

“Determinants of halal food purchase decisions for Go Food and Shopee Food users”

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DETERMINANTS OF HALAL FOOD PURCHASE DECISIONS FOR GO FOOD AND SHOPEE FOOD USERS

Abstract

Indonesia is one of the world's biggest halal food product and service consumers. The halal industry will continue to expand as the Muslim community's needs grow. Therefore, application development for online halal food providers through the Go Food and Shopee Food platforms is in high demand. This paper aims to analyze the determinants of Go Food and Shopee Food users' halal food purchase decisions. The theory of planned behavior (TPB), the theory of consumer behavior, and the unified theory of acceptance and utilization of technology (UTAUT2) were used. The research sample consists of Go Food and Shopee Food users chosen randomly from a pool of 104 respondents. The data were collected using a questionnaire developed from previous studies and the theories applied (TPB and UTAUT2). Respondents received questionnaires online via Google Forms. Path analysis was used in this study. The findings show that TPB constructs can adequately explain halal food purchase behavior. The attitude toward the purchase of halal food and subjective norms affect the user's intentions to purchase halal food. The coefficients are 0.291 and 0.379, with a p-value < 0.001. The user's intention determines the positive decision to purchase halal food with a coefficient of 0.843 and a p-value < 0.001. Halal awareness is a powerful predictor with a coefficient of 0.206 and a p-value of 0.014. However, perceived behavioral control, halal literacy, religious commitment, financial literacy, and UTAUT2 constructs (price value, hedonic motivation, and habit) were not found to determine the intention to purchase halal food.

Keywords

intention to purchase halal food, financial literacy, halal literacy, TPB, UTAUT2

JEL Classification

D10, D12, D19, M31

INTRODUCTION

Globally, the halal industry is expanding at a rapid pace. In 2018, global Muslim consumers spending on food, pharmaceuticals, and lifestyle items totaled \$2.2 trillion. For millennial Muslim consumers, the demand for halal food is growing (Wibowo et al., 2022). In Malaysia, the halal product and service sector is one of the most important economic sectors (Marmaya et al., 2019). Thomson Reuters' State of the Global Islamic Economy 2016/2017 report states that Indonesia ranks first in halal food product consumers, with \$154.9 billion in sales (Waharini & Purwantini, 2018).

Consumer engagement can also influence food consumer behavior due to the consumer's physical and psychological interactions with the products or services offered (Hassan & Pandey, 2020). Many factors influence consumer choice and future purchases of halal food, including constructs from the theory of planned behavior or TPB (Wibowo et al., 2022), religiosity and halal literacy (A. Khan et al., 2022), halal food awareness (Akin & Okumuş, 2021), spirituality, satisfaction, image, and trust (Muflih & Juliana, 2021), and halal literacy (M. A. Khan et al., 2021).

TPB can be used to better understand Muslim consumers' attitudes toward halal food (Wibowo et al., 2022). It was indicated that subjective norms and perceived behavioral control significantly influenced Indonesian millennials' intention to buy halal food. Other findings suggest that educational level plays a moderating role. A. Khan et al. (2022) used TPB and discovered a significant impact of attitude, social norms, and perceived behavioral control on halal food purchase intention among Indian consumers. There was no direct effect of religiosity or halal literacy on the intention to purchase halal food. However, through the TPB constructs, religiosity and halal literacy can indirectly determine it. Akın and Okumuş (2021) indicate that psychological risk factors and behavioral tendencies significantly impact Turkish Muslims' attitudes toward purchasing halal food products. In contrast, halal food awareness is not proven to be significant.

The consumption theory is another theory that can be used. Consumers in Bandung place a high value on satisfaction, image, and trust when purchasing halal-labeled food. Muflih and Juliana (2021) failed to prove that spiritual influence has a significant effect. Other researchers attempted to prove the factors that affected the brand relationship quality of halal food and discovered that experiential value, price, and religiosity had a significant effect. M. A. Khan et al. (2021) supported halal literacy as a moderator variable.

The addition of constructs from the unified theory of acceptance and usage of technology (UTAUT2) to better explain the consumption behavior of millennial Muslim communities who frequently use Go Food and Shopee Food applications. The increase in online transactions on both platforms is worth further investigation. It is critical for Muslims to consume halal food. However, the factors influencing it are also becoming more diverse, whether due to economic or halal factors influencing the decision to halal food purchasing.

