



DETERMINING CONSUMERS' WILLINGNESS TO BUY HALAL MEAT

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ABSTRACT

The halal food industry is no longer underrated. Since consumers became very concerned about their daily consumption considering the hygiene that should be maintained. This research was aimed to measure the Indonesian consumers' willingness to buy halal food, especially meat products, based on trust, awareness, packaging information, and food safety. However, Indonesian consumers' demand for halal food is not proportional comparing to a large number of the Muslim population. Contrast to previous similar studies that adopting the Theory of Planned Behavior (TPB) or Theory of Reasoned Action (TRA) that focused more on halal awareness and halal labels, this study was adopting Hedonic Theory. This research using 186 data that were collected by online questionnaires. Data then analyzed using multiple linear regression and Ordinal Least Square (OLS). Results showed that only halal awareness and food safety are proven to have significant positive effects on willingness to buy. Regardless of Muslim and non-Muslim, halal awareness and food safety attract consumers' willingness to buy halal-labeled meat products. To increase the willingness to buy halal meat products in Indonesia, the government and producers must be able to encourage awareness of the importance of eating halal food. Furthermore, they also must ensure the safety of that food. Hopefully, these findings can become input for stakeholders.

Keywords: *halal trust, halal awareness, packaging information, food safety, halal meat*

I. INTRODUCTION

Majelis Ulama Indonesia or MUI, an independent institution that covers the ulemas and influential Muslims, explains halal food as the products that fulfill the requirements of Islamic law. There are five parameters to make certain whether the food is halal or not, such as (1) does not contain pork, ham, or other porcine; (2) does not contain wine or other related substances; (3) the meats should be slaughtered based on the procedures in Islamic law; (4) does not consist of any unpermitted substances that are regarded as najis or ritually impure, such as

carcass, any kinds of blood, human's organs, trash, etc; and (5) The processes of food storage, selling, processing, management, and transportation of halal food are not used for pigs or other haram goods (DPHI, 2011). The term halal is adopted from Arabic, defined as permissible goods or things, while the opposite meaning of halal is haram, or impermissible goods or things (Ashadi, 2015).

The Muslims state that a portion of food can be categorized as halal when its health, safety, and hygiene have been guaranteed, based on the principles in Islamic law (Ambali

& Bakar, 2014); (Ahmed, Najmi, Faizan, & Ahmed, 2019). According to Ambali and Bakar (2014), non-Muslims customer assumes that halal food has indicated the cleanliness, quality, and hygiene of food that are produced under Holistic Halal Assurance Management System's supervision. Moreover, halal packaging can be used as the quality standard of a product (Tim Publikasi Katadata, 2020). Nowadays, the markets that sell halal food are no longer underestimated, since the customers have been more aware of their consuming food (Ambali & Bakar, 2014). Thus, is very critical for organizations to maintain their consumers' trust. Also, the number of Muslims in the world has been increasing (Yasid, Farhan, & Andriansyah, 2016). As claimed by pewresearch.org, the number of Muslim populations in the world was 1,8 billion adherents, and in 2060, it is predicted that the number will be more increasing, as many as 3 billion adherents (Diamant, 2019). Another fact reveals that Indonesia has become the country with the largest number of Muslims, and in 2020, it will be increasing to 229,62 million adherents (Kusnandar, 2019). However, the number of Muslims in Indonesia is not balanced with the demands of halal food (Soesilowati & Yuliana, 2013).

Currently, halal packaging becomes more important and several researchers had developed many studies to examine this topic (Yasid et al., 2016). However, several previous research only concentrated on halal awareness (Mohamed, Rezai, Shamsudin, & F.C, 2008); (Yasid et al., 2016), halal packaging (Abdul Latiff, Rezai, Mohamed, & Amizi Ayob, 2016), the interest in buying (Aziz & Chok, 2013), behavior (Ahmed et al., 2019), and selecting the halal goods (Shaari, Khalique, & Malek, 2013); (Shaari, Khalique, & Aleefah, 2014). Meanwhile, research that aims to examine the consumers' willingness to buy

halal food is rarely found. Therefore, this research aimed to examine the Muslim and non-Muslim customers' in Indonesia's willingness to buy halal food, based on their halal trust, halal awareness, packaging information, and food safety. The objective is to identify which factor affects consumers' willingness to buy halal food, especially on Muslims and non-Muslims in Indonesia, to make no limitation. Moreover, the main theory used in this research is the hedonic theory. The hedonic theory is focused on an individual's welfare and happiness, by obtaining what makes them happy and avoiding what makes them hurt (Groening, Sarkis, & Zhu, 2018).

