

The Acceptance Model of Halal Food Products Toward Indonesian non-Muslim Customers

Muhammad Baehaqi¹, Dani Rizana², Ragil Setyo Cahyono³

Universitas Putra Bangsa^{1,2}, University of International Business and Economics Beijing³
[¹karyailmiah.baehaqi@gmail.com](mailto:karyailmiah.baehaqi@gmail.com), [²danirizana@gmail.com](mailto:danirizana@gmail.com), [³ragilsetyo4@gmail.com](mailto:ragilsetyo4@gmail.com)

ABSTRACT

The purpose of this study was to determine the model of acceptance of halal food products among non-Muslims in Indonesia. The proposed acceptance model is built through the collaboration of various combinations of theories such as Action Reaction Theory (TRA), Planned Behavior Theory (TPB), and Triandis Model (Triandm). This combination produces a new construct of acceptance model through the variables of inner perspective, the credibility of the halal logo, and habits as latent variables, while the acculturation variable as a mediating variable.

The research was conducted in Indonesia with 317 respondents taken using non-probability sampling technique through purposive sampling method in 24 provinces. The proposed model shows positive and significant results. The inner perspective as a construct that represents a combination of norm variables in TRA and TPB, as well as social variables in TRIANDM shows positive results on acceptance and also positive on acculturation. Likewise with the credibility of the halal logo and the habit of convincing with a positive relationship to acculturation, but in relation to acceptance, the habit shows an insignificant value. Acculturation is a very decisive variable in this study, besides having a significant influence on customer acceptance it is also a mediation for other constructs.

The findings in this study indicate the alignment of the model in the propositions tested. The research results also prove the theoretical alignment of several combinations of theories. Finally, because it was not found in previous research in a similar study, this research can be a pioneer in formulating an appropriate model of acceptance for non-Muslim consumers in Indonesia towards halal food.

Keywords : Inner Perspective, Halal Logo Credibility, Habit, Accountability and Halal Acceptance

A. INTRODUCTION

In the last two decades the concept of halal has contributed significantly to the discourse of the global industry. Epistemologically, the concept of halal can be identified in two perspectives. *First*, the religious perspective where halal is

Islamic sharia law (Arif et al., 2019) which binds all Muslims to practice it. *Second*, a cultural perspective where halal is an integration of religious values into business and industrial mechanisms, presenting discourse and cultural phenomena (Wilson. A.J, 2014) and ultimately producing a universal business system. These two perspectives produce the concept of halal in two understandings, namely halal as a religious product and halal as a cultural product. As a religious product, the concept of halal does not create gaps at the level of discourse or practical areas, but halal as a cultural product has given birth to new phenomena and trends that are in touch with business, governance and society (Sukoco, 2020). In business, halal is being caught as a tidal wave of faith-based marketing. Halal integration into business was responded quickly by multinational companies such as Nestle, Tesco, HSBC, Unilever, KFC, Colgate-Palmolive, McDonald's, Campbell, also Carrefour. At the government level, the halal concept brings developments in terms of regulation and government involvement in various forums such as the OIC and WHO (Sukoco, 2020). The government must guarantee the rights of Muslims to obtain halal products and prepare a superstructure to legitimize the sharia provisions required in halal certification. Axiological problems arise when the concept of halal comes into contact with a multicultural global society. Many differences of opinion occur along the journey of the halal concept in the past two decades, even though in the end halal has become a global industry trend. This gap arises because the concept of halal is born from the dimension of religion, and must deal with the major currents of world culture and geopolitics (Wilson et al., 2013; Wilson & Liu, 2011). So the challenge is to strengthen the existence of halal itself, and overcome the real gaps in the halal acceptance process, especially among non-Muslims who have cultural differences.

Marketing based on religion or belief is believed to have great affective power that can foster market segmentation, build emotional closeness with consumers in various ways, from using religious symbols (Bakar et al., 2013) to creating specific taglines (Wilson & Liu, 2011) and the adoption of religious values into the business system (Alserhan, 2010). Market saturation due to the crisis encourages companies to find the right way to prepare an effective marketing model, so that the idea of multicultural marketing, green marketing, to religious-based marketing becomes strategic choices that companies can decide (Izberk-Bilgin & Nakata, 2016). Muslim segment is the most strategic segment. The growth of the Muslim market is the highest among the markets for adherents of other religions (Syed Adil et al., 2021). Demographically, the growth of Muslims is estimated at 2.2% per year from 2000 to 2010, and is expected to

experience an average growth of 1.5% from 2010 to 2030. Its growth is predicted to reach 30% of the total world population in 2050, which means that one third of people on earth are Muslims (Pew Research Center, 2015; Center, 2012). The large population growth is caused by the high fertility rate of Muslims with a ratio of 3:1 which exceeds the fertility ratio of followers of other religions which only reaches the ratio of 2:3 (Janmohamed, 2016). As a result, Muslims have a more strategic age composition that spurs an increase in the number of a progressive and purchasing power of the Muslim middle class (Shahid et al., 2018; Yuswohady et al., 2017). Meanwhile, the global halal business potential reaches \$ 2.2 trillion per year, and this figure will continue to grow along with the demographic growth and trend of halal in global business (Rios et al., 2014). Hence, for forward-looking companies, this picture of the potential has become a serious agenda to prepare.