1. LITERATURE REVIEW AND HYPOTHESES

The theory of planned behavior is frequently used to understand the behavior of Muslim consumers when purchasing halal products (Akın & Okumuş, 2021), halal meat (Sherwani et al., 2018), and halal food consumption by Gen Y (Marmaya et al., 2019). It can even be used to understand non-Muslim behavior in consuming halal food (Wibowo et al., 2022). The consumption theory can also be applied (Muflih & Juliana, 2021). Research on the behavior of halal food consumers has been widely conducted, with studies from Malaysia, Indonesia, Pakistan, China, and Thailand being the most common in Asia. In addition to the TPB theory, the theory of reasoned action (TRA) is prevalent (Iranmanesh et al., 2022). Both theories explain the behavior of someone who plans to do something. Consumption of halal food is a planned behavior. As shown in Figure 1, factors such as attitude toward the behavior, subjective norms, and perceived behavioral control affect a person's planned behavior through first intention (Ajzen, 1991).

TPB is very familiar and used to understand a person's planned behavior. This study uses TPB to predict the determinants of intention to buy halal food online using Shopee Food and Go Food applications. Purchasing halal food is an act of planning, especially for a Muslim.

UTAUT is a unified model that combines alternative views on user and innovation acceptance (Venkatesh, 2003). It is developed from the previous model to fundamentally understand technology users' behavior (Megadewandanu et al., 2017). UTAUT has been used by many researchers and has become very familiar with understanding technology acceptance and user behavior (Williams et al., 2015). Chang (2012) describes that UTAUT can predict technology acceptance in an organization. UTAUT was developed into UTAUT2 by adding constructs that can improve the explanation of user acceptance of the technology.

UTAUT2 is an extension of UTAUT that includes several constructs, such as price value, hedonic motive, and habit (Venkatesh et al., 2012). A tech-

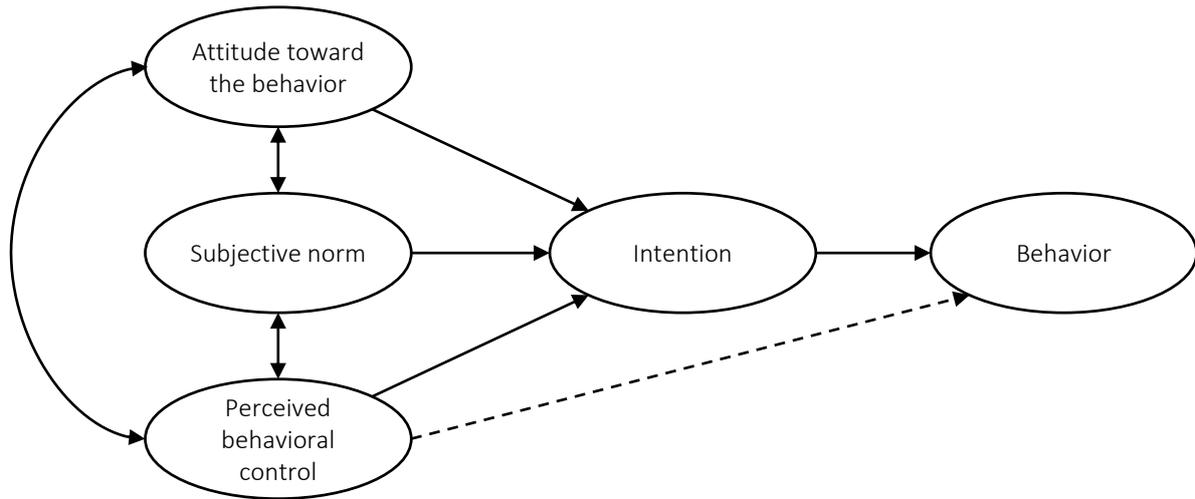


Figure 1. Theoretical framework of planned behavior

nology user is influenced by factors such as habits and price values, convenience, and usefulness. In addition, age, gender, and experience were moderator variables (Megadewandanu et al., 2017). UTAUT2 was developed for the consumer product model (Manaf & Ariyanti, 2017).

This study used the UTAUT2 constructs, especially hedonic motive, price value, and habit, to predict behavioral intention to purchase halal food for an online shopping user. Consumers use the application (Go Food and Shopee Food) to get their needs related to halal food. Therefore, it is relevant to use UTAUT2 because of technology usage. The provider of online applications for halal food also promotes many discounts to a user. Consumers are also accustomed to using the applications to meet their daily food consumption needs, especially fast food.