Regarding the previous investigation conducted by Soesilowati and Yuliana (2013), the number of Indonesian' Muslims is not balanced with the demands of halal products. This issue became a crucial topic since by identifying the consumers' reasons for purchasing halal food, it will help the company in increasing the product sale. Also, regarding another previous study conducted by Groening et al. (2018), hedonic theory can be used to elaborate on consumers' willingness in purchasing a product. This research focused on examining the meat products which are categorized as halal. Moreover, Ahmed et al. (2018) suggested other researchers add another focus on halal awareness, to enhance the research quality in examining halal food.

II. LITERATURE REVIEW

Hedonic theory

Hedonic is a philosophy or approach that exists in the concept of human well-being. The hedonic approach is studied more deeply in psychology, especially in the context of human happiness. This approach has long emerged since the fourth century B.C and was first echoed by a Greek philosopher named

Aristippus (Ryan & Deci, 2001). In contrast to the eudaimonism approach proposed by Waterman (1993), the hedonic approach sees human well-being as a search for happiness and avoidance of pain (Kahneman et al., 1999; Ryan & Deci, 2001; Groening et al., 2018). Scientists see hedonic as what makes human experiences and lives happy and unhappy (Kahneman et al., 1999). Currently, the hedonic concept has been applied to marketing studies, especially those related to consumption, price, purchase intention, and quality (Ellickson, 1979; Ellickson, 1981; Lerman & Kern, 1983; Kristensen, 1984; Wertebroch & Dhar; 2000; Turel et al., 2010; Alba & Williams, 2013; Simanjuntak & Hartatin, 2016).

One marketing scientist who studies the hedonic approach with consumption is Alba and Williams (2013). In their study, they examined how consumers can find pleasure in consumption that has been and will be done. The research also examines how consumers find happiness in the product, expectations, beliefs, engagement, interactions that occur in person-products, and the pressure exerted by prices. By synthesizing studies that use different product specifications, conditions, and environments, it is found that the search for consumer hedonic remains a vital topic and needs further exploration. The hedonic model can be used in measuring the long-term influence of exogenous shock, especially on the quality or the implementation of the rules. Identifying the consumers' needs is one of the important aspects of creating an effective promotion or product sale, based on the hedonic and utilitarian benefits (D'Astous, Legoux, & Colbert, 2009).

Nowadays, the customers have moved from consuming the product or service only into time management, effort, and subjective benefit, hedonic, or the thing that symbolized the activities (Maehle, Iversen, Hem, & Otnes,

2015). It can be seen from the consumers' consumption patterns that move into sustainable and healthy products. It happens since the customers have been more aware of the negative consequences caused by the products, related to the public health and the employees in remote areas (Carrigan & Attalla, 2001). However, the customers who had chosen hedonic food were aware of the taste and had no problem with the price (Maehle et al., 2015).

Willingness to buy

Jahangir, Parvez, and Bhattacharjee (2009) stated that consumers' willingness to buy will influence their interests in a product in the future and voluntarily advocate it to others. Several factors influence consumers' demand in purchasing a product, especially food. Konuk (2019) reveals that several factors such as the consumption balance, environmental care, trust, and any innovations have influenced the customer's willingness to buy a product. Other previous studies revealed that the societies' behaviors, private norm, subjective norm, and attitude control were considered as the models in predicting customer's willingness to buy the meats which had fulfilled the slaughter requirements based on Islamic law (MSU) (Hoeksma, Gerritzen, Lokhorst, & Poortvliet, 2017).

Other findings are revealed by Schlegelmilch, Khan, and Hair (2016), that sentiment had significantly influenced consumers' willingness to buy a halal product. The research conducted in Austria revealed that the higher the Christian sentiment, the lower their willingness to buy halal products. Certain religious supports can enhance the negative reaction and reduce the consumers' willingness since it makes a bad judgment for a religion (Simonin & Ruth, 1998). On the other hand, several previous studies revealed

that the product is considered pure, clean, and high-qualified by a certain religion, even though the customers might adhere to other religions (Mathew, Abdullah, & Ismail, 2014); (Riefler, Diamantopoulos, & Siguaw, 2012). A previous investigation conducted by Ayyub (2015) in Britania Raya revealed that the quality and the service of the halal product had a positive influence on consumers' willingness, especially non-Muslims.