The linkage of business interests and cultural reality creates contradictions in the acceptance of halal in non-Muslim communities. Several studies did not find variables that have a negative impact on the acceptance of halal food, both in Muslim countries and in non-Muslim countries (Ayyub, 2015b). The study of Schlegelmilch et al., (2016) tries to draw a common thread by proposing animosity and racism into the acceptance of halal in several non-Muslim countries in Europe, but the results show a negative influence. Likewise the findings of Ayyub, (2015a) regarding the influence of racism in Britain also shows a negative relationship. However, protests and boycotts that occurred in several European countries such as the UK and France (Wilkins et al., 2019), still show antipathy towards accepting halal food in non-Muslim countries. In Indonesian context, unfortunately the same study has not been found. However, historically, social conflicts and cultural clashes in Indonesia can be identified due to four main factors, namely; ethnicity, religion, race and between groups (Asgart, 2003). Religion is a risky and most sensitive factor in igniting disparities, especially with many ethnic and racial groups in Indonesia, the slightest problem can be a trigger factor that results in conflict. Indonesia's cultural roots are tinged with religious syncretism and cultural assimilation actually resulting in adaptive and tolerant cultural acculturation to foreign changes and influences, thus forming an inclusive society (Gufron, 2014). However, the interests between different groups often involve other factors such as race, ethnicity and religion in the area of conflict of interest (Asgart, 2003). The intensity of complex cultural

interactions and the potential for conflict can be bridged by acculturation (Hui et al., 2015) as a process of cultural adaptation.

Apart from religious factors in cultural packaging and acculturation, public trust and the business community are also become the determining factors in the acceptance of halal food. In the business perspective, a key factor in the halal business is halal certificates as product legitimacy and credibility (Izberk-Bilgin & Nakata, 2016). The halal certificate gives legality to the product as well as shows a distinguishing identity against other similar products. As the halal business develops as a global trend, the world community is increasingly understanding the holistic meaning of halal. Halal is not only understood as food without pork, alcohol-free, or meat from killed animals (Ambali & Bakar, 2014). Halal is understood as an ethical choice, where there is good behaviour in business, honest trade, animal welfare, food security and economic ecological justice (Jaswir, 2020). The term of halal is followed by the term of *thayiban* which means good and brings goodness. In business, the principles of goodness contained in the meaning of halal give the meaning of transparency, justice and community (Izberk-Bilgin & Nakata, 2016). Therefore, when a holistic understanding of halal has become common knowledge of the world community, halal certification becomes the spearhead of guaranteeing consumer trust. The credibility of the product and company is sufficiently assessed in terms of halal logo and symbol printed on the packaging, and it is sufficient for consumers to believe in and accept halal food products (Sukoco, 2020). Holistic understanding of halal is important, because it will shape perceptions and behaviour. Limited knowledge of the meaning of halal will weaken consumer choices for halal products (Ayyub, 2015b). The higher their knowledge of the meaning of halal, the higher the response and acceptance of halal food products.

Knowledge will boost individual awareness in open attitudes and behavioral routines. Habitual factors could be an obstacle in the halal acceptance among non-Muslims. In terms of consumption, most individuals are guided by routine, habitual behavior. The adaptation of habitual behavior into new behaviors will create inner conflicts within the individual (Wibowo & Ahmad, 2016), before the emergence of new habitual behaviors. In addition to knowledge, external environmental pressures greatly contribute to forming perceptions and creating new habits in a person (Egmond & Bruel, 2007). The influence of the work environment, restrictions and regulations will force individuals to find solutions beyond the usual standard solutions. The Halal Product Assurance Law has been enacted in Indonesia, all industrial and business actors must meet

product standards through halal certification. Likewise from the consumer side, the implementation of the law will have an impact on the transfer of consumption habits toward halal foods.

This study will test the conceptual framework that was previously developed by Wibowo & Ahmad, (2016) as a proposition in the acceptance model of halal foods for non-Muslims. The proposition was developed from a combination of Theory of Planned Behavior (TPB) (Icek Ajzen, 1991) and the Triandis model (TRIANDM) (C. H. Triandis & Suh, 1982). TPB represents a dominant predictor that is considered to be very influential on the formation of individual behavior through intention, while the Triandis model is considered to represent a broader behavioral antecedent, because it includes cultural factors as forming social factors that influence intention, in addition to habits and facilitation conditions that affect behavior. Finally, the research proposes a model of acceptance of halal food as the main problem in research that is built on various variables such as inner perspective, halal logo credibility, habit and acculturation. The strategic values of this study are; *first*, the testing of the halal food acceptance model for non-Muslims has never been carried out in Indonesia, so this model will be a very important investigative test for practical and academic interests. *Second*, Indonesia is a multi-ethnic and religious country with a very large population. There are more than 1300 ethnics and ethnic groups in Indonesia (Sukoco, 2020) with 13% non-Muslim population or around 34 million inhabitants. With Indonesia's large non-Muslim halal market, the adoption of the right acceptance model is of strategic relevance for the development of the halal business in Indonesia.