Several studies have demonstrated the use of TPB in understanding halal food purchasing behavior, with varying results. Subjective norms and perceived behavioral control were found to significantly affect Gen Y's intention to purchase halal food in Malaysia (Marmaya et al., 2019). TPB also discovered a significant influence of religious commitment, religious self-identity, and attitude on Malaysian consumers' willingness to buy halal food. However, it cannot be demonstrated that subjective norms and perceived behavioral control significantly affect willingness to pay for halal food (Iranmanesh et al., 2020). On the other hand, Muslims in Germany consume halal meat due to

their attitude and perceived behavioral control (Sherwani et al., 2018). In addition, the constructs of extended TPB have significantly influenced the purchase of halal food (Hasyim, 2022).

Meanwhile, Chinese Muslims' intention to purchase halal meat is determined by their attitude toward halal meat consumption, personal conviction, motivation to comply, perceived control over consuming halal meat, and perceived availability of halal meat (Ali et al., 2018). Ariffin et al. (2019) found that subjective norms had no significant effect on purchasing organic halal food. Pradana et al. (2022) concluded that Muslim students' attitude toward halal had no significant effect on their purchase intention in Spain. Although attitude has been shown to significantly affect halal food purchase intentions, subjective norms and perceived behavioral control do not have such an effect (Soon & Wallace, 2017).

The actions of a Muslim are primarily determined by compliance with Islamic Sharia, including food consumption. A Muslim consumes halal food because it follows the demands of Islamic teachings (Syed et al., 2022). Meanwhile, non-Muslims consume halal food for reasons of cleanliness or the food quality (Goni, 2022). Another phenomenon shows that consumers today care about the quality of the products and services purchased (Fauzi, 2022). In addition to complying with Sharia, Muslims choose halal food for reasons of health and food quality, as recommended by the Sustainable Development Goals (SDGs) (Sidek et

al., 2022). Usman et al. (2022) created a Muslim consumer decision-making style (MCDMS) with ten dimensions and discovered a significant effect on the intention to purchase halal food. Halal literacy is critical for halal food consumers because it allows them to better understand Sharia (halal and thoyib requirements of food) (M. A. Khan et al., 2021). Sardiana (2019) empirically demonstrated that halal literacy influences the purchase of halal food, Purwanto, Ardiyanto, et al. (2021) noted the same for halal food consumption by students.

Halal awareness shows how important it is for Muslim consumers to view whether the food they consume is halal. Many consumers in Muslim countries do not care about the halalness of the product (indicated by the logo of halal) because they think that the producer has met the halal requirements of their product (Temizkan, 2022). Halal awareness, the halal logo, and the halal attitude have all been shown to influence the intention to buy halal food significantly (Bashir, 2019). Halal awareness and aggressive halal marketing will positively influence the intention to purchase halal food (Purwanto, Haque, et al., 2021). Muslichah et al. (2020) indicate that there is a high awareness of halal food and that awareness positively and significantly affects purchasing decisions. Halal awareness influences Spanish Muslims' purchasing of halal food (Pradana, 2020). Awareness of halal products has a positive and significant impact on the intention to buy chicken products (Öztürk, 2022). In fact, non-Muslim consumers in Cape Town, South Africa, are more aware of halal food, including its benefits and manufacturing process (Bashir, 2020). On the other hand, some findings show that halal awareness does not determine the decision to purchase food labeled BPOM and MUI (Salasbila & Ramdhan, 2022).

Religiosity is an essential factor for a Muslim in taking action to comply with Islamic Sharia. A person's level of religiosity should determine his actions, including the consumption of halal food. A Muslim with a high level of religiosity will be able to select the food consumed (Nursyamsiah et al., 2022). Religiosity also has a positive and statistically significant effect on halal-certified food purchase (Usman et al., 2022). Halal food purchase intention was determined by the level of consumer religiosity (Varinli et al., 2016). Personal values have been iden-

tified as critical factors in Muslims' consumption of halal food in Indonesia and Malaysia (Arsil et al., 2018). Food quality and religiosity play a prominent role in halal food loyalty (Suhartanto et al., 2020). The extent to which religion influences individual beliefs and behavior is determined by the individual's level of religiosity (Muslichah et al., 2020). However, Awan et al. (2015) suggest that religion is not a significant factor in halal food purchasing decisions in Pakistan. Nursyamsiah et al. (2022) also showed that religiosity does not significantly affect the purchase of imported halal food. It means that religiosity has an insignificant impact on purchasing decision-making (Sa'diah et al., 2022).