Halal trust

As a social creature, trust is a fundamental thing in a human's life. Trust is more studied in several disciplines, for instance, sociology, psychology, social psychology, and anthropology (Beldad, De Jong, & Steehouder, 2010) since trust is related to other aspects of human life. Trust can be defined as a relationship between two persons, as a guarantee that his/her partner has integrity and can be relied on (Sirdeshmukh, Singh, & Sabol, 2002). In the food industry, trust is the most crucial thing (Portal & Mangin., 2016); (Lerro, Raimondo, Stanco, Nazzaro, & Marotta, 2019). It is in line with Maslow (1943), who stated that physiological need has been the most important aspect to motivate an individual. Therefore, customers should have trusted their consuming food.

The previous study conducted by Ashraf (2019) in Bangladesh revealed that people's halal trust had been the most influential factor in marketing their food. Also, another previous study conducted by A. Ahmed (2008) in the UK revealed that Muslim consumers' willingness to purchasing meats in the Supermarket was very low and even decreasing. Meanwhile, the customers in the UK preferred purchasing the meats in small shops, since the sellers are also Muslims. Then, another earlier research resulted in that customers that have halal trust will recommend the food to others (Al-Ansi, Olya,

& Han, 2019). Another similar study conducted by Aksoy and Özsönmez (2019) in the millennial generation revealed that halal trust gave positive influence such as the customers are willing to pay even though the products have premium prices. As a result, the hypothesis statement is:

H1. Halal trust gives a positive effect on consumers' willingness to purchasing halal food.

Halal awareness

Dijksterhuis, Smith, Van Baaren, and Wigboldus (2005) stated that consumers' behavior is also affected by the unconscious process. However, empirically, the consumers' awareness gives influence for their willingness to buy a product, (Lee & Shin, 2010), their behaviors in purchasing sustainable products (Suki, 2013), and consumers' responsibility (Buerke, Straatmann, Lin-Hi, & Müller, 2017). Nowadays, consumers' awareness also affects the consumers' behavior who have been aware of a healthy lifestyle (Todua, 2017). This reason also becomes a factor that enhances Muslim consumers' halal awareness (Ambali & Bakar, 2014). Halal certification and halal awareness are important points for non-Muslims in the multiracial community (Aziz & Chok, 2013).

Based on Ambali and Bakar (2014), consumers' halal awareness is described as the process or situation when the customers have a specific interest, experience, and information related to the permissible food in Islamic law. It was found that the halal awareness of Malaysians' non-Muslim customers has a positive effect on their willingness to buy a halal product. It means that the higher customer's halal awareness, the higher their willingness to buy halal food (Aziz & Chok, 2013). Moreover, another

previous study conducted by Frik and Mittone (2019) revealed that halal awareness gave a positive influence on consumers, especially online shops. As a result, the hypothesis statement is:

H2. Halal awareness gives a positive effect on consumers' willingness to purchasing halal food.

Packaging Information

In a food product, the packaging is considered as one of the important aspects that help the customers in selecting healthy food, by reading the information in the packaging (Mahan & Escott-Stump, 2004). The company can use the packaging as a medium for informing the ingredients, price, flavor, expired date, and also informing that the food is halal. The customers will read and examine the packaging before deciding to buy the food (Miller & Cassady, 2015). Scientific data provided by the company related to the characters and the benefits of the food can change consumers' perspective into positive perception, and enhancing the consumers' willingness to buy (Nayga, Aiew, & Nichols, 2005).

The survey conducted by Abdul Latif et al. (2016) becomes another reference related to packaging information and its effect on consumers' behavior in Malaysia. The conclusion of the research present that the packaging consisted of a halal label, nutrition facts, and the ingredients to make the customers easier in evaluating the product. The perception obtained from the visualization has enhanced consumers' assessment depend on the taste, performance, and quality of the goods to enhance consumers' willingness to buy as well (Metcalf, Hess, Danes, & Singh, 2012). Differently, the packaging is considered as the fastest stimulus in a product sale (Maleki,

Amiri Aghdaie, Shahin, & Ansari, 2019). Regarding the Islamic perspective, the ingredients of the food can also cause several problems, and they have to be considered. Those problems are related to composition, quality, and food safety (Azam, 2016). The earlier study revealed that consumers' behavior and information had significantly and positively influence consumers' willingness to buy the product (Alam & Sayuti, 2011). As a result, the hypothesis statement is:

H3. Packaging information gives a positive effect on consumers' willingness to purchasing halal food.