B. THEORITICAL

This study appreciates a proposition written by Wibowo & Ahmad, (2016) regarding the concept of acceptance of halal food products for non-Muslims. The proposition begins by combining TPB and the TRIANDM. These two models are considered to have similarities because they use intention as a predictor of behavior. Intention is a key factor shaping behavior. In both TPB and TRIANDM, intention is formed through attitude. What distinguishes it is the other variables that shape the intention. In TPB, besides attitude, intention is determined by subjective norms and perceived behavior control (PBC) (Icek Ajzen, 1991). Meanwhile, according to TRIANDM, in addition to attitude, intention is determined by social and emotional conditions (affective). Another conception

that distinguishes TRIANDM from TPB is the understanding that intention formation by behavior is not absolute. According to TRIANDM under certain conditions, behavior can be formed through intentions that are mediated by the facilities of the condition (Figure I).

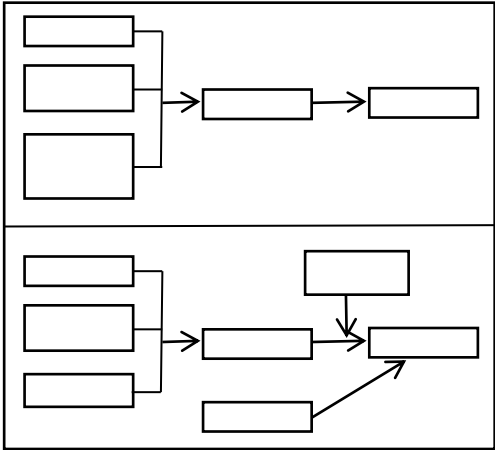


Figure I. Comparison of TPB and Triandis Model

By adopting the existing similarities and combining the two variables, then Wibowo & Ahmad, (2016) summarizes all existing variables into one variable called inner perception (Figure 2). The construct contains the TPB and TRIANDM variables. By adopting an opinion (Bergeron et al., 1995), Wibowo & Ahmad adopt acculturation as a condition facility that mediates intention towards behavior. Meanwhile, other predictors proposed are habit and halal logo credibility as antecedents of behavior. The proposition proposed by Wibowo & Ahmadi is shown in Figure 2.

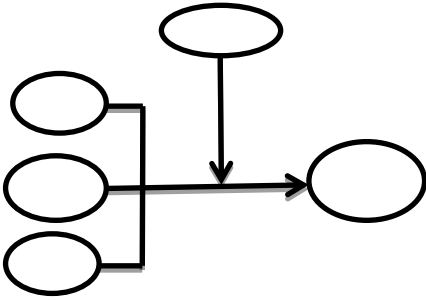


Figure 2. Research Framework

Inner Perspective

Many previous studies have produced positive findings through the study of Theory of Perceived Behavior and its relationship with acceptance of halal food (Golnaz et al., 2010; Aziz & Chok, 2013; Haro, 2016; and Shah Alam & Mohamed Sayuti, 2011) for non-Muslims. In many previous studies (Golnaz et al., 2010; Aziz & Chok, 2013; Haro, 2016; Shah Alam & Mohamed Sayuti, 2011) studies on the acceptance of halal food for non-Muslims have been studied through TPB. The use of TPB as a predictor of behavior through intention has been widely used in various studies. TPB has been recognized as an accurate predictor of behavior and has been widely used in various studies of halal products such as halal cosmetics (Sjahrifa & Fathia, 2019), banking (Riptiono et al., 2020), and fashion (Riptiono, 2019); (Briliana & Mursito, 2017). Icek Ajzen was introduced TPB in 1985 as a development of Theory of Reaction Action (TRA) which was introduced earlier by Fishbein (Icek Ajzen, 1991). According to TRA, human behavior can be traced through intention. Therefore, intention is an actual antecedent of behavior that is built through "attitude" as an evaluation of the individual in carrying out the behavior. Intention is also influenced by "subjective norms" which are the social pressure of individuals to perform behavior based on the views of others (Wibowo & Ahmad, 2016). In a context where individuals do not have control over their behavior, Ajzen considers subjective attitudes and norms alone are not sufficient to predict intentions, therefore Ajzen proposes the Perceived Behavioral Control (PBC) variable as a development of TRA (Icek Ajzen, 1991). PBC is a site factor and a factor in the availability of resources such as time, money and knowledge (Riptiono, 2019). TPB was built conceptually from attitude variables (self-opinion about behavior), subjective norms (other people's opinions about behavior), and PBC (self-efficacy towards behavior) (Icek Ajzen, 1991).