In the TPB frame, research results are still mixed. Religiosity has also been shown to influence decisions to purchase halal food. Because the research design uses Go Food and Shopee Food users to purchase halal food online, this study aims to analyze the determinants of halal food purchasing decisions by incorporating the UTAUT2 theory. Food consumption has increased significantly because of the apps. This study also looked at financial literacy to see how it affected the decision to buy halal food. Islamic financial literacy can influence positive attitudes toward Islamic financing, increasing the desire to use Islamic finance among Muslim citizens (Antara et al., 2016). Financial literacy and religiosity are two crucial considerations when purchasing Islamic financial products (N. Khan et al., 2020). Bawono et al. (2022) indicated that facilitating conditions and habits predict halal food purchase decisions.

The literature review indicates that TPB, Islamic consumer behavior theory, and UTAUT can explain the buying behavior of halal food. Purchasing halal food is a planned behavior of a Muslim based on Sharia principles. Purchasing halal food online can also be influenced by a Muslim's acceptance of technology (online applications). Thus, the determinants of the behavior of buying halal food online are interesting to be studied further. Figure 2 describes the research framework. Thus, this study aims to examine the factors that influence halal food purchasing decisions using several related theories, including the theory of planned behavior, the theory of consumer behavior, and UTAUT2. Meanwhile, the following research hypotheses have been developed:

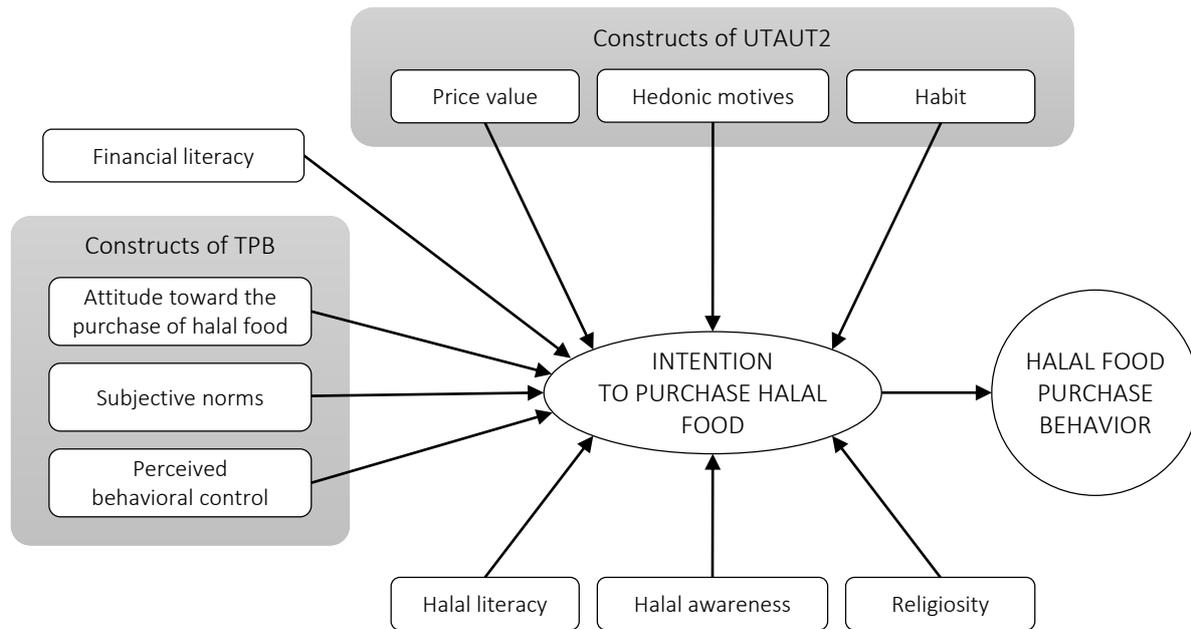


Figure 2. Research framework

H1: Halal food purchase behavior is determined by intention to purchase.

H2: Intention to purchase halal food is determined by attitude toward the purchase of halal food.

H3: Intention to purchase halal food is determined by subjective norms.

H4: Intention to purchase halal food is determined by perceived behavioral control.

H5: Intention to purchase halal food is determined by halal literacy.

H6: Intention to purchase halal food is determined by halal awareness.

H7: Intention to purchase halal food is determined by religiosity commitment.

H8: Intention to purchase halal food is determined by financial literacy.

H9: Intention to purchase halal food is determined by price value.

