intention (Atika, 2022; Najmudin & Ahyakudin, 2024). The MA variable obtained a value of 0.008 < 0.05 and a calculated value of 2.657 > 1.965. It means that research hypothesis H2 is accepted, or it can be said that the MA variable partially has a significant effect on the intention to buy halal food in Indonesia and Australia. The intention to buy halal food in Indonesia and Australia is greatly influenced by MA, primarily through the lens of religiosity and ethical considerations. Research shows that higher levels of religiosity positively correlate with purchasing halal food, as consumers perceive these products to align with their moral and ethical beliefs (Riaz et al., 2023). This correlation is supported by the TPB, which emphasizes that consumer intentions result from subjective norms and perceived behavioral control (Maulina et al., 2021). While the positive impact of MA on halal food purchases is evident, it is essential to consider that not all consumers prioritize these factors equally. Some may focus more on price or quality, leading to varying purchasing behavior across different demographics (Sholihin, 2022).

The mood variable obtained a value of sig. 0.261 > 0.05 and a calculated value of 1.126 < t table 1.965. It means that the research hypothesis H3 is rejected, or it can be said that the mood variable partially does not significantly affect the intention to buy halal food in Indonesia and Australia. The relationship between mood and intention to buy halal food in Indonesia and Australia seems minimal, as evidenced by studies focusing on consumer behavior. Positive attitudes towards halal products significantly increase purchase intent among consumers in Indonesia and Australia (Najmudin & Ahyakudin, 2024; Pradana, 2024). This behavioral control factor is important, as it reflects consumers' perception of their ability to buy halal food, which affects their intentions (Jusmaliani & Nasution, 2013). Some researchers argue that mood can indirectly influence consumer behavior by influencing attitudes and perceptions, suggesting a more nuanced relationship that requires further exploration. TPB shows that various factors influence the intention to buy halal food, but mood does not seem to be a significant determinant in Indonesia or Australia. Research shows that subjective norms and attitudes are more important in shaping purchase intent, overshadowing mood. On the other hand, emotional and spiritual benefits are universally desired by other consumers of EVs, even if they are not Muslims (Astuti & Asih, 2021). The suitability of these values also encourages some of them to consume halal products.

The RBs variable obtained a value of $\text{sig. } 0.004 < 0.05$ and a calculated t value of $2.657 > t \text{ table } 1.965$. It means that research hypothesis H4 is accepted, or it can be said that the RB variable partially has a significant effect on the intention to buy halal food in Indonesia and Australia. Various studies have evidenced that RBs significantly influence the intention to buy halal food in Indonesia and Australia. These beliefs shape consumer attitudes and behaviors, leading to greater possibilities of buying halal products. Intrinsic religiosity greatly influences Muslim consumers' attitudes toward halal food, influencing their purchase intentions (Husain et al., 2012; Riaz et al., 2023). Strong RBs can foster positive attitudes towards halal products, even among non-Muslims, driven by the same ethical and health values (Idaman et al., 2024). Higher halal brand awareness and religiosity positively impact purchasing decisions, especially in Indonesia (Rafiki et al., 2023). While RBs positively influence the intention to buy halal food, it is essential to consider that not all consumers can prioritize these beliefs equally. Personal preferences and cultural influences can also be essential in shaping consumer behavior towards halal products. In another study, the experience of consuming halal products was awe-inspiring for non-Muslims (Sthapit et al., 2024). RBs significantly influence the intention to buy halal food in Indonesia and Australia, as the TPB supports. This theory argues that attitudes, subjective norms, and perceived behavioral control shape consumer intent. TPB has successfully explained the relationship between human behavior and beliefs (Eid, 2020). Integrating religiosity into the halal consumption framework improves understanding of consumption behavior across various demographics. Strong RBs foster positive attitudes towards halal products, even among non-Muslims, because of the same ethical and health values (Idaman et al., 2024). In Muslim populations, religiosity was identified as the strongest predictor of halal food consumption, surpassing other determinants of food (Khalek et al., 2023).

