Indonesian Journal of Halal Research
E-ISSN: 2657-0165
P-ISSN: 2656-3754

**ARTICLE**

Indonesian Journal of HALAL RESEARCH

# Halal Assumption and Purchase Intention: Evidence from Angkringan Street Food in Indonesia

Sirajul Arifin[1]*, Anton Bawono[2], Nur Kholis[3], Yudi Saputra[4], Moh Sadad Bin Mahmud[5]

***Abstract:*** *This study examines the role of halal assumption in shaping Muslim consumers' purchase intention toward angkringan street food in Indonesia. Halal assumption is conceptualized as a context-dependent heuristic through which consumers presume food to be halal based on culturally embedded cues when formal certification or direct verification is unavailable. Data were gathered through a cross-sectional survey of 510 Muslim consumers selected via purposive sampling and analyzed using Partial Least Squares Structural Equating Modeling (PLS-SEM) in SmartPLS. The structural model evaluation reveals that the halal assumption significantly reduces perceived risk and enhances perceived benefit, though its direct link to attitude is non-significant. Perceived risk negatively affects attitude but shows no direct effect on purchase intention. Conversely, perceived benefit positively impacts attitude and purchase intention, with attitude emerging as the strongest direct predictor of purchase intention. Specific indirect effect analysis via bootstrapping confirms that all three mediated pathways from halal assumption to purchase intention are statistically significant, driven predominantly through the serial mediation of perceived benefit and attitude. These findings establish halal assumption as a key upstream heuristic in informal food consumption. Practically, policymakers and street vendors should recognize that, while cultural familiarity drives initial trust, formal halal assurance remains critical for long-term consumer confidence.*
***Keywords:*** *angkringan; halal assumption; Indonesia; perceived risk and benefit; purchase intention.*

e-mail: sirajul.arifin@uinsa.ac.id*[1], anton.bawono@uin-suka.ac.id[2], nurkholis@uinsa.ac.id[3], yudi.saputra@uiii.ac.id[4], mohdsadad@unisza.edu.my[5]
*Corresponding Author

| Received: January 28, 2026 | Accepted: August 28, 2026 | Published: August 31, 2026 |
|---|---|---|

How to cite this article (APA 7th Edition Reference Style): Arifin, S., Bawono, A., Kholis, N., Saputra, Y., & Mahmud, M. S. B. (2026). Halal Assumption and Purchase Intention: Evidence from Angkringan Street Food in Indonesia. *Indonesian Journal of Halal Research*, *8*(2), 86–102. https://doi.org/10.15575/ijhar.v8i2.54501

[1,3]*Faculty of Islamic Economics and Business, UIN Sunan Ampel Surabaya, Jl. A. Yani 117, Surabaya, 60237, Indonesia.* [2]*Faculty of Islamic Economics and Business, UIN Sunan Kalijaga Yogyakarta, Jalan Laksda Adisucipto Yogyakarta, Indonesia.* [4]*Universitas Islam Internasional Indonesia (UIII), Jl. Raya Bogor KM. 33.5, Cisalak, Sukmajaya, Depok, West Java, Indonesia.* [5]*Faculty of Business and Management, Universiti Sultan Zainal Abidin (UniSZA), Kampus Gong Badak, 21300 Kuala Nerus, Terengganu, Malaysia.*

## 1. Introduction

Street food plays a significant role in urban food systems across Asia and other developing regions, offering affordable meals and creating vibrant cultural spaces. In Indonesia, *angkringan* has become a distinctive culinary tradition within Javanese society, serving as a microenterprise and social hub where consumers share food and conversation. Beyond its economic role, *angkringan* also represents a site of cultural identity, particularly for Muslim consumers who regard halal assurance as central to food choice. According to the State of the Global Islamic Economic Report, the global halal food market continued to expand rapidly in 2024, with Muslim consumer spending on halal food estimated at US$1.43 trillion in 2023 and projected to reach US$1.94 trillion by 2028. This sustained growth highlights the importance of understanding halal-related consumer behavior in diverse local food settings. Studies have also shown that hygiene and socio-economic factors significantly influence consumer reliance on informal food options (Nardi et al., 2020; Zanetta et al., 2022).

Halal research has traditionally emphasized certification as an institutional mechanism for strengthening consumer confidence and purchase intention. Previous studies indicate that halal certification and related assurance signals can positively influence consumers' evaluations and behavioral intentions across different product contexts (Hassan et al., 2022). For example, halal brand quality has been associated with stronger purchase intentions among university students (Ismail, 2025). Nevertheless, the adoption of formal halal practices remains uneven among Indonesian micro, small and medium enterprises (MSMEs), whose readiness is shaped by government support, policy conditions, and organizational considerations (Silalahi et al., 2021). MSMEs also encounter resource, knowledge, operational, and institutional barriers when implementing halal supply chain practices (Ardiantono et al., 2024).

In such settings, consumers frequently rely on cultural heuristics rather than institutional mechanisms. A retrospective analysis of halal industry research confirms that consumer behavior is shaped not only by certification but also by socio-cultural and demographic factors such as trust, community norms, and religious identity (Zafar et al., 2024). Related studies show that Muslim consumers rely on trust in information sources, market actors, and available halal-assurance cues when the food's status cannot be directly verified (Bonne & Verbeke, 2008; Rahman et al., 2021a).

Recent reviews show that halal consumer behavior research has expanded beyond formal certification to incorporate religiosity, halal awareness, trust, attitudes, and other behavioral determinants (Fenitra et al., 2024). Despite these developments, little is known about how culturally embedded assumptions of halalness function systematically within consumer decision models. Constructs such as religiosity and trust are widely documented as antecedents of halal purchase intention (Koc et al., 2024; Owais et al., 2025; Silalahi et al., 2021), while the Theory of Planned Behavior (TPB) has been repeatedly validated among Muslim youth segments (Pradana et al., 2024). However, the everyday cultural practice of assuming halalness in informal food contexts has not been conceptualized or empirically tested as a distinct construct.

This omission is critical, given Indonesia's policy context and the significant role of MSMEs in its food economy. The mandatory halal certification law aims to strengthen global competitiveness (Azroh et al., 2025), but it risks marginalizing small vendors such as *angkringan* who cannot easily comply (Fathoni et al., 2025). Consumers, however, continue to purchase from these outlets based on cultural trust, illustrating the persistence of what may be called the halal assumption—a belief in the halal nature of food despite the absence of certification. Recognizing halal assumption as a cultural determinant could complement existing constructs to extend current halal consumer behavior theory (Kamal et al., 2024).

Against this backdrop, this study develops and empirically validates an integrated model examining halal assumption as a novel antecedent of purchase intention in Indonesian street food. Specifically, we address two core research questions: (1) How does halal assumption shape Muslim consumers' perceived risk, perceived benefit, and attitude toward *angkringan* street food? and (2) To what extent do these cognitive evaluations mediate the relationship between halal assumption and purchase intention? By addressing these questions using PLS-SEM, this study contributes to Islamic marketing theory by introducing halal assumption as a distinct cultural construct and provides actionable policy insights for balancing MSME sustainability with mandatory halal regulations.

## 2. Materials and Methods

### *2.1. Research Design*

This study employs a quantitative research design to examine consumers' purchase intention toward informal halal food, particularly in *angkringan* settings. The research design was developed to explain consumer decision-making under conditions in which formal halal certification or direct verification may not always be available. Consumer decisions in such contexts may involve rational evaluations of expected benefits and risks, but may also be influenced by trust, cultural familiarity, social norms, and simplified decision-making under uncertainty. Accordingly, the study integrates the TPB with trust-based consumer models, bounded rationality, and cultural capital theory. The TPB provides the primary theoretical foundation for explaining purchase intention through consumers' attitudes, whereas the complementary perspectives explain how consumers develop halal-related judgments when information is incomplete and formal assurance mechanisms are limited (Ajzen, 1991; Hagger & Hamilton, 2024).

Within the proposed model, purchase intention is explained through perceived risk, perceived benefit, and attitude, while halal assumption is positioned as an antecedent of these consumer perceptions. The TPB suggests that behavioral intention is influenced by consumers' evaluations of a behavior, together with social- and control-related considerations (Ajzen, 1991; Hagger & Hamilton, 2024). Previous research on halal consumption shows that favorable attitudes toward halal products strengthen purchase intention, while social norms and perceived behavioral control may reinforce behavioral decisions (Amalia et al., 2020; Pradana et al., 2024; Vanany et al., 2020). In this study, perceived risk and perceived benefit represent consumers' cognitive evaluations of the potential disadvantages and advantages of consuming informal halal food. The model therefore assumes that consumers evaluate possible risks and expected benefits when forming their attitudes and purchase intentions.