In a broader perspective, where the study is in a heterogeneous society and multi-ethnicity and religion, the TPB approach is deemed inadequate for capturing more specific characteristics of objects in determining behavior. Multi-ethnicity and multi-religiosity in Indonesia show great heterogeneity and cultural complexity. This heterogeneity clearly gives a complex attitude and behavior in the process of accepting products that are outside their ethnic and religious groups. Cultural heterogeneity in Indonesia such as ethnicity, religion, race, and between groups is a challenge for the acceptance of halal food, and religion is the

most sensitive factor for conflict. In the case of rejection or boycott of foreign products, for example, religious and inter-group factors are identified as variables that influence it (Sari et al., 2017). In the opposite context, various factors that trigger conflict, such as religion, race, ethnicity and between groups, need to be identified and suspected as potential influences on the acceptance of halal food among non-Muslims. So that in this context, the acceptance of halal food in Indonesia cannot be seen as merely a consumer action as part of a purchasing decision, but needs to involve other broader variables to provide more precise predictor power.

The Triandis Model (TRIANDM) as a predictor of behavior was developed by Harry Triandis as an integrated interpersonal behavior model (C. H. Triandis & Suh, 1982). In TRIANDM intention is a key role that is formed through emotional and social factors. Intention is a direct antecedent of behavior. According to Triandis, behavior in any situation is a function of part of the intention, part of the habitual response, and part of the constraints and situational conditions (H. Triandis, 1977). TRIANDM is considered to represent a broader and more relevant antecedent because it includes social factors, habits and condition facilities as predictors of behavior (Bergeron et al., 1995). Behavior is influenced by moral beliefs, but the impact is moderated by emotional drives and cognitive limitations (Egmond & Bruel, 2007).

In TRIANDM social factors are antecedents that shape attitudes. Social factors include norms, roles and self-concept (Wibowo & Ahmad, 2016). Social factors are strongly influenced by the role of religion as a way of life and a source of value that makes a vital contribution to shaping a value system in social life and becomes a reference for adaptation and acceptance (Wilson. A.J, 2014). In relation to market behavior, Mittelstaedt, (2002) emphasizes the importance of the role of religion through political, institutional, social and competitive influences in influencing markets and marketing systems. Studies Essoo & Dibb, (2004) also show the role of religious observance in convincing manner in influencing the different behavior of three different religious groups. In the case of meat consumption, for example, devout Indonesian Muslims will definitely avoid consuming pork, but they may have different attitudes towards non-Muslim groups. Likewise, devout Hindus will not eat beef, and a different attitude is shown by Muslims. Hirschman's, (1983) study, even earlier, has shown findings of an interrelation between religion and consumer behavior. Obedience to religion also shows individual character as a self-concept. The choice of consumption affirms the identity of the individual as a devout religious adherent. This shows

that religion is a very important factor in shaping individual attitudes which ultimately affect their behavior decisions (Wilkins et al., 2019).

Halal Logo Credibility

Many previous studies have presented the acceptance of the halal concept from various perspectives such of *purchasing decisions* (Mohammed Abdur Razzaque & Sadia Nosheen Chaudhry, 2013; Muhamad & Mizerski, 2013); *halal brand equity* (Butt et al., 2017); *marketing symbols* (Bakar et al., 2013) which all link halal certification as an important part of marketing communication. The indicators shown are clear information to consumers and consumer trust in the product. Although almost all of the researches are aimed at Muslim consumers from a corporate perspective, all halal-themed studies have an root in the problem, namely halal certification, so that epistemologically and axiologically, halal certification has developed in very broad research studies (Wilson & Liu, 2011; Wilson, A.J, 2014).

From company perspective, the halal logo is part of branding. A logo, symbol or other form that points to a brand is an inherent identity that is imaged by the company. Bakar et al., (2013) read that there is a tendency for companies to use religious symbols and signs as a company's marketing strategy. The aim is clear, to target Muslim consumers. However, in the context of "halal" as a rule of Islamic law, giving a halal logo does not only mean the identity of the product, but more than that it shows a guarantee of the legal status of the product itself (Sukoco, 2020). Because in the life of a Muslim, halal is a guide that must be followed and obeyed, and haram is an obligation to be avoided and abandoned. So that the halal logo in this case gives meaning about the certainty of the legal status of a product.

In the context of halal food in Indonesia, the determination of halal status is based on the history of the Qur'an, namely "*halalanthayyiban*". Halal means everything that is allowed according to Islamic law, while *thayyiban* can be interpreted as clean, healthy, and safe and brings goodness (Sukoco, 2020). This terminology has two consequences. *First*, the term "halal" which means it refers to the determination of the legal status of a product. The authority to decide of halal status in Indonesia lies with BPJPH (*The Halal Products Assurance Body*) under the Indonesian Ministry of Religion Affair. This agency has the authority to carry out testing and evaluation of products to produce a legal status decision on a product. *Second*, the term "*Tayyiban*" which refers to aspects of product

quality such as cleanliness, safety and comfort. The assessment authority is under the foods and drugs administration (POM). To get halal certification, a product must pass the testing of the two institutions, until its legal status is determined as a halal or non-halal product. The validity of the halal status of a product in Indonesia is also a measure or standardization of the feasibility of a product before it circulates on the market. Halal certification is a reference for the issuance of halal certificates issued by the Indonesian Ministry of Trade in the form of SNI (Indonesian National Standard). Thus, all products circulating in Indonesia must have SNI which also shows a guarantee of the halal of a product (Sukoco, 2020).