H10: Intention to purchase halal food is determined by hedonic motivation.

H11: Intention to purchase halal food is determined by habit.

2. METHODOLOGY

This quantitative study analyzes the determinants of halal food purchasing decisions among Go Food and Shopee Food users. The participants in this study were Semarang City Go Food and Shopee Food users. Data on the number of Go Food and Shopee Food users in Semarang City are uncertain. Therefore, the study uses an accidental sampling technique by distributing research instruments through WhatsApp groups. As a result, 104 users filled out the questionnaire.

The variables in this study were the intention to purchase halal food as the independent variable and halal food purchase behavior as the dependent variable. In addition, the constructs of TPB and UTAUT2 are independent variables. Table 1 shows operational definitions of research variables.

A questionnaire was used to collect data via the Google Form platform. The research instrument was created based on previous studies and theories (TPB and UTAUT2). The instrument's validity and reliability were evaluated using IBM SPSS 25 software. The Pearson correlation test results

Table 1. Operational definitions of research variables

No.	Research variable	Definition
1	Halal food purchase behavior	Purchasing habits for halal food
2	Intention to purchase halal food	A person's motivation and plans when engaging in behavior such as purchasing halal food
3	Attitude toward the purchase of halal food	The degree of a person's evaluative proclivity to purchase halal food
4	Subjective norms	Adhering to certain social norms
5	Perceived behavioral control	The degree to which a person believes that they have control over a behavior and that it is simple to perform
6	Halal literacy	A person's knowledge and understanding of the halalness of food
7	Halal awareness	A person's concern about whether the food consumed is halal
8	Religious commitment	A person's devotion to religion as a way of life
9	Financial literacy	A person's understanding and knowledge of the money he/she must spend
10	Price value	The monetary value of halal food purchased
11	Hedonic motivation	The pleasure or happiness derived from using halal food purchasing apps
12	Habit	The practice of purchasing halal food online

Table 2. Reliability test results

No.	Variables	Cronbach's Alpha Value	Note
1	Halal food purchase behavior	0.757	Reliable
2	Intention to purchase halal food	0.686	Reliable
3	Attitude toward the purchase of halal food	0.896	Reliable
4	Subjective norms	0.855	Reliable
5	Perceived behavioral control	0.617	Reliable
6	Halal literacy	0.830	Reliable
7	Halal awareness	0.648	Reliable
8	Religious commitment	0.866	Reliable
9	Financial literacy	0.610	Reliable
10	Price value	0.889	Reliable
11	Hedonic motivation	0.946	Reliable
12	Habit	0.862	Reliable

show that all statement items on the instrument are valid because they have a Pearson correlation value greater than the r table value with a significance of less than 0.05. The reliability test was performed by examining Cronbach's alpha value. The results show that Cronbach's alpha value is greater than 0.6, indicating that it is reliable (Table 2).

The data analysis methods used are descriptive statistics and path analysis. Descriptive statistics describe research variables based on average, lowest, highest, and standard deviation values. Path analysis determines the answers to previously developed hypotheses. WarpPLS version 6.0 was employed as statistical software.

3. RESULTS

This study was carried out between June and July of 2022. The obtained data were processed using WarpPLS version 6.0 software. The model test

results were demonstrated by the fit model evaluation result, i.e., the p-value of the average path coefficient and average R-squared. It is clear from both indicators that the model is fit and can proceed to the subsequent analysis. The p-values were less than 0.05. Other indicators of a model fit also show that the subsequent analysis can proceed (the average block VIF is 2.382 and the average full collinearity is 2.535). The values are acceptable because ≤ 5 .

Path analysis is used to test research hypotheses, as shown in Figure 3 and Table 3. With a coefficient of 0.843, the p-value obtained for the halal food purchase intention variable on halal food purchase behavior is < 0.001 . This means that halal food purchase intention can influence halal food purchase behavior. Other studies indicate that only the attitude toward the purchase of halal food, subjective norms, and halal awareness can predict the intention to purchase halal food be-