The model is supported by trust-based consumer perspectives because informal food markets may involve incomplete information regarding product attributes and halal status. Consumers may rely on institutional assurances, such as halal certification, or interpersonal trust derived from seller reputation and perceived religiosity when evaluating halal products (Ismail, 2025; Koc et al., 2024; Miele et al., 2024). This mechanism is relevant in informal markets dominated by MSMEs, where formal certification may be unavailable. Under these circumstances, consumers rely on contextual information such as seller identity, community reputation, repeated interaction, and familiarity with the consumption setting. Bounded rationality complements this perspective by explaining how individuals simplify decision-making through heuristics when information, cognitive capacity, or time is limited (de Clippel & Rozen, 2024; Dhami & Sunstein, 2022). Rather than systematically evaluating every product attribute, consumers may use accessible information, trusted actors, recognizable assurance cues, and contextual familiarity when halal attributes cannot be directly verified (Rahman et al., 2021b; Usman et al., 2024).

Cultural embeddedness provides an additional explanation for the use of such contextual cues. Shared religious meanings, culturally acquired dispositions, and socially recognized symbols may shape how consumers interpret halal-related information beyond formal regulatory mechanisms (Bourdieu, 1986; Kamal et al., 2024). In traditional *angkringan* settings, these cues include the perceived Muslim identity of the seller, community reputation, repeated social interaction, familiarity with the location, shared religious norms, and the absence of visible non-halal signals. Accordingly, halal assumption is conceptualized as a culturally embedded heuristic through which consumers provisionally infer halalness when formal certification or direct verification is unavailable.

Halal assumption is related to, but distinct from, halal awareness, halal trust, halal belief, and perceived halalness. Halal awareness concerns consumers' knowledge of halal principles, ingredients, production processes, and certification. Halal belief reflects religious or normative conviction concerning the importance of consuming halal products, while halal trust concerns willingness to rely on an identifiable assurance source, such as a vendor, brand, certifier, or institution. Perceived halalness represents a product-level evaluation of whether the product complies with halal requirements (Bonne & Verbeke, 2008; Koc et al., 2024; Nurhayati & Hendar, 2020). The halal assumption instead captures the heuristic process through which consumers form a default presumption of halalness when formal evidence is absent. Thus, consumers may have limited knowledge of halal certification and may not consciously assess vendor credibility but may still presume that food is halal because it is sold within a familiar Muslim socio-cultural environment. Conversely, high halal awareness or strong religious belief does not necessarily mean that consumers will assume an uncertified product is halal.

The first relationship in the model concerns perceived risk and purchase intention. Perceived risk refers to consumers' expectations of potential negative outcomes arising from a purchasing decision.

Higher perceived risk increases uncertainty and may reduce willingness to purchase because consumers anticipate possible financial, functional, physical, or psychological losses. In halal food consumption, perceived risk also includes uncertainty concerning food safety, hygiene, ingredient authenticity, and compliance with Islamic dietary requirements (Adaku et al., 2024; Rosales et al., 2023; Sarfo et al., 2025). Previous research indicates that consumers who perceive greater risks associated with food safety, hygiene, or halal compliance are generally less willing to purchase halal products because uncertainty undermines confidence in consumption decisions (Hassan et al., 2022; Khasanah, 2024). Similar findings indicate that poor sanitation, inadequate hygiene practices, food quality concerns, and food safety awareness can heighten perceived risk and discourage purchasing from informal vendors (Nardi et al., 2020; Zanetta et al., 2022). In *angkringan* settings, such risks may involve food preparation, storage, hygiene, and the absence of formal halal certification. Therefore, the study proposes:

H1: Perceived risk negatively influences purchase intention.

The second relationship concerns perceived benefit and purchase intention. Perceived benefit refers to consumers' overall evaluation of the positive outcomes expected from purchasing or consuming a product or service. Consumers are more likely to develop purchase intentions when expected benefits outweigh associated costs or uncertainties. In halal consumption, perceived benefits may include functional utility, religious compliance, ethical assurance, psychological comfort, and social identity (Ajzen, 1991; Amalia et al., 2020; Khasanah, 2024). Previous studies identify perceived benefit as an important antecedent of purchase intention, particularly when consumers perceive greater quality, value, convenience, and credibility (Ismail, 2025; Koc et al., 2024). In food consumption, affordability and convenience may increase willingness to purchase street food, while positive consumption experiences and perceived product value may strengthen purchasing decisions (Amalia et al., 2020; Zanetta et al., 2022). In *angkringan* settings, these benefits could arise from affordable prices, convenient access, cultural authenticity, social interaction, and familiarity with local vendors. Accordingly:

H2: Perceived benefit positively influences purchase intention.

The third and fourth relationships concern the formation of attitude. Within the TPB, attitude represents consumers' overall positive or negative evaluation of performing a behavior and is an important determinant of behavioral intention (Ajzen, 1991; Hagger & Hamilton, 2024). Such evaluations may be formed through consumers' assessment of expected benefits and potential risks. Perceived risk generally leads to less favorable evaluations because consumers anticipate negative consequences associated with consumption. In halal food contexts, these concerns include hygiene, food safety, and uncertainty regarding halal compliance. Increased concerns may therefore reduce confidence and generate unfavorable attitudes toward the product (Alimusa, Septiani M, et al., 2024; Hassan et al., 2022). Conversely, perceived benefit may strengthen positive evaluations by increasing expectations of value, convenience, quality, and psychological satisfaction. Previous research indicates that greater perceived benefits promote favorable attitudes toward halal food, halal cosmetics, and other halal products (Amalia et al., 2020). In *angkringan* settings, consumers simultaneously evaluate risks related to sanitation and the absence of formal certification and benefits related to affordability, convenience, cultural authenticity, and social familiarity. Therefore:

H3: Perceived risk negatively influences attitude.

H4: Perceived benefit positively influences attitude.

The fifth relationship concerns attitude and purchase intention. Purchase intention refers to an individual's motivation and willingness to perform a purchasing behavior. Within the TPB, attitude is one of the most immediate determinants of behavioral intention because it reflects whether consumers evaluate a behavior favorably or unfavorably (Ajzen, 1991; Hagger & Hamilton, 2024). Consumers with favorable evaluations are generally more willing to purchase, whereas unfavorable evaluations weaken purchase intention. Previous studies identify attitude as an important predictor of halal purchase intention across different consumption contexts. Positive attitudes have been associated with stronger intentions to purchase halal food, revisit halal tourism destinations, and select halal-certified products (Juliana et al., 2022; Koc et al., 2024; Pradana et al., 2024). Research beyond halal consumption similarly indicates that menu information, product labeling, and nutritional information can influence consumer evaluations and strengthen purchase intention (Aslan, 2023; Crockett et al., 2018; Miftahuddin et al., 2022).

H5: Attitude positively influences purchase intention.

The final component of the research design positions halal assumption as an antecedent of perceived risk, perceived benefit, and attitude. Halal assumption is expected to operate as a situational heuristic that enables consumers to make judgments when formal information is unavailable. Its salience may increase when certification is absent, contextual familiarity is high, the seller is perceived as part of the Muslim community, and no contradictory signals are visible. Conversely, unfamiliar vendors, ambiguous seller identities, questionable ingredients, contamination risks, or credible information indicating non-compliance may weaken such assumptions. This situational character is consistent with bounded rationality, which emphasizes the use of heuristics when information and cognitive resources are limited (de Clippel & Rozen, 2024; Dhami & Sunstein, 2022), and cultural capital theory, which explains how shared norms, social relationships, and culturally embedded meanings shape consumer interpretation (Bourdieu, 1986).

The halal assumption is therefore expected to influence consumers' perceptions of risk, benefit, and attitude. When consumers presume that food is halal based on contextual familiarity and socially embedded cues, uncertainty concerning halal status may be reduced, resulting in lower perceived risk. At the same time, the assumption of halalness may increase perceived benefit by providing religious and psychological reassurance and may contribute to a more favorable overall evaluation of the consumption experience. Building on these arguments, the study proposes:

H6: Halal assumption negatively influences perceived risk.

H7: Halal assumption positively influences attitude.

H8: Halal assumption positively influences perceived benefit.

Taken together, the eight hypotheses constitute the study's conceptual research design. H1–H5 specify the relationships among perceived risk, perceived benefit, attitude, and purchase intention, while H6–H8 extend the model by positioning halal assumption as a culturally embedded antecedent of consumer perceptions. Specifically, perceived risk is expected to reduce purchase intention and attitude, perceived benefit is expected to increase purchase intention and attitude, and attitude is expected to increase purchase intention. Halal assumption is positioned upstream because contextual familiarity, trust, and culturally embedded cues are expected to shape consumers' initial assessments of risk, benefit, and attitude. As shown in Figure 1, the resulting framework integrates the TPB with trust-based consumer models, bounded rationality, and cultural capital theory to explain purchase intention in informal halal food settings, particularly where formal halal assurance is limited.