This description indicates that halal certification in Indonesia is not merely a business demand, let alone a trend, but halal certification is a measure of protection for Muslim needs that must be regulated and guaranteed in the context of social life and get guarantees from the government. As a country with Muslim population majority, this step is very reasonable for Indonesian government to ensure Muslim rights in obtaining halal food. In addition, by involving more than one institution in the certification process, it is aimed at ensuring the independence of the institution's performance so that it has a credible outcome and can be accounted for by stakeholders, namely the government, society, companies, and consumers both locally and globally.

Habit

Behavior can be assumed as an individual product and its context. Individual behavior is largely a routine, automatic activity carried out. This is then referred to as habitual behavior (Egmond & Bruel, 2007). Habit is also defined as behavior that is carried out outside the consciousness of the individual which is carried out automatically (Bonne et al., 2007). Habitual behavior produces routine actions with standard routine completion. Changes in habits begin when individuals have problems, or demands, that become the initial reason for taking further action. In this situation, then individuals seek alternative solutions by gathering various information and evaluations that are outside the standard action. Problems can arise from the environment such as the experience of coworkers, family pressure, or external factors such as regulations, economic conditions, or knowledge that drive action (Egmond & Bruel, 2007). In terms of food acceptance, habits can be predictors of action, because not all behavior or actions are based on reasoned action (TPB), but can also come from habit (Honkanen et

al., 2005). The indicators are profit or loss (*costs and benefits*), quality, image and perceived uncertainty (Egmond & Bruel, 2007).

Acculturation

The life of modern society has cultural diversity as a result of globalization and immigration in almost all over the world. In a dense and heterogeneous setting, cultural contact is inevitable between local culture and immigrant culture (C. H. Triandis & Suh, 1982). Triandis admitted that the cultural problem is not a simple problem, but a very complex one. In a multi-ethnic and religious society like Indonesia, cultural issues are a serious and very complex problem. Sensitivity through ethnic, religious, racial and inter-group sentiments can at times become a triggering factor for hostility in social life (Asgart, 2003). There is no doubt that religion is a very big contributor in shaping culture (Worthington et al., 2003), but various factors such as ethnicity, race, and between groups are potential differences that allow racism and hostility to emerge.

Several studies have not proven the influence of racism, hatred, or group pressure on the rejection of halal products by non-Muslims (Schlegelmilch et al., 2016; Ayyub, 2015b; Ayyub, 2015a). The study informs that the British and Austrian communities as representatives of the dominant heterogeneous non-Muslim societies in Europe give a positive appreciation of the acceptance of halal food. To respond to consumers in the UK, for example, they added the letter "i" to the fast food brand "ieat food" as an "Islamic" symbol which means according to Islamic provisions. to a ready-to-eat halal food brand "ieat food" they add the letter "i" as a symbol of "Islamically" which means according to Islamic provisions (Janmohamed, 2016). A study with two theoretical approaches (Social Identity Theory and Social Dominance Theory) which predicts conflict in the context of halal acceptance for non-Muslims in Austria did not find any positive results (Schlegelmilch et al., (2016)). So Schlegelmilch concludes that hostility and racism are not appropriate predictors in assessing the constitution of the relationship of acceptance. These results do not contradict the views of Hui et al., (2015) regarding acculturation as a cultural adaptation to immigrant societies. This finding also supports the studies of Ayyub, (2015a) and Ayyub, (2015b) which place acculturation as a predictor that shapes perceptions among British non-Muslims and places acculturation as a moderate variable on racism and hostility.

Acculturation as social change cannot be avoided in a pluralistic society. Acculturation appears as a cultural negotiation process of two or more cultural groups that interact with each other. Initially, acculturation was seen as a unidimensional construct in which the culture of one group faced the culture of another group in a face-to-face pendulum (Hui et al., 2015). As a result, this view has resulted in a linear bipolar model in which acculturation is characterized by the strengthening of certain group cultures on the one hand, but attenuation on the other (Laroche et al., 1998). Recently, acculturation is seen as a two-dimensional construct (Berry, 1997) in which the conditions of the two cultures are not contradicting each other.

Different views on acculturation ultimately require a technical framework for measuring acculturation participation in the context of cultural acceptance. Four ways of acculturation appear in the process of acculturation as cultural contact, namely integration, assimilation, separation and marginalization (Hui et al., 2015). In a very pluralistic society such as Indonesia where the complexity is not only from an ethnic and cultural perspective, but also in terms of the density of ethnic members or population, the whole way of acculturation is very possible and difficult to identify. Because of that, a relevant dimension of acculturation is needed to get the right acculturation indicators. In line with the opinion (Berry, 1997) about the dimensions of acculturation, the measurement of acculturation can be adapted through the dimension of ethnic identity (Laroche et al., 1998). Laroche saw an identical dimension between acculturation and ethnic identity, where the whole dimension of acculturation is represented in ethnic identity. In the context of receiving halal food for non-Muslims, this dimension raises an adaptable acculturation indicator (Laroche et al., 1998), namely; language, friendship networks, religion affiliation, participation in groups or organizations, food preferences and traditional celebrations.