Food Safety

Consumers' decision to buy food is correlated with the guarantee of food safety since unhealthy food will cause many diseases for the human body. Hence, customers need a guarantee of food safety. It is in line with Frenzen, Majchrowicz, Buzby, and Imhoff (1999), who found that the percentage of food sales had been decreasing at the end of 1990, and it was caused by people's worries about food safety and the benefit of the ingredients. In other words, the customers had more concerns about food safety since it will give an impact on their health.

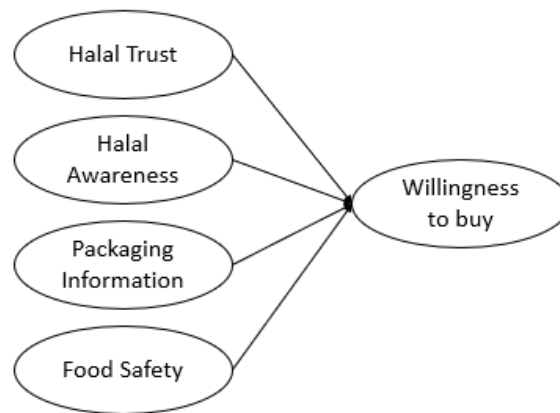
Meanwhile, regarding the non-Muslim consumers, the food safety material is considered as the most significant aspect in deciding whether they will buy halal food or not (Lee, Siong, Lee, & Kim, 2016). Based on the parameters to decide a halal food, the food processing should be suitable with the Islamic law, including the process of slaughtering, storing, preparing, serving, and keeping the cleanliness (Haque, Sarwar, Yasmin, Tarofder, & Hossain, 2015), in the interest of to guarantee its safety. Halal food is not only about religion, but also about the goodness (tayyib) for the human (Alzeer, Rieder, &

Hadeed, 2018). The selection of the food is mostly affected by the psychologist's interpretation of the characteristics of the products rather than the product itself, since it will also make another risk, especially for the food safety (Xu & Wu, 2010). To find a portion of safe food, some customers are willing to buy the meats at a more expensive price. However, the rest also still try to find the meats at a cheaper price and avoid food safety (Angulo & Gil, 2007). Another previous research organized by Yu, Gibson, Wright, Neal, and Sirsat (2017) revealed that the products processed by the farmers in US

markets had been proved to be safe and had a positive influence on customer behavior. Regarding the survey conducted by the researcher, 8.9 percent of respondents believe that the food is processed with halal procedures, and it was written in the packaging to improve the safety level rather than other foods that do not use halal packaging. As a result, the hypothesis statement is:

H4. Food safety gives a positive effect on consumers' willingness to purchasing halal food.

Figure 1. Conceptual Model



III. RESEARCH METHOD

Research and sampling design

This research was implemented by using a quantitative approach and a questionnaire. First, to test the face validity, 30 respondents were gathered to conduct a pilot test. The outcome of the pilot test will be explained briefly in the next section. Second, the researcher collected data in the interest to examine the influence of each variable used in this study. The online questionnaire was distributed by using Google Form. Meanwhile, the samples were selected using convenience sampling. The respondents in this research received a gift, such as an e-money voucher, by

using a lottery. Moreover, the respondents consisted of both Muslims and non-Muslims, while the minimum age to participate was 17 years old.

Data source and instrument

The data were obtained from the results of an online questionnaire, consisted of close-ended questions. The question items were selected from the earlier studies and modified based on the conditions. The parameters of halal food were based on the commitments, and adopted from Al-Ansi et al., (2019).

(1) I am sure that the sellers can be trusted.

- (2) I am sure that meat products have been processed based on halal procedures.
- (3) I believe that sellers give accurate information.
- (4) I believe that information packaging has been accurate.
- (5) I believe that halal packaging can be trusted

Meanwhile, the items used in measuring the halal consciousness consisted of 3 (three) items adopted from Aziz and Chok (2013). Halal awareness is the capability to understand, identify, and comprehend the product. Besides, halal awareness reveals the comprehension and perception related to the concept of halal.

- (1) I have checked that the product has been processed based on halal procedures.
- (2) I will buy the product after identifying whether the product is halal or not.
- (3) I will buy the product if only the procedures have fulfilled the requirements of Islamic law, even until the product has been received by me.