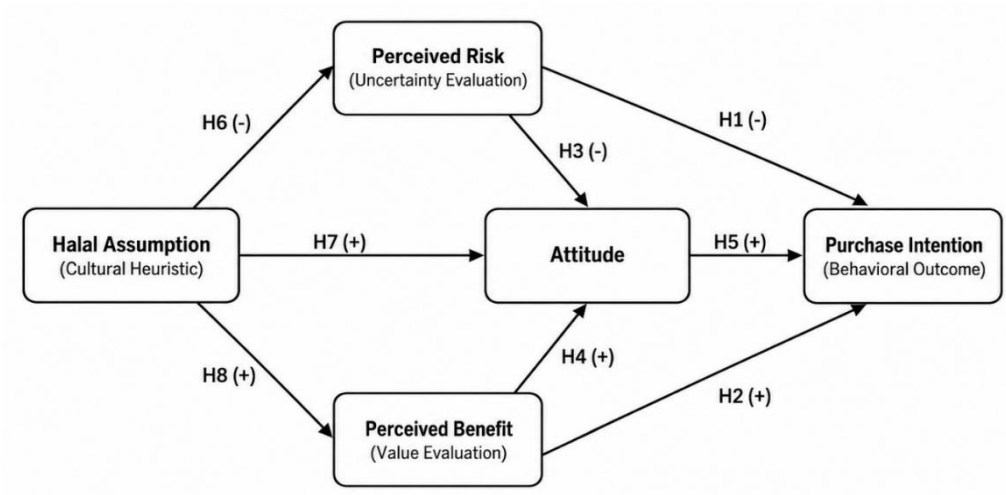



Figure 1. Proposed conceptual model and hypothesized relationships among halal assumption, perceived risk, perceived benefit, attitude, and purchase intention

### *2.2. Data Collection and Sample*

Data were collected through an online self-administered questionnaire distributed between January 2025 and March 2025. Respondents were recruited using purposive sampling to target Muslim consumers with prior experience of purchasing food from *angkringan* vendors. To improve representativeness, snowball sampling was employed by encouraging participants to share the survey

link within their networks. A total of 510 valid responses were obtained after the data were cleaned and processed.

The sample profile reflects the demographic distribution of urban Muslim consumers in Indonesia, with the majority being aged 18–35 years, representing the largest consumer group of street food. Male and female respondents participated, with varied levels of education and income. This demographic composition aligns with prior research, which highlights younger Muslims as key drivers of halal consumption in emerging markets (Pradana et al., 2024; Zafar et al., 2024).

### *2.3. Instrument Development*

The survey instrument combined adapted and newly developed measures. Perceived risk items were adapted from prior halal consumption studies examining uncertainty associated with halal status, food safety, and product evaluation, whereas perceived benefit items were developed by contextualizing measures of halal perceived value and consumption-related benefits for the *angkringan* setting (Alimusa, Septiani M, et al., 2024; Juliana et al., 2022; Miftahuddin et al., 2022). Attitude was measured using evaluative items grounded in the TPB and contextualized from prior halal food studies (Ajzen, 1991; Amalia et al., 2020; Pradana et al., 2024). Purchase intention items were adapted from halal purchase-intention research (Koc et al., 2024). The halal assumption was newly developed for this study rather than adopted from an existing scale. Its items were generated from preliminary consumer interviews and informed by literature on bounded rationality, heuristic judgment, halal-related trust, and decision-making under uncertain halal status (Bashir, 2019; Bonne & Verbeke, 2008; Rahman et al., 2021b). All items were measured on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

### *2.4. Validity and Reliability Procedures*

To ensure content validity, two experts in Islamic marketing and one practitioner in the halal certification sector reviewed the questionnaire. A pilot test with 30 respondents was conducted, resulting in minor clarity adjustments to the wording. Construct validity was evaluated through an assessment of the reflective measurement model using SmartPLS 4. Convergent validity was established when factor loadings exceeded 0.70 (Hair et al., 2022), average variance extracted (AVE) exceeded 0.50, and composite reliability (CR) values exceeded 0.70. Discriminant validity was assessed using the Fornell–Larcker criterion and heterotrait-monotrait (HTMT) ratio of correlations. Measurement criteria were guided by Fornell and Larcker (1981) for discriminant validity and the PLS-SEM protocols established by Hair et al. (2019; 2022).

### *2.5. Data Analysis*

The structural equation model was estimated using the PLS-SEM approach in SmartPLS 4. PLS-SEM was selected because it is suitable for exploratory research, theory development, and models involving new constructs, such as the halal assumption (Hair et al., 2022). Compared with covariance-based SEM, PLS-SEM is less restrictive regarding distributional assumptions and is well suited to predictive analysis (Hair et al., 2019).

Model estimation employed a bootstrapping procedure with 5,000 subsamples and two-tailed significance testing. Statistical significance was assessed using path coefficients, standard errors, t-statistics, p-values, and 95% confidence intervals. To evaluate the measurement model, indicator reliability, internal consistency (as measured by Cronbach's alpha (CA), and convergent validity (as indicated by the AVE) were assessed. Discriminant validity was assessed using the Fornell–Larcker criterion and the HTMT ratio. For the structural model, explanatory power ($R^2$), predictive relevance ($Q^2$), and overall model fit (standardized root mean square residual (SRMR) and normed fit index (NFI)) were examined in addition to the path coefficients.

To supplement the direct-effect analysis, three theoretically relevant specific indirect effects of halal assumption on purchase intention were examined using the same 5,000-subsample bootstrapping procedure in SmartPLS 4: HA → PR → Attitude → PI, HA → PB → Attitude → PI, and HA → PB → PI. Statistical significance was assessed using the original sample indirect effect estimates, bootstrap standard deviations, t-statistics, p-values, and bias-corrected 95% confidence intervals. A specific indirect effect was considered statistically significant when its bias-corrected confidence interval did not include zero (Hair et al., 2022).

## 3. Results and Discussion

The final analytical sample consisted of 510 valid respondents who had prior experience purchasing from *angkringan* street food vendors. Table 1 summarizes the respondents' demographic characteristics.

The majority were aged between 18 and 35 years (68.4%), reflecting the predominance of younger consumers in the sample. The gender distribution was relatively balanced, with 52.2% female and 47.8% male respondents. In terms of education, 61.8% had completed undergraduate studies, while 24.5% held postgraduate degrees, indicating a relatively well-educated sample. Income distribution was diverse, with the largest group (40.0%) reporting a monthly household income between IDR 3 million and IDR 6 million.

Geographically, respondents were concentrated in major urban centers on Java, such as Yogyakarta, Surakarta, and Semarang, where *angkringan* culture is prevalent; however, responses were also obtained from other regions of Indonesia. This demographic profile is consistent with prior research that identifies young, urban Muslims as key drivers of halal consumption patterns. The diversity of gender, education, and income levels provides confidence in the representativeness of the dataset for examining halal consumption in the informal food sector.

Table 1. Characteristics of Respondents

| Characteristics | Category | Frequency | Percentage |
|---|---|---|---|
| Gender | Male | 244 | 47.84% |
| | Female | 266 | 52.16% |
| Age | 18–25 years | 186 | 36.47% |
| | 26–35 years | 163 | 31.96% |
| | 36–45 years | 99 | 19.41% |
| | 46 years and above | 62 | 12.16% |
| Education | High school or below | 70 | 13.73% |
| | Undergraduate | 315 | 61.76% |
| | Postgraduate | 125 | 24.51% |
| Monthly Income | < IDR 3 million | 126 | 24.71% |
| | IDR 3–6 million | 204 | 40.00% |
| | IDR 6–10 million | 107 | 20.98% |
| | > IDR 10 million | 73 | 14.31% |

Note: Table presents the demographic characteristics of the final analytical sample (N= 510). Percentages are calculated based on valid responses within each category and sum to 100% per characteristic.

The reliability and validity of the measurement model were assessed using outer loadings, CA, CR, AVE, and variance inflation factor (VIF). Following Hair et al., (2019), indicator outer loadings should exceed 0.70, CA and CR should be ≥0.70, and AVE should be ≥0.50 to establish convergent validity. Multicollinearity was examined using VIF values, with conservative thresholds set at <5.0 (Hair et al., 2022).

As shown in Table 2, all outer loadings were above 0.70, ranging from 0.724 to 0.939 across constructs, confirming adequate indicator reliability. Construct reliability was demonstrated with CA values ranging from 0.715 to 0.904 and CR values from 0.836 to 0.933, all of which exceeded the 0.70 cutoff. Convergent validity was established, with AVE values ranging from 0.630 to 0.874, exceeding the minimum threshold of 0.50. VIF values ranged from 1.387 to 3.425, well below the threshold of 5.0, indicating the absence of multicollinearity problems.

Table 2. Model Evaluation

| Construct | Outer Loadings | CA | CR | AVE | VIF Range |
|---|---|---|---|---|---|
| Halal Assumption (HA) | 0.783–0.897 | 0.850 | 0.900 | 0.693 | 1.498–3.425 |
| Perceived Risk (PR) | 0.787–0.891 | 0.904 | 0.929 | 0.725 | 1.842–3.280 |
| Perceived Benefit (PB) | 0.724–0.856 | 0.715 | 0.836 | 0.630 | 1.387–1.423 |
| Attitude (Att) | 0.877–0.898 | 0.868 | 0.919 | 0.791 | 2.098–2.417 |
| Purchase Intention (PI) | 0.931–0.939 | 0.856 | 0.933 | 0.874 | 2.271 |

Note: All outer loadings >0.7, CA and CR >0.7, AVE >0.5, and VIF <5.0, confirming convergent validity, reliability, and absence of multicollinearity.