C. METHODOLOGY

This research was conducted in Indonesia with a total sample of 317 respondents. Sampling was carried out using purposive sampling technique, namely random sampling of sample groups that have certain attributes (Sugiyono, 2017). This method is used because the population size is not known with certainty, so it is more effective with smaller samples and more homogeneous populations. The distribution of sampling was carried out in 24 provinces in Indonesia. Sampling was carried out directly as many as 100 respondents in 2 provinces, namely 61 samples in Central Java and 39 samples in the Special

Region of Yogyakarta. Samples were taken in various shopping areas, campuses, places of worship and crowd centers such as terminals and offices. The remaining 217 samples were given via Google form. Respondents who were netted were those with religions other than Islam with an age between 17-55 years. The data collected were 317 samples and then processed using the SEM-PLS method through the version 7.0 WarpPLS program. Data processing was carried out in two steps; 1. Analysis of the outer model (evaluation of measurement models); 2. Inner model analysis (structural model evaluation).

D. RESULTS AND DISCUSSION

RESULT

To produce an analysis of the research variables as the subject matter of the research, it is required to test the outer model and the inner model. The Outer Model is also known as the measurement model. The outer model test aims to specify the relationship between latent variables and their indicators. The measurement model is assessed using reliability and validity. Reliability is measured using Cronbach's Alpha. This value reflects the reliability of all indicators in the model. The minimum value is 0.7. In addition to Cronbach's Alpha, the composite reliability value is also used which is interpreted the same as the Cronbach's Alpha value (Ghozali & Latan, 2015). The outer model also measures the value of the Loading Factor. The factor loading value shows the correlation between the indicator and the construct. An indicator with a low loading value indicates that the indicator does not work in the measurement model. expected loading value > 0.7 . In the outer model we know Cross Loading. This value is another measure of discriminant validity. The expected value that each indicator has a higher loading for the construct being measured compared to the loading value for the other constructs. In the outer model we know Composite Reliability. This value indicates internal consistency, that is, a high composite reliability value indicates the consistency value of each indicator in measuring its construct. Expected CR value > 0.7 .

The inner model is a structural model that is used to predict causality relationships between latent variables or variables that cannot be measured directly. Tests on the structural model were carried out to examine the relationship between latent constructs. Several tests for structural models are like (1) R Square; (2) Estimates for Path Coefficients; (3) Effect Size (F Square) (4) Prediction relevance (Q square) (Imam, 2011).

I. Outer Model Analysis

Table I presents the results of the strong correlation indicators against the constructs. The loading factor value of all constructs has a value of > 0.7 except for the value of A8 in the Inner Perspective variable which is 0.579. Although less than 0.7 this value can still be maintained because it does not affect the overall construct value (Sholihin & Ratmono, 2013).

Table I. Combined loadings and cross-loadings

	Inper	HLC	Hbt	Acult	HA
I	0.619	0.084	0.061	-0.156	-0.069
2	0.845	-0.177	-0.041	0.167	-0.178
3	0.768	0.414	-0.122	-0.076	-0.021
4	0.778	-0.077	-0.149	0.080	-0.040
5	0.847	0.046	-0.032	-0.064	0.052
6	0.810	-0.184	0.003	0.205	-0.161
7	0.819	0.129	-0.010	-0.128	0.185
8	0.579	-0.044	0.137	-0.307	0.403
9	0.823	-0.158	0.195	0.149	-0.070
I	-0.028	0.885	-0.018	-0.085	0.070
2	-0.058	0.913	-0.017	-0.096	0.127
3	0.006	0.922	0.031	0.106	-0.117
4	0.083	0.874	0.003	0.075	-0.081
I	-0.135	-0.027	0.683	-0.152	0.126
2	-0.190	0.009	0.780	-0.090	0.260
4	0.348	-0.163	0.824	0.051	-0.323
5	-0.060	0.190	0.765	0.173	-0.030
I	-0.001	-0.007	0.263	0.762	-0.108
2	-0.283	-0.046	0.538	0.626	0.051

	0.207	-0.212	-0.011	0.790	-0.097
3	-0.075	0.246	-0.205	0.796	0.084
4	0.008	-0.036	-0.199	0.838	0.120
5	-0.004	0.028	-0.101	0.811	0.067
6	0.085	0.016	-0.144	0.813	-0.116
7	0.002	-0.014	0.001	-0.040	0.915
1	-0.027	0.031	0.050	-0.149	0.930
2	0.030	0.019	0.076	0.214	0.856
3	-0.131	0.085	-0.103	-0.234	0.697
4	0.099	-0.102	-0.046	0.173	0.900
5					

Sources: *Data Analysis, WarpPLS.*

Convergent validity of the constructs is shown in Table 2 where all construct values have a value coefficient above the standard indicator set. The coefficient value of Average Variances Extracted (AVE) > 0.5 and Cronbach's Alpha > 0.7 and the Composite Reliability coefficient > 0.7.