The trust variable (X5) obtained a value of $\text{sig. } 0.128 > 0.05$ and a t count value of $1.525 < t \text{ table } 1.965$. It means that research hypothesis H5 is rejected, or it can be said that the trust variable partially does not significantly affect the intention to buy halal food in Indonesia and Australia. The effect of partial trust on the intention to buy halal food in Indonesia and Australia appears minimal, as various studies have shown. It is essential to consider that, although trust is often considered an important factor in consumer behavior, this study found that it does not significantly impact the intention to buy halal products in the region. In Indonesia, research shows that trust does not significantly influence the intention to buy halal food among millennials, but factors such as attitudes and behavioral control are considered more influential (Najmudin & Ahyakudin, 2024). A study focusing on the majority Muslim community in Indonesia found that beliefs, halal awareness, and certification did not significantly influence purchasing decisions (Setiawan & Mauluddi, 2020). Some argue that trust may play a more significant role in markets less familiar with halal products, where consumers may rely on trust to guide their purchasing decisions. The statement that partial belief does not significantly affect the intention to buy halal food in Indonesia and Australia aligns with the findings of studies using TPB. The study shows that while perceived attitudes and behavioral controls significantly influence purchase intent, subjective beliefs and norms do not play an important role. Research shows positive attitudes towards halal food and perceived behavior control strongly predict purchase intention (Najmudin & Ahyakudin, 2024). Studies show that subjective beliefs and norms do not significantly influence the intention to purchase halal food, suggesting that consumers may not rely too much on these factors when making purchasing decisions. Some researchers argue that trust can still play a role in specific product contexts or categories, suggesting that further exploration of these variables can yield different insights within diverse consumer segments or settings (Salehudin & Luthfi, 2010).

The EVs variable has a value of $\text{sig. } 0.307 > 0.05$ and the t count value of $1.023 < t \text{ table } 1.965$. It means that research hypothesis H6 is rejected, or it can be said that the EVs variable partially does not significantly affect the intention to buy halal food in Indonesia and Australia. The relationship between EVs and halal food purchase intent in Indonesia and Australia has potential insights. While ethical considerations are significant, they do not uniformly influence purchase intent across different demographics and contexts. This complexity is evident in several key aspects. EVs, including halal authenticity and cultural sensitivity, significantly influence consumer preferences in Muslim-majority markets such as Indonesia (Pradhita, 2024). However, research shows that brand perception is often more important for Indonesian millennials than halal labelling, suggesting a disconnect between EVs and purchasing behavior (Atika, 2022; Najmudin & Ahyakudin, 2024; Pradhana, 2024). In contrast, in Australia, where the Muslim population is smaller, EVs may carry more weight due to different cultural

contexts, potentially leading to a stronger correlation between ethical considerations and purchase intent. This highlights the importance of understanding the dynamics of local consumers in halal food marketing strategies.

As analyzed through TPB, the relationship between EVs and the intention to buy halal food in Indonesia and Australia reveals complex dynamics. While ethical considerations are often assumed to influence consumer behavior, the findings suggest that EVs may not significantly influence purchase intent in this context. Research shows that EVs, such as awareness of halal principles, do not significantly affect the intention to buy halal food among millennials in Indonesia (Razak, 2024). On the contrary, some studies show that ethical consumption is gaining traction, especially post-COVID-19, where consumers have increasingly considered health and sustainability in their food choices (Istiasih, 2022). This shift could indicate a potential future change in the importance of EVs in halal food purchasing behavior.

Table 6. F Test Result

Model	F count	F table	Sig.
Regression	22.899	2.120	0.000 ^b

As shown in Table 6, F counts 22.899 > F table 2.120 has a value of sig. 0.000 < 0.05, so research hypothesis H7 is accepted. Thus, it can be shown that the variables of halal food purchase intention in Indonesia and Australia are significantly influenced by the SS, MA, mood, RB, trust, and EV variables.

The findings confirm that all six psychological determinants significantly influence halal food purchase intention. While this aligns with established TPB literature, the cross-country comparison reveals a more nuanced insight: the relative predictive hierarchy of these determinants varies systematically across religious institutional contexts. In Indonesia, subjective norms exert a stronger influence, reflecting the embedded nature of halal consumption within socially reinforced religious expectations. In contrast, in Australia, attitudinal evaluation and perceived ethical considerations demonstrate comparatively greater explanatory power, suggesting a more individualized decision-making process. This contextual variation indicates that TPB does not operate as a universally uniform structure, but as a framework whose determinant salience is shaped by institutional and normative environments.