Discriminant validity was assessed using the Fornell–Larcker criterion and the HTMT ratio of correlations. The Fornell–Larcker criterion compares the square root of each construct's AVE against its correlations with other constructs, whereas HTMT evaluates the similarity of indicators across different constructs and provides a more sensitive assessment of discriminant validity.

As shown in Table 3, the square root of the AVE for each construct exceeded its correlations with all other constructs (Fornell & Larcker, 1981). The diagonal values ranged from 0.794 to 0.935 and were consistently higher than the corresponding off-diagonal correlations. Therefore, the measurement model

satisfied the Fornell–Larcker criterion.

Table 3. Fornell–Larcker Criterion

| Construct | Attitude (Att) | Purchase Intention (PI) | Halal Assumption (HA) | Perceived Benefit (PB) | Perceived Risk (PR) |
|---|---|---|---|---|---|
| Attitude (Att) | **0.889** | | | | |
| Purchase Intention (PI) | 0.784 | **0.935** | | | |
| Halal Assumption (HA) | 0.526 | 0.421 | **0.832** | | |
| Perceived Benefit (PB) | 0.751 | 0.645 | 0.595 | **0.794** | |
| Perceived Risk (PR) | 0.460 | 0.403 | -0.543 | 0.571 | **0.851** |

Note: Bold diagonal values represent the square roots of the AVE, while off-diagonal values represent inter-construct correlations. The Fornell–Larcker criterion is satisfied when the square root of the AVE for each construct exceeds its correlations with all other constructs.

Table 4 presents the HTMT ratios. Most construct pairs had HTMT values below the conservative threshold of 0.85. The HTMT value between attitude and purchase intention was 0.852, marginally exceeding 0.85 but remaining below the more liberal threshold of 0.90. However, the HTMT value between attitude and perceived benefit was 0.923, exceeding both thresholds and indicating a potential discriminant-validity concern between these two constructs.

Table 4. HTMT Ratio

| Construct | Attitude (Att) | Purchase Intention (PI) | Halal Assumption (HA) | Perceived Benefit (PB) | Perceived Risk (PR) |
|---|---|---|---|---|---|
| Attitude (Att) | — | | | | |
| Purchase Intention (PI) | 0.852 | — | | | |
| Halal Assumption (HA) | 0.648 | 0.467 | — | | |
| Perceived Benefit (PB) | **0.923** | 0.722 | 0.737 | — | |
| Perceived Risk (PR) | 0.552 | 0.434 | 0.652 | 0.677 | — |

The Fornell–Larcker criterion supported discriminant validity, whereas the HTMT assessment produced mixed evidence. The elevated HTMT ratio suggests substantial empirical overlaps between perceived benefit and attitude. This overlap may arise because consumers' perceptions of functional, economic, social, and cultural benefits contribute closely to their overall favorable evaluation of *angkringan*. Nevertheless, the constructs were retained because they represent theoretically different concepts: perceived benefit captures expectations of consumption outcomes, whereas attitude reflects an overall favorable or unfavorable evaluation of purchasing food from *angkringan*. The structural relationships involving these constructs should therefore be interpreted cautiously.

The explanatory and predictive strength of the structural model was assessed using $R^2$ values, Stone–Geisser's $Q^2$ statistics, and global model fit indices. As reported in Table 5, the model explains 57.6% of the variance in attitude, which reflects moderate explanatory power. Perceived risk shows low-to-moderate predictive power with an $R^2$ of 0.392, while purchase intention achieves an $R^2$ of 0.391, indicating low-to-moderate explanatory power. In contrast, the perceived benefit model yields a weaker explanatory level with an $R^2$ of 0.160. These results suggest that the included predictors capture a meaningful portion of variance across the endogenous constructs, though their explanatory capacity varies by construct.

Predictive relevance was further assessed using Stone–Geisser's $Q^2$ values obtained through the blindfolding procedure. Attitude yielded a $Q^2$ of 0.451, indicating medium predictive relevance; perceived risk yielded a $Q^2$ of 0.597, indicating large predictive relevance; perceived benefit yielded a $Q^2$ of 0.096, indicating small predictive relevance; and purchase intention yielded a $Q^2$ of 0.281, indicating medium predictive relevance. Since all $Q^2$ values were greater than zero, the model demonstrated predictive relevance for all endogenous constructs.

The approximate model fit was assessed using the SRMR and NFI. The SRMR value of 0.070 was below the recommended threshold of 0.08, indicating an acceptable level of residual model fit. In contrast, the NFI value of 0.837 was below the commonly recommended threshold of 0.90 and did not satisfy the criterion for adequate fit. Accordingly, the model-fit evidence was mixed: the SRMR supported approximate model fit, whereas the NFI indicated that the proposed model did not reproduce the observed correlations sufficiently well relative to the null model. The model should therefore not be characterized as demonstrating unequivocally good or adequate global fit.

Taken together, the model demonstrated meaningful explanatory and predictive capacity, as indicated by the $R^2$ and $Q^2$ values. However, the approximate model-fit evidence was mixed because the SRMR met the recommended criterion, whereas the NFI did not. The model should therefore be

evaluated primarily in terms of its explanatory and predictive performance rather than being characterized as having uniformly adequate global fit.

Table 5. Model Explanatory and Predictive Power with Model Fit Indices

| Endogenous Construct | $R^2$ | $R^2$ Adjusted | $Q^2$ | Predictive Relevance | Interpretation |
|---|---|---|---|---|---|
| Attitude (Att) | 0.576 | 0.574 | 0.451 | Medium | Moderate explanatory, medium predictive power |
| Perceived Risk (PR) | 0.392 | 0.391 | 0.597 | Large | Low–moderate explanatory, large predictive power |
| Perceived Benefit (PB) | 0.160 | 0.158 | 0.096 | Small | Weak explanatory, small predictive power |
| Purchase intention (PI) | 0.391 | 0.390 | 0.281 | Medium | Low–moderate explanatory, medium predictive power |

| Model Fit Indices | Recommended criterion | Obtained value | Interpretation |
|---|---|---|---|
| SRMR | <0.08 | 0.070 | Criterion met |
| NFI | >0.90 | 0.837 | Criterion not met |

Note: $R^2$ values indicate the proportion of variance explained by the predictors, with values of approximately 0.25, 0.50, and 0.75 interpreted as weak, moderate, and substantial explanatory power, respectively (Hair et al., 2022). $Q^2$ values were obtained through the blindfolding procedure; values greater than zero indicate predictive relevance, while values of approximately 0.25 and 0.50 indicate medium and large predictive relevance, respectively (Hair et al., 2019). SRMR values below 0.08 indicate acceptable approximate fit, whereas NFI values above 0.90 indicate adequate fit. The SRMR criterion was satisfied, but the NFI criterion was not. Therefore, the overall model-fit evidence should be interpreted as mixed rather than uniformly adequate.

The structural model was evaluated using a bootstrapping procedure with 5,000 resamples, two-tailed significance testing, and bias-corrected 95% confidence intervals. Table 6 summarizes the path coefficients, standard errors, t-statistics, p-values, confidence intervals, and hypothesis decisions.

Perceived risk showed a negative but statistically non-significant relationship with purchase intention (H1: $\beta = -0.075$, $t = 1.744$, $p = 0.081$). Although the direction of the coefficient was consistent with the theoretical prediction, the relationship did not reach statistical significance; therefore, H1 was not supported. In contrast, perceived risk had a significant negative relationship with attitude (H3: $\beta = -0.225$, $t = 4.394$, $p < 0.001$), indicating that higher perceived risk was associated with a less favorable attitude toward *angkringan*. Thus, H3 was supported.

Table 6. Results of Hypothesis Testing

| Path | β | SD | t-Statistics | p-Values | Bias-Corrected 95% CI. | Decision |
|---|---|---|---|---|---|---|
| H1 Perceived Risk → Purchase Intention | −0.075 | 0.043 | 1.744 | 0.081 | [−0.159, 0.009] | Not supported |
| H2 Perceived Benefit → Purchase Intention | 0.135 | 0.031 | 4.355 | <0.001 | [0.074, 0.196] | Supported |
| H3 Perceived Risk → Attitude | −0.225 | 0.051 | 4.394 | <0.001 | [−0.325, −0.125] | Supported |
| H4 Perceived Benefit → Attitude | 0.568 | 0.033 | 16.229 | <0.001 | [0.503, 0.633] | Supported |
| H5 Attitude → Purchase Intention | 0.693 | 0.019 | 36.474 | <0.001 | [0.656, 0.730] | Supported |
| H6 Halal Assumption → Perceived Risk | −0.626 | 0.033 | 19.056 | <0.001 | [−0.691, −0.561] | Supported |
| H7 Halal Assumption → Attitude | 0.082 | 0.044 | 1.864 | 0.062 | [−0.004, 0.168] | Not supported |
| H8 Halal Assumption → Perceived Benefit | 0.400 | 0.037 | 10.821 | <0.001 | [0.327, 0.473] | Supported |

Note: Path coefficients were estimated using PLS-SEM with 5,000 bootstrap subsamples and two-tailed significance testing. Relationships were considered statistically significant at $p < 0.05$.