Table 2. Validity and Reliability Test Result

Variable	Sources	Number of Indicators	Cronbach's Alpha	Composite Reliability	Average variances extracted (AVE)	Square Roots of AVE
Inner Perceptive	(C. Triandis & Suh, 1982).	0	0.912	0.929	0.594	0.735
Halal Logo Credibility	(Sukoco, 2020).		0.920	0.944	0.808	0.899
Habit	(Honkanen et al., 2005); (Egmond & Bruel, 2007).		0.761	0.849	0.585	0.691
Acculturation	(Laroche et al., 1998)		0.891	0.915	0.607	0.779

Halal Acceptance	(I Ajzen & Fishbein, 1980).	0.912	0.936	0.746	0.864
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Sources: *Data Analysis, WarpPLS.*

Discriminant validity is presented in Table 2 where the square root of AVE is greater than the correlation between constructs and loading indicators to other constructs on the diagonal and in the row.

2. Inner Model Analysis

The goodness of fit of this research model is shown in Table 3 where the overall measurement has met the standard criteria set and has a model fit. The results of model testing are shown in table 4 which shows the relationship between latent variables in one direction or in two directions.

Table 3. Model fit and quality indices

Variable Uji	Coefficient variable	Indicator	Hasil Uji
Average path coefficient (APC)	0,249	P < 0.05	P,0,001
Average R-squared (ARS)	0.603	P < 0.05	P,0,001
Average adjusted R-squared (AARS)	0.599	P < 0.05	P,0,001
Average block VIF (AVIF)	2.238	<= 5	2.238
Average full collinearity VIF (AFVIF)	2.683	<= 5	2.683
TenenhausGoF (GoF)	0.619	large >= 0.36	0.619
Sympson's paradox ratio (SPR)	1.000	>= 0.7	1.000
R-squared contribution ratio (RSCR)	1.000	>= 0.9	1.000
Statistical suppression ratio (SSR)	1.000	>= 0.7	1.000
Nonlinear bivariate causality direction ratio (NLBCDR)	1.000	>= 0.7	1.000

Sources: *Data Analysis, WarpPLS.*

3. Hypothesis Result

Table 4 shows the relationship between variables directly or indirectly. All coefficients are positive, including the indirect relationship of all variables with halal acceptance. At the indirect relationship, acculturation mediates the relationship with halal acceptance. With all positive variable coefficient values, it means that acculturation can mediate the relationship with halal acceptance.

Table 4. Direct and Indirect Effect

Path	Direct Effect	Indirect Effect	Total Effect
Inner Perceptive → Acculturation	0.371	-	0.371
Inner Perceptive → Halal Acceptance	0.554	0.106	0.660
Halal Logo Credibility → Acculturation	0.224	-	0.224
Halal Logo Credibility → Halal Acceptance	0.176	0.064	0.240
Habit → Acculturation	0.220	-	0.220
Habit → Halal Acceptance	0.146	0.063	0.209
Acculturation → Halal Acceptance	0.286	-	0.286

Sources: *Data Analysis, WarpPLS.*

Table 5 shows the positive influence of the inner perspective variable (Inper) on acculturation ($\beta = 0.37$ and $P=0.01$) answering hypothesis 1, and the positive effect on halal acceptance ($\beta = 0.45$ and $P = 0.01$) answer hypothesis 2 which means hypothesis 1 and 2 are accepted. Halal logo credibility (HLC) also shows a positive effect on acculturation ($\beta= 0.22$ and $P= 0.04$) and a positive effect ($\beta= 0.11$ and $P=0.02$) on halal acceptance. These results indicate that hypotheses 3 and 4 can be accepted. The habit variable (Hbt) also showed a positive effect on acculturation ($\beta = 0.22$ and $P = 0.01$) and a positive effect on HA but not significant ($\beta=0.08$ and $P= 0.07$). Thus hypothesis 5 is accepted while hypothesis 6 is rejected. The acculturation variable (Acult) also shows a positive effect on HA ($\beta=0.29$ and $P=0.01$) while answering hypothesis 7 is accepted.

Table 5. Hypothesis and Test Result

Hypothesis	Coefficient of Variable	P Value	R ² Adjusted
H1 Inner Perceptive → Acculturation	0.37	0.01*	-
H2 Inner Perceptive → Halal Acceptance	0.45	0.01*	-
H3 Halal Logo Credibility → Acculturation	0.22	0.01*	-
H4 Halal Logo Credibility → Halal Acceptance	0.11	0.01*	-
H5 Habit → Acculturation	0.22	0.01*	-

H6	Habit → Halal Acceptance	0.08	0.07	-
H7	Acculturation → Halal Acceptance	0.29	0.01*	0.68