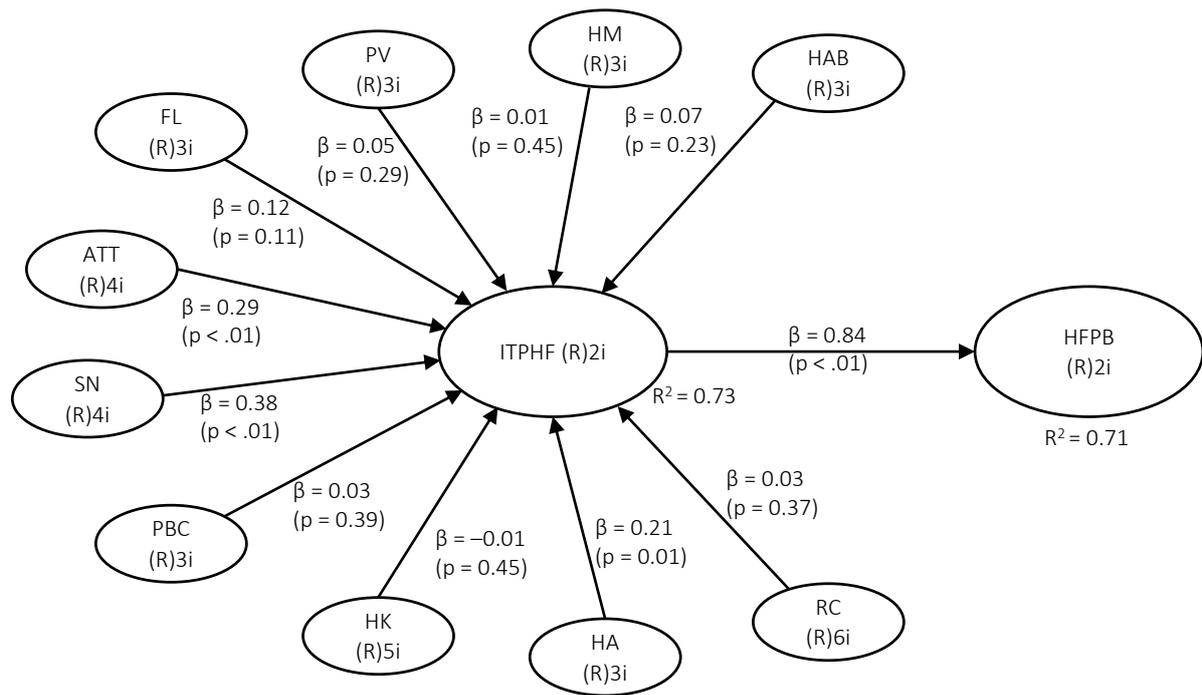


Figure 3. Path analysis results

cause they have a p-value less than 0.05. The p-values are < 0.001 and 0.014, with coefficients of 0.291, 0.379, and 0.206, respectively. Other variables, on the other hand, have not been proven to influence halal food purchase intention because the p-value obtained is greater than 0.05.

4. DISCUSSION

The study’s findings prove that the intention to purchase halal food is a determinant of halal food purchase behavior. This means anyone who purchases halal food strongly desires to do so. This finding is consistent with TPB and

UTAUT, which state that a person’s intentions influence their planned behavior. A firm intention will strengthen the action that will be taken. People who lack intention are less likely to act, including purchasing halal food. Vizano et al. (2021) also showed that intention influences the decision to buy halal food. The decision to buy halal food is heavily influenced by purchase intentions (Millatina et al., 2022).

TPB is a well-known theory used to understand a person’s planned behavior, which includes purchasing and consuming halal food (Billah et al., 2020). This study also proves that the TPB constructs can explain Go Food and Shopee

Table 3. Hypotheses testing results

Hypotheses	Coefficient	P-value	Decision
Intention to purchase halal food ≥ Intention to purchase halal food	0.843	< 0.001	Accepted
Attitude toward the purchase of halal food ≥ Intention to purchase halal food	0.291	< 0.001	Accepted
Subjective norms ≥ Intention to purchase halal food	0.379	< 0.001	Accepted
Perceived behavioral control ≥ Intention to purchase halal food	0.028	0.388	Rejected
Halal literacy ≥ Intention to purchase halal food	-0.014	0.445	Rejected
Halal awareness ≥ Intention to purchase halal food	0.206	0.014	Accepted
Religious commitment ≥ Intention to purchase halal food	0.033	0.369	Rejected
Financial literacy ≥ Intention to purchase halal food	0.119	0.106	Rejected
Price value ≥ Intention to purchase halal food	0.053	0.291	Rejected
Hedonic motivation ≥ Intention to purchase halal food	0.011	0.455	Rejected
Habit ≥ Intention to purchase halal food	0.072	0.227	Rejected

Food users' halal food purchasing decisions. The constructs of attitude toward behavior and subjective norms have a significant influence on the intention to purchase halal food. In contrast, the construct of perceived behavioral intention has no significant effect. TPB emphasizes that a person's intention to act is influenced by their attitude toward the action taken and their understanding of the norms.