Perceived benefit significantly and positively predicted purchase intention (H2: $\beta = 0.135$, $t = 4.355$, $p < 0.001$) and attitude (H4: $\beta = 0.568$, $t = 16.229$, $p < 0.001$). These findings indicated that consumers who perceived greater functional, social, and cultural benefits from *angkringan* were more

likely to develop favorable attitudes and stronger purchase intentions. Accordingly, H2 and H4 were supported.

Attitude emerged as the strongest direct predictor of purchase intention (H5: β= 0.693, t= 36.474, p< 0.001). This result confirmed the significant role of consumers' overall evaluations in shaping their intention to purchase food from *angkringan* vendors. Therefore, H5 was supported.

Halal assumption had a significant negative relationship with perceived risk (H6: β= −0.626, t= 19.056, p< 0.001), indicating that stronger halal assumptions were associated with lower perceptions of risk. Halal assumption also had a significant positive relationship with perceived benefit (H8: β= 0.400, t= 10.821, p< 0.001), suggesting that consumers who presumed *angkringan* food to be halal perceived greater benefits from its consumption. Thus, H6 and H8 were supported.

However, the direct relationship between halal assumption and attitude was positive but not statistically significant (H7: β= 0.082, t= 1.864, p= 0.062). Therefore, H7 was not supported. This result indicated that the halal assumption was not directly associated with a more favorable attitude toward *angkringan*. However, the significant relationships of halal assumption with perceived risk and perceived benefit suggest that its contribution to purchase intention may operate through these intermediate evaluations. These pathways were therefore formally assessed using bootstrapped specific indirect effects, as reported in Table 7.

Overall, six of the eight hypotheses were supported. H2, H3, H4, H5, H6, and H8 received empirical support, whereas H1 and H7 were not supported. Among the predictors of purchase intention, attitude had the strongest direct relationship (β= 0.693), followed by perceived benefit (β= 0.135). Perceived risk did not have a statistically significant direct relationship with purchase intention. Among the antecedents of attitude, perceived benefit had a stronger relationship (β= 0.568) than perceived risk (β= −0.225), while the direct relationship between halal assumption and attitude was not statistically significant.

The findings indicated that halal assumption is primarily associated with lower perceived risk and higher perceived benefit. Perceived risk and perceived benefit were also significantly associated with attitude, which constituted the strongest direct predictor of purchase intention.

As shown in Table 7, all three specific indirect effects of halal assumption on purchase intention were statistically significant, as their bias-corrected 95% bootstrap confidence intervals did not include zero. The serial indirect effect through perceived risk and attitude (HA → PR → Attitude → PI) was positive and significant (β= 0.100, STDEV= 0.023, t= 4.352, p< 0.001, 95% BC CI [0.057, 0.147]). The positive indirect effect reflects the combination of the negative relationship between halal assumption and perceived risk, the negative relationship between perceived risk and attitude, and the positive relationship between attitude and purchase intention. Thus, stronger halal assumption was associated with lower perceived risk, which was subsequently associated with a more favorable attitude and stronger purchase intention.

Table 7. Bootstrapped Estimates of Selected Specific Indirect Effects on Purchase Intention

| Specific Indirect Effect | β | STDEV | t | p-value | Bias-Corrected 95% CI | Decision |
|---|---|---|---|---|---|---|
| HA→ PR→ Attitude→ PI | 0.100 | 0.023 | 4.352 | <0.001 | [0.057, 0.147] | Significant |
| HA→ PB→ Attitude→ PI | 0.152 | 0.019 | 8.186 | <0.001 | [0.117, 0.190] | Significant |
| HA → PB → PI | 0.062 | 0.016 | 3.853 | <0.001 | [0.033, 0.097] | Significant |

Note: HA= Halal Assumption; PR= Perceived Risk; PB= Perceived Benefit; PI= Purchase Intention. β represents the original-sample estimate. Statistical significance was assessed using 5,000 bootstrap samples and bias-corrected 95% confidence intervals. An indirect effect was considered significant when the confidence interval did not include zero.

The serial pathway through perceived benefit and attitude (HA → PB → Attitude → PI) produced the largest specific indirect effect (β= 0.152, STDEV= 0.019, t= 8.186, p< 0.001, 95% BC CI [0.117, 0.190]). This result indicates that a stronger halal assumption was associated with higher perceived benefit, which was associated with a more favorable attitude and stronger purchase intention. In addition, the indirect pathway through perceived benefit directly to purchase intention (HA → PB → PI) was also positive and significant (β= 0.062, STDEV= 0.016, t= 3.853, p< 0.001, 95% BC CI [0.033, 0.097]). Overall, the results provide statistical support for the proposed indirect pathways linking halal assumption with purchase intention, with the pathway through perceived benefit and attitude showing the strongest indirect effect.

To complement the hypothesis testing results, an Importance–Performance Matrix Analysis (IPMA) was conducted. While the path coefficients reported in Table 6 identify attitude as the strongest direct predictor of purchase intention, IPMA extends this analysis by combining the importance of each construct (total effects) with its performance score (on a 0–100 scale). This dual perspective highlights not only which constructs matter most, but also where a performance improvement can produce the greatest gains.

Figure 2 presents the IPMA results for purchase intention. Attitude appears in the high-importance/high-performance quadrant, confirming its vital role as a driver that is already functioning effectively. In contrast, perceived benefit shows substantial importance but relatively lower performance, suggesting that targeted interventions to enhance consumer perceptions of the benefits of *angkringan* could yield meaningful improvements in purchase intention. Halal assumption also demonstrates strong importance with moderate performance, indicating that reinforcing halal assurance practices could further strengthen purchase intention.

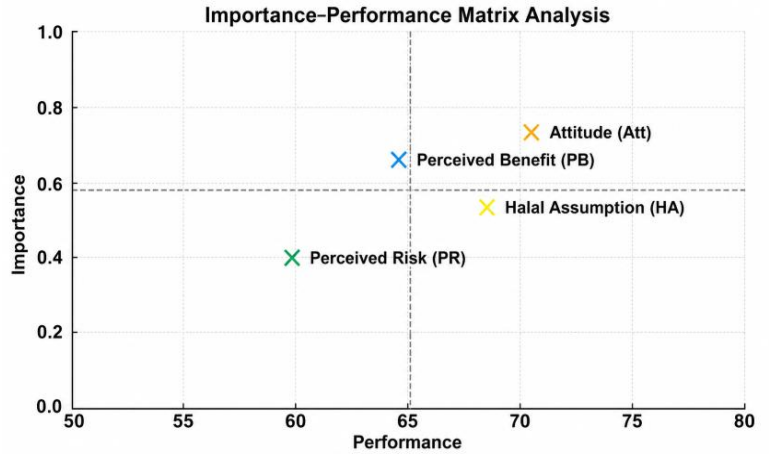



Figure 2. IPMA for purchase intention. Note: The x-axis represents performance scores (scaled 0–100), while the y-axis represents total effects (importance) on PI. Constructs in the upper-right quadrant (high importance, high performance) are strong drivers that are already performing well. Constructs with high importance but relatively lower performance indicate areas where managerial interventions could yield the greatest improvements in purchase intention.

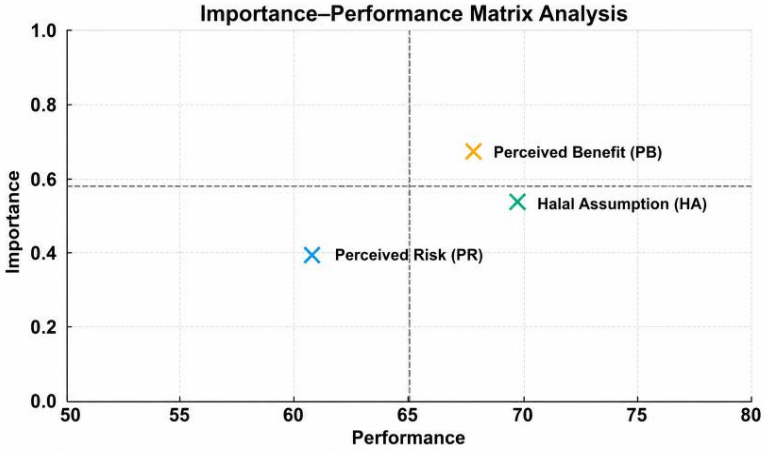



Figure 3. IPMA for attitude. Note: The x-axis represents performance scores (scaled 0–100), while the y-axis represents total effects (importance) on attitude. Constructs in the upper-right quadrant (high importance, high performance) are effective drivers of attitude and already performing well. Constructs with high importance, but lower performance indicate priority areas where improvements can significantly enhance consumer attitudes toward *angkringan*.