Note: significant at $P < 0.05$

DISCUSSION

Inner perspective is the variable proposed by Wibowo and Ahmad as a combination of the theory of TRA, TPB and Triandis model. After testing, the inner perspective shows a positive and significant effect on acculturation. Inner perspective also has a positive effect on the halal acceptance variable. These results indicate that the proposition of Wibowo & Ahmad, (2016) can be proven significantly. In this proposition, Wibowo and Ahmad place acceptance as a process of inner negotiation involving feelings and expectations which are influenced by moral norms and social conditions. This result at the same time strengthens the opinion of Bergeron et al., (1995) theoretically that social factors that represent social variables in Triandis can be a strong predictor of customer behavior. In line with Bergeron, these results also support the opinion Egmond & Bruel, (2007) that moral beliefs will greatly influence acceptance behavior, even though the impact is moderated by emotional drives and cognitive limitations. Inner perspective also accommodates the view of religion as a source of value which ultimately shapes a person in religiosity as the basis for customer attitudes and behavior. In this construct, the views Essoo & Dibb, (2004) and Hirschman, (1983) about the importance of religiosity in the context of customer decisions are actually proven. The propositions of Wibowo and Ahmad in the inner perspective construct show the alignment of the results in the study.

Halal logo credibility is also an important variable in the acceptance of halal food for non-Muslims. The credibility of the logo is based on halal certification issued by an authorized institution appointed by the Indonesian government. Halal logo credibility has a significant positive effect on acculturation. This result answers the statement Wilson & Liu, (2011) where halal certification is a strange phenomenon because it imposes religious rules to be followed by adherents of other religions. In fact, the statement is answered by acculturation which is formed through halal credibility. Acculturation occurs when non-Muslims give a positive assessment of the halal credibility shown by the logo as a result of testing the halalness and goodness of the product. So that the logo reflects the guarantee of credibility which means fulfilling the provisions of

"*halalanthayiban*" as required. These results support the opinion Sukoco, (2020) as an official who handles halal certification in Indonesia. This finding also strengthens various previous studies such as the use of religious symbols or signs (Bakar et al., 2013), marketing based on halal brand equity (Butt et al., 2017) where consumer attitudes and behavior are specifically driven by belief in symbols/logos that are related to religion or belief. These studies show that religious-based marketing that places halal as an Islamic platform has been generalized as a business platform for non-Muslims. The test results also show that the halal logo credibility has a positive and significant effect on the acceptance of halal food. For consumers, a logo is an identity attached to a product that makes it easy to recognize and assess. The positive effect of the halal logo credibility on the acceptance of halal food, in addition to answering the research hypothesis, also shows that the halal logo does not only show product identity, but more than that, the halal logo also affirms the guarantee of the product's legal status. This strengthens the opinion of Sukoco, (2020) that the halal certification which is then manifested in the halal logo is the result of product testing in accordance with sharia law "*halalanthayyiban*".

Habit as a construct adopted from Triandm is considered to be the right predictor in influencing acceptance attitudes and behavior. However, the test results show different results. Habit is not significant towards the acceptance variable, but habit has a positive and significant effect on acculturation. This indicates that acculturation has been running in Indonesian society and has resulted in habits in behavior. In other words, the habit itself is an accepting behavior that represents the attitudes and behavior of Indonesian non-Muslims towards halal food. There is no scientific support for this result, but historically various acknowledgments and records of the existence of Islam in Indonesia have resulted in acculturation and social inclusiveness (Gufron, 2014) which have resulted in culture and customs (*habits*). With these results, it strengthens acculturation as a construct that facilitates habit in acceptance, as well as in mediating other variables in this study.

E. CONCLUSION

This research concludes that the model of acceptance of halal food among Indonesian non-Muslims can be formed through various variables. Inner perspective is a variable that is quite dominantly influential in creating an acceptance model. Inner perspective is a term that's produced as a collaboration of

personal attitudes that represent behavioral intentions in TPB, and social norms in the Triandis model. Inner perspective reveal a significant effect on acculturation, also has a positive impact on acceptance of halal food products among Indonesians non-Muslim.

Another variable that forms the acceptance model is halal logo credibility. Trust in the acceptance of halal food products is influenced by the halal label/logo. The halal label reflects the guarantee of halal products that have passed halal certification. Therefore, besides showing the legality of the product, the halal logo also shows the credibility of the product in the eyes of consumers. The higher the level of consumer confidence through the halal label, the higher the level of acceptance of halal products among Indonesian non-Muslims.

Habit is the next variable that is predicted to shape the acceptance model for halal products. However, the test results yield different conclusions. Habit that has been formed in consumers, is not able to influence the acceptance of halal products in the eyes of consumers. It was concluded that habit is not a variable that has an influence on the formation of an acceptance model. However, habit has a strong influence on the formation of acculturation, because of that acculturation becomes a positive mediation for the relationship between the habit variable and the acceptance model.

All of the variables in this study reveals a positive impact in the forming of acculturation. Hence, that's can be concluded that the acculturation that occurs in Indonesian society in the context of this research can be formed through an inner perspective, halal logo credibility and habit. Acculturation is an accurate variable as a condition that facilitates the formation of a model of acceptance of halal food products among non-Muslims in Indonesia.

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