The findings of this study are consistent with previous studies that found a positive effect of attitudes toward purchasing halal food. Attitudes toward halal meat consumption can predict the intention of Chinese Muslims to consume halal meat (Ali et al., 2018). There is a significant impact of attitudes toward the purchase of halal food on Muslim travelers' intention to consume halal food (Hanafiah & Hamdan, 2021). The intention to purchase halal chicken products can be predicted by the attitude toward halal food (Öztürk, 2022). Subjective norms significantly determine the intention to purchase halal food (Iranmanesh et al., 2020). This study also supports the findings that perceived behavioral control does not affect purchase intention (Soon & Wallace, 2017). Meanwhile, Vizano et al. (2021) discovered a significant effect of perceived behavioral control on purchase intention. However, previous research indicates that subjective norms do not affect purchase intentions. The purchase of organic halal food was unaffected by subjective norms (Ariffin et al., 2019).

Other studies' findings reveal intriguing results from the influence of MCDMS on halal food purchase decisions made by Go Food and Shopee Food users. Akın and Okumuş (2021), Bashir (2019), and Septiani and Ridlwan (2020) concluded that only halal awareness can predict the intention to buy halal food in a positive and significant way. Other factors, such as halal literacy and religious commitment, do not significantly impact the intention to purchase halal food. However, concerns about the halalness of the food to be consumed are still vital considerations (Billah et al., 2020). Consumer awareness of the halalness of the products to be purchased and consumed necessitates consumers knowing whether the product is halal by inspecting the halal logo or the list of ingredients or food con-

tent in the packaging. The consumer will purchase the product after ensuring its halalness (Öztürk, 2022).

The finding confirms that the factor of religious knowledge does not affect the consumption of halal food through the Go Food and Shopee Food applications. Muflih and Juliana (2021) could not demonstrate the significant influence of spirituality. However, regarding halal food consumption, religious factors are crucial for Muslim customers (Billah et al., 2020). People who are aware of their religious teachings will carry out orders to consume or use halal products as well as possible and will try to avoid things that have been prohibited in their religious education (Nurrachmi et al., 2020). Al-Banna (2019) suggests that religious knowledge has a negative impact on purchase intention. This finding suggests that the more religious the customers, the less likely they are to buy halal food online. Customers need to confirm the halal status of the food they have purchased. Other researchers have failed to demonstrate a significant effect of knowledge on halal brand purchase intention in India (Garg & Joshi, 2018), even though halal knowledge or halal literacy can influence purchase intention (Widyanto & Sitohang, 2022). Halal knowledge refers to facts, feelings, or experiences that a person or group has about the halalness of the products they consume.

Similarly, financial literacy does not affect the intention to purchase halal food. These results do not line with the hypothesis that financial literacy influences purchase decisions for Islamic financial products (N. Khan et al., 2020). Understandably, food is a basic need with sometimes irrational consumption patterns. Many people do not need it but purchase it anyway. Financial literacy does not influence the intention to purchase halal food because it is optional to have the adequate financial knowledge to purchase it. Other factors, such as hunger or other needs, become more critical when purchasing halal food. If a person lacks sufficient funds, they can quickly borrow from friends, relatives, or others without considering the risks that will be borne in the future. The most important aspect is that the halal food that will be consumed can be obtained right away.

UTAUT2 is another theory used in this study because the respondents are online application users (Go Food and Shopee Food). The purchasing of halal food can differ both online and in person. Some people may be unfamiliar with online applications because they are complicated and impractical. However, for others (for whatever reason), it has become a current trend, pushed by the primary need to meet consumption during the pandemic. UTAUT2 is a new theory for understanding how people use information systems (online applications) to meet their needs (Venkatesh et al., 2012).

The findings of this study revealed that the UTAUT2 constructs (price value, hedonic motivation, and habit) had no significant effect on Go Food and Shopee Food users' intention to buy halal food in Semarang City. Discounts listed on the Go Food and Shopee Food apps are unnecessary when purchasing halal food. Similarly, hedonic motivation and habits have no influence on the intention to purchase halal food. The decision to buy halal food is unique for consumers. Customers are willing to pay more for halal food. This is consistent with previous findings that halal awareness predicts the intention to purchase halal food. The higher price of halal food does not affect consumers; what matters is that the food is halal. Customers will be more at ease because the food purchased is halal.