Figure 3 reports the IPMA results for attitude. Perceived benefit emerges as the most important predictor of attitude, although its comparatively lower performance suggests scope for improvement. Perceived risk shows lower performance and moderate importance, indicating a clearer opportunity for improvement. In contrast, halal assumption demonstrates the highest performance among the three predictor constructs, together with moderate importance, suggesting it is already performing relatively strongly rather than representing an immediate improvement priority. Although the direct path from

halal assumption to attitude was not statistically significant, its IPMA importance may reflect its broader total influence through perceived risk and perceived benefit.

Overall, the IPMA results provide complementary insights to the structural model. Attitude remains the most important direct predictor of purchase intention, while perceived benefit represents a key area for managerial improvement. Although halal assumption did not directly influence attitude, its IPMA importance is consistent with its significant relationships to lower perceived risk and higher perceived benefit. These findings should therefore be interpreted in terms of total rather than solely direct effects.

This study provided a more nuanced explanation of how halal assumption shapes Muslim consumers' purchase intention toward *angkringan* street food. Six of the eight hypotheses were supported, whereas the direct relationships between perceived risk and purchase intention (H1) and between halal assumption and attitude (H7) were not statistically significant. The results suggest that halal assumption operates primarily as an upstream heuristic that shapes consumers' risk and benefit perceptions, rather than directly determining their overall attitude.

Contrary to H1, perceived risk had a negative but statistically non-significant relationship with purchase intention ($\beta = -0.075$, $p = 0.081$). Although the direction of the coefficient was consistent with conventional perceived risk theory, the result indicates that risk perceptions alone were insufficient to directly discourage consumers from purchasing food from *angkringan* vendors. Prior research generally showed that perceived food safety risk can weaken consumers' evaluations and behavioral responses, although the magnitude of this relationship depends on product characteristics, consumption context, and the type of risk involved. A meta-analysis of food safety risk perception also demonstrated that the behavioral consequences of perceived risk vary across contexts and are influenced by moderating conditions rather than operating uniformly (Nardi et al., 2020; Phamthi et al., 2024).

One possible explanation is that *angkringan* consumption represents a relatively low cost, routine, and culturally familiar purchase. Consumers may tolerate a degree of uncertainty concerning hygiene, food safety, or halal certification because the financial consequences of an unsatisfactory purchase are limited. Moreover, affordability, accessibility, cultural familiarity, and social interaction may offset the deterrent effect of perceived risk. This interpretation is consistent with studies showing that street food consumption is shaped simultaneously by concerns about food safety and by perceived convenience, affordability, familiarity, and consumption value (Amalia et al., 2020; Zanetta et al., 2022).

Although perceived risk did not directly predict purchase intention, it had a significant negative relationship with attitude ($\beta = -0.225$, $p < 0.001$). This finding indicated that risk perceptions may operate primarily through consumers' evaluative responses. Consumers who perceived greater sanitation, safety, or halal-compliance risks evaluated *angkringan* less favorably, but those concerns did not necessarily translate directly into a lower intention to purchase. Similar patterns have been reported in food consumption research, where risk perception may influence intention through intervening evaluative or trust-related mechanisms. However, this interpretation should remain cautious. The present indirect-effect analysis focused on pathways originating from halal assumption and did not estimate PR → Attitude → PI as a separate specific indirect effect. Accordingly, the direct-path pattern alone should not be interpreted as evidence that attitude mediates the relationship between perceived risk and purchase intention.

Perceived benefit positively influenced purchase intention ($\beta = 0.135$, $p < 0.001$) and attitude ($\beta = 0.568$, $p < 0.001$), supporting H2 and H4. These findings indicated that consumers' expectations of affordability, convenience, social interaction, cultural familiarity, and consumption value play a central role in their evaluation of *angkringan*. The strong relationship between perceived benefit and attitude was theoretically consistent with the TPB, in which attitude is formed from beliefs about the expected consequences of performing a behavior (Ajzen, 1991). When consumers believe that consuming *angkringan* food provides worthwhile economic, functional, emotional, or social outcomes, they are more likely to evaluate the behavior favorably. Studies of halal and food consumption similarly show that perceived value, convenience, product quality, and positive consumption outcomes contribute to favorable consumer evaluations and behavioral intention (Amalia et al., 2020; Ismail, 2025; Khasanah, 2024).

Perceived benefit also retained a significant direct relationship with purchase intention. This finding suggested that consumers may be motivated not only by their overall attitude but also by the concrete benefits associated with *angkringan*, such as affordable prices, easy access, flexible operating hours, and opportunities for social interaction. In informal street food settings, such benefits may remain salient even when consumers recognize some uncertainty.

Attitude emerged as the strongest direct predictor of purchase intention (β= 0.693, p< 0.001), supporting H5. This finding was consistent with the TPB, which positions attitude as a proximal determinant of behavioral intention (Ajzen, 1991). It is also consistent with recent evidence showing that favorable attitudes are central to halal purchase intention among young Indonesian consumers. The result therefore confirms that consumers' overall positive or negative evaluation of purchasing *angkringan* food is more directly associated with intention than their isolated perceptions of risk or benefit.

Nevertheless, this interpretation requires caution because the HTMT value between perceived benefit and attitude was 0.923. Although the two constructs are theoretically distinguishable, the elevated HTMT ratio indicates substantial empirical overlap. Perceived benefit represents consumers' outcome expectations, whereas attitude reflects their overall favorable or unfavorable evaluation of the behavior. However, respondents may have interpreted benefit-related items as expressions of general positive evaluation. Consequently, the strong path from perceived benefit to attitude should not be interpreted without acknowledging this measurement limitation.

Halal assumption had a significant negative relationship with perceived risk (β= −0.626, p< 0.001), supporting H6. This relationship was one of the strongest relationships in the model. The result indicated that consumers who presumed *angkringan* food to be halal based on culturally embedded contextual cues perceived lower levels of uncertainty and risk.

This finding is consistent with bounded rationality and heuristic decision-making. Under conditions of incomplete information, consumers frequently rely on simplified cues rather than evaluating all available evidence. Instead of conducting exhaustive verification, heuristic decision-making enables individuals to focus on a limited number of diagnostic cues, thereby reducing cognitive effort while maintaining satisfactory decisions (de Clippel & Rozen, 2024; Dhami & Sunstein, 2022). In the *angkringan* context, cues such as the seller's perceived Muslim identity, community reputation, repeated interactions, social familiarity, and the absence of visible non-halal indicators may function as informational shortcuts that facilitate halal judgments. This interpretation is also consistent with halal consumer research demonstrating that trust and assurance cues reduce perceived uncertainty when consumers cannot directly verify halal attributes (Rahman et al., 2021a, 2021b; Usman et al., 2024). Likewise, studies on halal traceability emphasize that consumers place considerable value on transparent, accessible, and trustworthy information regarding halal status, as such information strengthens confidence in food choices (Susanty et al., 2025).

However, halal assumption should not be equated with formal halal assurance. Certification is based on institutional verification, whereas halal assumption is a subjective and context-dependent inference. The finding therefore demonstrates that culturally familiar cues can reduce perceived risk, but it does not establish the product's halal status, hygiene, or safety. Halal assumption positively influenced perceived benefit (β= 0.400, p< 0.001), supporting H8. This finding suggests that presuming *angkringan* food to be halal does more than reduce uncertainty; it may also increase the perceived value of consumption.

For Muslim consumers, presumed halalness may provide psychological comfort, religious reassurance, and freedom from moral concern (Alimusa et al., 2024; Wilson & Liu, 2011). These responses may allow consumers to focus on the functional, economic, cultural, and social benefits associated with *angkringan*. In this sense, the halal assumption may act as an enabling cognitive condition: once halal-related uncertainty is reduced, consumers can evaluate the broader consumption experience more positively (Dhami & Sunstein, 2022). This interpretation is consistent with research showing that halal consumption decisions are shaped not only by formal certification but also by trust, perceived value, social influence, and convenience (Juliana et al., 2022; Ngah et al., 2023). It is also compatible with the wider halal consumer literature, which demonstrates that assurance and traceability mechanisms can increase confidence in product evaluation (Susanty et al., 2025). Nevertheless, the result should not be interpreted as evidence that halal assumption objectively improves product benefits. Instead, it indicates that consumers holding stronger halal assumptions tend to evaluate the benefits of *angkringan* more favorably.

Contrary to H7, the direct relationship between halal assumption and attitude was positive but not statistically significant (β= 0.082, p= 0.062). This finding is theoretically important because it indicates that presuming food to be halal does not automatically produce a favorable overall attitude toward purchasing it. According to the TPB, attitudes are formed through the evaluation of multiple behavioral beliefs rather than a single belief or product attribute (Ajzen, 2020).