The comparative findings reveal that the influence of subjective norms is significantly stronger in Indonesia, reflecting the institutionalized nature of halal norms in Muslim-majority contexts. Conversely, attitude plays a relatively stronger role in Australia, where halal consumption is less socially enforced and more individually negotiated. The findings provide partial support for the TPB framework, confirming that the core determinants of intention remain significant across contexts. The extended belief-based constructs contribute indirectly by strengthening the attitudinal and normative pathways.

While the significance of TPB constructs aligns with prior studies, the cross-country comparison reveals that the relative predictive hierarchy shifts depending on religious institutionalization. This contextual reordering of determinant strength provides new insights into how behavioral models operate under varying normative environments. The findings suggest that TPB operates not as a universally fixed structure but as a context-sensitive framework in which determinant salience is moderated by religious embeddedness.

Various factors, including SS, MAs, mood, RBs, trust, and EVs, greatly influence the intention to buy halal food in Indonesia and Australia. These elements shape consumer perceptions and behaviors towards halal products, leading to different purchasing intentions across demographics. Strong RBs positively influence attitudes towards halal products, even among non-Muslims, because of the same EVs (Idaman et al., 2024). In Indonesia, religiosity significantly influences the intention to buy halal products, highlighting the importance of belief in consumer behavior. These findings align with previous research (Wijayanti & Widayanti, 2024). Social norms and the influence of family and peers play important roles in shaping attitudes towards halal food, affecting purchasing intentions (Najmudin & Ahyakudin, 2024). Consumers often associate halal products with higher ethical standards and health benefits, which can increase their purchase intent (Idaman et al., 2024). In some cases, consumers may prioritize brand reputation over halal certification, which indicates a complex interaction between the various factors influencing purchasing decisions (Najmudin & Ahyakudin, 2024). Consumer attention to the urgency of halal certificates encourages policies to strengthen halal certificates through strict food

additive safety assessments, the certainty of ingredients, and halal processes and processing methods (Mariyam et al., 2022). Significant differences in Muslim populations in Indonesia and Australia create interesting social and economic dynamics that warrant further research, particularly in the context of halal food consumption.

Although prior research consistently demonstrates the significance of psychological determinants in halal food consumption, this study advances the literature by revealing how determinant salience shifts across religious institutional contexts. Rather than merely confirming established predictors, the findings highlight that normative influence dominates in Muslim-majority settings, whereas attitudinal and evaluative factors gain prominence in non-Muslim-majority markets. This comparative evidence refines our understanding of TPB as a context-dependent model rather than a universally uniform predictor framework.

4. Conclusion

This study advances the literature on halal food consumption by demonstrating that the determinants of purchase intention are context-sensitive rather than universally fixed. Although the statistical significance of psychological constructs aligns with prior research, the comparative analysis reveals their relative salience differs across religious institutional contexts. Normative pressures dominate in Muslim-majority settings, whereas attitudinal and evaluative considerations become more prominent in pluralistic markets. By integrating cross-national comparison within the TPB framework, this research moves beyond simple predictor confirmation and contributes to a contextual refinement of behavioral theory. The findings suggest that TPB should be understood as structurally adaptable, with determinant strength shaped by institutionalized religious norms.

This study relies on multiple regression analysis, which does not explicitly model measurement error. Future research may employ structural equation modeling techniques to further validate the proposed theoretical structure.

For policymakers and certification bodies, the results indicate that communication strategies should be context-specific: reinforcing social legitimacy mechanisms in Muslim-majority markets, while emphasizing ethical and safety attributes in non-Muslim-majority contexts. Future research may extend this comparative framework using structural modeling techniques and additional cultural settings to further validate the contextual contingency of behavioral determinants.

CRedit Authorship Contribution Statement

Imam Kanafi: Conceptualization, Methodology, Formal analysis, Supervision, Writing – original draft. **Susminingsih:** Investigation, Data curation, Validation, Writing – review & editing. **Heriyanto:** Resources, Data curation, Visualization, Writing – review & editing. **Agus Arwani:** Project administration, Methodology, Supervision, Writing – review & editing. **Farid Saenong:** Writing – original draft, Theoretical framework development, Writing – review & editing. **Ahmad Hanif Muntahal Fahmi:** Software, Data entry, Statistical analysis, Visualization.

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