This finding supports the conclusion that price does not influence product purchase intentions (Nasirun et al., 2019). This, however, contradicts the findings of other studies. One of the factors that can influence purchase intent is a habit (Vanany et al., 2020). Price perceptions of halal-certified food can be a good predictor of purchase intention (Varinli et al., 2016). Halal marketing can influence people's desire to buy halal food (Nurhasanah & Hariyani, 2018).

In addition, this result also has implications for stakeholders, especially for Go Food and Shopee Food partners who provide halal food products. Partners must guarantee the halalness of the food sold because consumers are very concerned about it. Partners can register their products to get a halal certificate from the Indonesian Ulema Council (MUI) or other authorities. Thus, consumers in-

creasingly believe in the halalness of the food they buy. The government can also provide halal certification assistance for Go Food and Shopee Food partners who want to register their products. The government, through designated institutions, can also educate partners about the importance of halal certification.

It is also necessary for consumers to increase halal awareness and halal literacy by reading regulations and fatwas from MUI regarding product halalness. Consumers can check information on a product's halal certificate through an MUI application. As a result, they will be more careful with the food they eat. If they are not sure about the halalness of the food, they will not repurchase it through the Go Food and Shopee Food apps.

The behavior of buying and consuming halal food is interesting to study. Islam is the second largest religion on a global scale. Worldwide, Muslims are estimated to number more than 1.9 billion people. Therefore, the demand for halal commodities is expected to reach a high growth rate. Therefore, it is imperative to increase the reliability and traceability of its global market (Bux et al., 2022).

Subsequent research may employ a more complex multi-group analysis by comparing respondents from several backgrounds (Firdaus et al., 2022). Analysis of non-Muslim consumers is also interesting to do (Sthapit et al., 2022). Non-Muslim consumers have their own reasons and experiences when consuming halal food. Alternatively, the opposite analysis regarding the reluctance of non-Muslim consumers to try consuming halal food can be done (Ramli et al., 2023). Unfortunately, research on Muslim concerns about the halal food consumed is still scarce (Usman et al., 2021).

The halal labeling variable is also interesting to study more deeply. Increasing halal certification can make the halal industry trusted all over the world. From the consumer side, the public can take advantage of the peace of mind by considering the certainty of the product purchased and the guarantee of materials and raw materials for food safety and security on a global scale (Bux et al., 2022). Assurance of halal food through halal labels can fulfill the spirituality of Muslim

consumers in carrying out Allah's commands to consume halal food, creating product images, trust, satisfaction, and emotional values that encourage positive buying behavior (Firdaus et al., 2022). The findings indicate that the spiritual level of a Muslim can be a predictor of Muslim consumer behavior. These findings add insight into the field of Islamic marketing.

The trend of consuming halal food has increased dramatically over the last two decades, both among Muslims and non-Muslims (Syed et al., 2022). It explained that research on the behavior of consuming and buying halal food would continue to develop. It is engaging to explore the intrinsic factor further through "self-determination theory."

CONCLUSION

The purpose of this paper is to investigate the determinants of halal food purchase decisions based on TPB, UTAUT2, and MCDMS theories. These theories are used to understand the decision to purchase halal food by Go Food and Shopee Food application users in Semarang City. The result shows that TPB constructs can effectively explain halal food purchasing behavior. The user's attitude toward the behavior and subjective norms can influence their intention to purchase halal food. The user's intention influences positive decisions to purchase halal food. However, there is no evidence that perceived behavioral control influences the intention to buy halal food. Halal awareness developed through MCDMS can significantly predict intention to purchase halal food, whereas halal literacy and religious commitment have no effect. Other studies have found that financial literacy and UTAUT2 constructs (price value, hedonic motivation, and habit) do not affect the intention to buy halal food.

Consumers' decisions to buy halal food, particularly Muslim consumers, are worth investigating further. Halal awareness is vital because it can predict whether someone will buy halal food. As a result, Muslim consumers must constantly be educated and reminded of the importance of eating halal food, whether through online or traditional purchases. Consumers are educated on how to recognize the halal symbol in food. Furthermore, they are given reinforcement to understand the halalness of the food to be consumed. Further research can broaden the reach of respondents to better understand the patterns of purchasing halal food at various levels of society. The analysis can also be included because this study did not achieve a comparison of halal food behavior based on the respondent's profile (age, gender, education, and others).

AUTHOR CONTRIBUTIONS

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