Halal status represents only one component of consumers' overall evaluation. Consumer judgments toward food are inherently multi-attribute, encompassing not only religious compliance but also functional, sensory, economic, and experiential considerations such as hygiene, taste, nutritional quality, service, food presentation, and preparation practices (Kotler & Keller, 2021; Solomon et al., 2024). Related evidence from halal consumer research indicates that formal certification status is not necessarily the sole determinant of consumer evaluation or behavior. In the cosmetics context, brand image and attitude contributed to educated young Muslim consumers' continued use of non-halal-certified products (Ngah et al., 2023). Consequently, consumers may presume that *angkringan* food is halal while simultaneously holding an unfavorable attitude because of concerns regarding other attributes. Conversely, in the *angkringan* context, favorable attitudes may arise from affordability, convenience, social atmosphere, and cultural familiarity even when formal halal certification is unavailable.

The non-significant direct relationship also reinforced the conceptual distinction between halal assumption and attitude. If halal assumption merely reflected a favorable product evaluation, a stronger direct association with attitude would be expected. Instead, the findings suggest that halal assumption functions as a cognitive inference regarding the halal status of food, whereas attitude represents an overall evaluative judgment that integrates multiple beliefs and evaluations (Ajzen, 2020).

Furthermore, the bootstrapped specific indirect-effect analysis provided formal support for positioning the halal assumption as an upstream heuristic in the proposed model. The serial pathway through perceived risk and attitude was positive and significant (β= 0.100, 95% BC CI [0.057, 0.147]), indicating that stronger halal assumption was associated with lower perceived risk, which was subsequently associated with a more favorable attitude and stronger purchase intention. The serial pathway through perceived benefit and attitude was also significant and represented the strongest indirect effect (β= 0.152, 95% BC CI [0.117, 0.190]). In addition, the pathway through perceived benefit directly to purchase intention was significant (β= 0.062, 95% BC CI [0.033, 0.097]). Together, these findings provide formal statistical support for the proposed indirect pathways linking halal assumption with purchase intention. Because a direct HA → PI path was not specified in the proposed model, these findings are interpreted as significant specific indirect effects rather than classified as full or partial mediation.

## 4. Conclusion

This study demonstrated that halal assumption functions as a culturally embedded heuristic in Muslim consumers' evaluation of *angkringan* street food when formal halal verification is limited. Halal assumption was significantly associated with lower perceived risk and higher perceived benefit, although its direct relationship with attitude was not statistically significant. Perceived risk was negatively associated with attitude, whereas perceived benefit was positively associated with attitude and purchase intention. Attitude emerged as the strongest direct predictor of purchase intention. Importantly, the bootstrapped specific indirect-effect analysis showed that all three examined indirect pathways from halal assumption to purchase intention were statistically significant, with the strongest pathway operating through perceived benefit and attitude. These findings support the positioning of halal assumption as an upstream or distal antecedent associated with consumers' evaluative processes rather than as a direct predictor of purchase intention.

Theoretically, the study extended halal consumer behavior research beyond certification-centered explanations by introducing halal assumption as a culturally grounded heuristic relevant to informal consumption settings. It also complemented the TPB by showing how culturally embedded halal judgments are associated with risk and benefit evaluations that, in turn, relate to attitude and purchase intention. Practically, *angkringan* vendors can strengthen consumer confidence through transparent ingredient information, visible hygiene practices, consistent quality, and formal halal certification where feasible. Policymakers can support this transition through simplified certification procedures, technical assistance, and community-based halal education.

Several limitations remain. The cross-sectional design does not establish causal or temporal ordering, and the sample was concentrated among *angkringan* consumers in urban Java, limiting broader generalizability. Moreover, the newly developed halal assumption scale was not simultaneously tested against adjacent constructs such as halal awareness, halal belief, halal trust, and perceived halalness. Future research should therefore employ longitudinal or experimental designs, replicate the model across broader contexts, and further establish the discriminant and incremental validity of halal assumption.

**CRediT Authorship Contribution Statement**

**Sirajul Arifin:** Writing – original draft, Formal analysis. **Anton Bawono:** Writing – original draft, Formal analysis. **Nur Kholis:** Writing – review & editing, Translation, Proofreading. **Yudi Saputra:** Writing – review & editing, Translation. **Moh Sadad Bin Mahmud:** Writing – review & editing

**References**

Adaku, A. A., Egyir, I. S., Gadegbeku, C., Kunadu, A. P. H., Amanor-Boadu, V., & Laar, A. (2024). Barriers to ensuring and sustaining street food safety in a developing economy. *Heliyon*, *10*(11), e32190. https://doi.org/10.1016/j.heliyon.2024.e32190

Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes*, *50*(2), 179–211. https://doi.org/10.1016/0749-5978(91)90020-T

Ajzen, I. (2020). The theory of planned behavior: Frequently asked questions. *Human Behavior and Emerging Technologies*, *2*(4), 314–324. https://doi.org/10.1002/hbe2.195

Alimusa, L. O., Ratnasari, R. T., & Hasib, F. F. (2024). Determinants of halal food customer behaviour in the context of Indonesia and Malaysia: a systematic literature review. *Journal of Islamic Accounting and Business Research*, *17*(7), 2087–2113. https://doi.org/10.1108/JIABR-12-2023-0433

Alimusa, L. O., Septiani M, A., Ratnasari, R. T., & Aedy, H. (2024). Factors determining Indonesian Muslim behaviour in purchasing halal food: A preliminary study. *Etikonomi*, *22*(2), 263–276. https://doi.org/10.15408/etk.v22i2.26979

Amalia, F. A., Sosianika, A., & Suhartanto, D. (2020). Indonesian millennials' halal food purchasing: Merely a habit? *British Food Journal*, *122*(4), 1185–1198. https://doi.org/10.1108/BFJ-10-2019-0748

Ardiantono, D. S., Ardyansyah, G. D., Sugihartanto, M. F., Al Mustofa, M. U., & Lisdiantini, N. (2024). Mapping the barrier and strategic solutions of halal supply chain implementation in small and medium enterprises. *Journal of Islamic Marketing*, *15*(7), 1673–1705. https://doi.org/10.1108/JIMA-08-2022-0229

Aslan, H. (2023). The influence of halal awareness, halal certificate, subjective norms, perceived behavioral control, attitude and trust on purchase intention of culinary products among Muslim costumers in Turkey. *International Journal of Gastronomy and Food Science*, *32*, 100726. https://doi.org/10.1016/J.IJGFS.2023.100726

Azroh, D. A., Ma'ruf, A., & Kholis, N. (2025). Sharia-based global trade for empowering Southeast Asian MSMEs: Challenges and strategic pathways. *International Journal of Management and Economics Invention*, *11*(06), 4261–4267. https://doi.org/10.47191/ijmei/v11i6.05

Bashir, A. M. (2019). Effect of halal awareness, halal logo and attitude on foreign consumers' purchase intention. *British Food Journal*, *121*(9), 1998–2015. https://doi.org/10.1108/BFJ-01-2019-0011

Bonne, K., & Verbeke, W. (2008). Muslim consumer trust in halal meat status and control in Belgium. *Meat Science*, *79*(1), 113–123. https://doi.org/10.1016/j.meatsci.2007.08.007

Bourdieu, P. (1986). The forms of capital. In J. G. Richardson (Ed.), *Handbook of Theory and Research for the Sociology of Education* (pp. 241–258). Greenwood Press.

Crockett, R. A., King, S. E., Marteau, T. M., Prevost, A. T., Bignardi, G., Roberts, N. W., Stubbs, B., Hollands, G. J., & Jebb, S. A. (2018). Nutritional labelling for healthier food or non-alcoholic drink purchasing and consumption. *Cochrane Database of Systematic Reviews*, *2*, CD009315. https://doi.org/10.1002/14651858.CD009315.pub2

de Clippel, G., & Rozen, K. (2024). Bounded rationality in choice theory: A survey. *Journal of Economic Literature*, *62*(3), 995–1039. https://doi.org/10.1257/jel.20231592

Dhami, S., & Sunstein, C. R. (2022). *Bounded rationality: Heuristics, judgment, and public policy*. The MIT Press. https://doi.org/10.7551/mitpress/14401.001.0001

Fathoni, M. A., Priyatno, P. D., Faizi, Wiryanto, F. S., Rachbini, W., & Suryani. (2025). Unlocking barriers and strategies of halal certification for micro and small enterprises in Indonesia: Analytic network process approach. *Problems and Perspectives in Management*, *23*(1), 169–180. https://doi.org/10.21511/ppm.23(1).2025.13

Fenitra, R. M., Balqiah, T. E., Astuti, R. D., Prabowo, H., & Hati, S. R. H. (2024). Advancing the consumer behaviour theory in halal food: review literature and directions for future research. *Journal of Islamic Marketing*, *15*(11), 3195–3222. https://doi.org/10.1108/JIMA-05-2023-0141

Fornell, C., & Larcker, D. F. (1981). Evaluating structural equation models with unobservable variables

and measurement error. *Journal of Marketing Research*, *18*(1), 39. https://doi.org/10.2307/3151312

Hagger, M. S., & Hamilton, K. (2024). Longitudinal tests of the theory of planned behaviour: A meta-analysis. *European Review of Social Psychology*, *35*(1), 198–254. https://doi.org/10.1080/10463283.2023.2225897

Hair, J. F., Risher, J. J., Sarstedt, M., & Ringle, C. M. (2019). When to use and how to report the results of PLS-SEM. *European Business Review*, *31*(1), 2–24. https://doi.org/10.1108/EBR-11-2018-0203

Hair, J., Hult, G. T. M., Ringle, C., & Sarstedt, M. (2022). *A primer on partial least squares structural equation modeling (PLS-SEM)*. Sage Publishing.

Hassan, S. H., Mat Saad, N., Masron, T. A., & Ali, S. I. (2022). Buy Muslim-made first – does halal consciousness affect Muslims' intention to purchase? *Journal of Islamic Marketing*, *13*(2), 466–480. https://doi.org/10.1108/JIMA-05-2019-0102

Ismail, I. J. (2025). Halal brand quality and halal food purchasing intention among university students: The moderating effect of customer-employee interactions. *Social Sciences and Humanities Open*, *11*(November 2024). https://doi.org/10.1016/j.ssaho.2025.101352

Juliana, J., W. Mahri, A. J., Salsabilla, A. R., Muhammad, M., & Nusannas, I. S. (2022). The determinants of Muslim millennials' visiting intention towards halal tourist attraction. *Journal of Islamic Accounting and Business Research*, *14*(3), 473–488. https://doi.org/10.1108/JIABR-02-2021-0044

Kamal, S., Safarida, N., & Kassim, E. S. (2024). Investigating the role of fiqh zakat knowledge in moderating the behaviour of the Acehnese to pay zakat digitally. *Journal of Islamic Marketing*, *15*(11), 3048–3083. https://doi.org/10.1108/JIMA-02-2023-0055

Khasanah, M. (2024). The impact of habit and halal involvement on the intention to purchase international branded food: evidence from Indonesia. *Journal of Islamic Marketing*, *16*(7), 1949–1973. https://doi.org/10.1108/JIMA-09-2023-0289

Koc, F., Ozkan, B., Komodromos, M., Efendioglu, I. H., & Baran, T. (2024). The effects of trust and religiosity on halal products purchase intention: indirect effect of attitude. *EuroMed Journal of Business*, *20*(5), 141–165. https://doi.org/10.1108/EMJB-01-2024-0004

Kotler, P., & Keller, K. L. (2021). *Marketing management, global edition*. Pearson Education. https://books.google.co.id/books?id=eb6GEAAAQBAJ

Miele, M., Lever, J., Evans, A., & Fuseini, A. (2024). Situating halal: religiosity, identity and lifestyle in halal consumption in the United Kingdom and United Arab Emirates. *Consumption and Society*, *3*(1), 37–55. https://doi.org/10.1332/27528499Y2023D000000001

Miftahuddin, M. A., Adawiyah, W. R., Pradipta, R., & Wihuda, F. (2022). Examining the effect of halal perceived value and perceived risk on purchase intention: A mediating role of halal trust. *Innovative Marketing*, *18*(4), 62–73. https://doi.org/10.21511/im.18(4).2022.06

Nardi, V. A. M., Teixeira, R., Ladeira, W. J., & Santini, F. de O. (2020). A meta-analytic review of food safety risk perception. *Food Control*, *112*(January), 107089. https://doi.org/10.1016/j.foodcont.2020.107089

Ngah, A. H., Tuan Mansor, T. M., Gabarre, C., Rahi, S., Khan, S., & Ahmad, R. (2023). I love my cosmetics: educated young Muslim's behaviour of non-halal certified cosmetics. *Journal of Islamic Marketing*, *14*(11), 2798–2820. https://doi.org/10.1108/JIMA-06-2021-0196

Nurhayati, T., & Hendar, H. (2020). Personal intrinsic religiosity and product knowledge on halal product purchase intention: Role of halal product awareness. *Journal of Islamic Marketing*, *11*(3), 603–620. https://doi.org/10.1108/JIMA-11-2018-0220

Owais, U., Patel, R., & Abbott, S. (2025). The influence of religiosity on food choice among British Muslims: A qualitative study. *Nutrition and Health*, *31*(2), 749–756. https://doi.org/10.1177/02601060241244883

Phamthi, V. A., Nagy, Á., & Ngo, T. M. (2024). The influence of perceived risk on purchase intention in e-commerce—Systematic review and research agenda. *International Journal of Consumer Studies*, *48*(4), 1–28. https://doi.org/10.1111/ijcs.13067

Pradana, M., Rubiyanti, N., & Marimon, F. (2024). Measuring Indonesian young consumers' halal purchase intention of foreign-branded food products. *Humanities and Social Sciences Communications*, *11*(1), 150. https://doi.org/10.1057/s41599-023-02559-0

Rahman, R. A., Zahari, M. S. M., Hanafiah, M. H., & Mamat, M. N. (2021a). Effect of halal food knowledge and trust on Muslim consumer purchase behavior of Syubhah semi-processed food

products. *Journal of Food Products Marketing*, *27*(6), 319–330. https://doi.org/10.1080/10454446.2021.1994079

Rahman, R. A., Zahari, M. S. M., Hanafiah, M. H., & Mamat, M. N. (2021b). The influence of knowledge on wholesomeness, labelling and trust toward Muslim consumers purchase behaviour of Syubhah semi-processed food products. *Journal of Islamic Marketing*, *13*(10), 2009–2027. https://doi.org/10.1108/JIMA-05-2020-0133

Rosales, A. P., Linnemann, A. R., & Luning, P. A. (2023). Food safety knowledge, self-reported hygiene practices, and street food vendors' perceptions of current hygiene facilities and services - An Ecuadorean case. *Food Control*, *144*(September 2022), 109377. https://doi.org/10.1016/j.foodcont.2022.109377

Sarfo, B., Asiedu, C. Y., Opoku-Mensah, S., Akuriba, G. A., & Antwi, D. K. (2025). Unwrapping risk perception towards street food safety: The relationships among net profit margin, perceived customer satisfaction and repurchase intention. *Food and Humanity*, *5*, 100843. https://doi.org/https://doi.org/10.1016/j.foohum.2025.100843

Silalahi, S. A. F., Fachrurazi, F., & Fahham, A. M. (2021). Factors affecting intention to adopt halal practices: case study of Indonesian small and medium enterprises. *Journal of Islamic Marketing*, *13*(6), 1244–1263. https://doi.org/10.1108/JIMA-05-2020-0152

Solomon, M., Solomon, M. R., & Russell, C. A. (2024). *Consumer behavior: Buying, having, and being*. Pearson. https://books.google.co.id/books?id=KmbxzwEACAAJ

Susanty, A., Puspitasari, N. B., Jie, F., Akhsan, F. A., & Jati, S. (2025). Consumer acceptance of halal food traceability systems: a novel integrated approach using modified UTAUT and DeLone & McLean models to promote sustainable food supply chain practices. *Cleaner Logistics and Supply Chain*, *15*(May), 100226. https://doi.org/10.1016/j.clscn.2025.100226

Usman, H., Projo, N. W. K., Chairy, C., & Haque, M. G. (2024). The role of trust and perceived risk on Muslim behavior in buying halal-certified food. *Journal of Islamic Marketing*, *15*(7), 1902–1921. https://doi.org/10.1108/JIMA-09-2021-0303

Vanany, I., Soon, J. M., Maryani, A., & Wibawa, B. M. (2020). Determinants of halal-food consumption in Indonesia. *Journal of Islamic Marketing*, *11*(2), 516–530. https://doi.org/10.1108/JIMA-09-2018-0177

Wilson, J. A. J., & Liu, J. (2011). The challenges of Islamic branding: Navigating emotions and halal. *Journal of Islamic Marketing*, *2*(1), 28–42. https://doi.org/10.1108/17590831111115222

Zafar, M. B., Abu-Hussin, M. F., & Ali, H. (2024). Mapping the research on halal industry: a retrospective analysis. *Journal of Islamic Marketing*, *16*(6), 1770–1806. https://doi.org/10.1108/JIMA-08-2024-0348

Zanetta, L. D., Dardaque Mucinhato, R. M., Hakim, M. P., Stedefeldt, E., & Da Cunha, D. T. (2022). What Motivates Consumer Food Safety Perceptions and Beliefs? A Scoping Review in BRICS Countries. *Foods*, *11*(3), 1–16. https://doi.org/10.3390/foods11030432

**Declaration of Competing Interest:** The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

© 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (https://creativecommons.org/licenses/by-sa/4.0/).