Packaging information is added on the front or on the back of the package, which puts the information to enhance consumers' perception and assessment. This variable is measured by using 4 (four) items proposed by Mueller, Lockshin, Saltman, and Blanford (2010):

- (1) I always read the packaging information when purchasing a meat product.
- (2) In my opinion, reading the packaging information is interesting.
- (3) In my opinion, packaging information helps me to choose a meat product.
- (4) When I cook the meat and taste it, I can identify what I found in the packaging information (e.g. the flavor).

Food safety is defined as an important thing to avoid food poisoning risks. This variable is measured by using 4 (four) items proposed by Yu et al. (2017).

- (1) I can identify food safety based on the expired date.
- (2) I can identify food safety based on the ingredients.
- (3) I believe in my ability to keep the food well.
- (4) I can identify the cooking procedure since it has been written in the packaging.

Consumers' willingness to buy halal food is measured by using 4 (four) items proposed by Konuk (2019).

- (1) I consider purchasing halal food.
- (2) I will buy halal food.
- (3) I have a high possibility to buy halal food.

Measurement

Figure I. shows that each construct was measured by using multiple items scale. To measure the following constructions: halal trust, halal awareness, packaging information, food safety, and willingness to buy halal food, the scale was developed. Scale validity was checked through Confirmatory Factor Analysis (CFA) by using SPSS. As a result, the measurement model showed acceptable compatibility with the sample data. The factor loading is greater than or equal to 0.6 which means the research instrument can be considered valid. The item is considered valid if all factors contain more than ± 0.5 (Hair, Black, Babin, & Anderson, 2014). Besides that, the reliability test was measured by using Cronbach alpha. In this research, the value of the Cronbach Alpha coefficient was greater than or equal to 0.7 for each construct. Hence, all variables are considered reliable (Hair et al., 2014).



IV. DATA ANALYSIS AND DISCUSSION

Factors that affect the consumers' willingness to buy halal food were tested by using multiple linear regression and Ordinal Least Square (OLS). In this regression model, willingness to buy halal food (meat products) is used as the dependent variable, while the independent variables are halal trust, halal awareness, awareness, and food safety. A five-point Likert scale was optimized to assessed all items. and data analysis was performed by using SPSS 21.0 software.

Result and Discussion

Pilot test

The pilot test included 30 respondents and all of the data were analyzed by using IBM SPSS 21.0 to check the validity and reliability of the items. The results of the pilot test revealed that all items are valid. The correlation values of all variables are greater than 0.05. Besides, all scores are greater than 0.70 which means the score weights for each item can also be considered as good. These results indicate that in the pilot test, all items were proven to be valid and reliable.

Main test

Table 1. The Result of Discriminant Validity Testing

	Factors				
	1	2	3	4	5
T1	0.805				
T2	0.657				
T3	0.727				
T4	0.888				
T5	0.828				
HA1				0.561	
HA2				0.756	
HA3				0.838	
PI1		0.849			
PI2		0.826			
PI3		0.788			
FS1			0.745		
FS2			0.804		
FS3			0.531		
FS4			0.619		
WTB1					0.639
WTB2					0.709
WTB3					0.771

CFA. Factor analysis was conducted to check whether all items are assembled into a determining factor, according to the theory used in this study (Aji & Dharmmesta,2019). Table 1 showed that the fourth item on information packaging is omitted. Overall, the tests conducted at different scales provide unidimensional construct evidence.

Furthermore, as shown in Table 2, the composite reliability and Cronbach Alpha for all variables are greater than 0.70 (Hair et al., 2014). Hence, the mean score of extracted variants (AVE) has satisfactory scores for all items since the scores are greater than 0.50 (Bagozzi & Yi, 1988). Based on the outcomes,



the analysis can be processed for hypothesis testing.

Descriptive Statistics

Based on the outcomes of the online questionnaire, 212 responses have been collected. However, 26 responses were excluded from the analysis, and the rests were only 186 responses. The respondents mostly consisted of women (74.2 percent) from 17 to 25 years old (74.7 percent). Besides, the majority of the respondents were single (94.1 percent), live in the Special Region of Yogyakarta (22.6 percent), students (69.9 percent), unemployment (57 percent), and university students (51.6 percent). Meanwhile, the majority of the respondents were Muslims (91.4 percent), Christians (4.8

percent), and Catholics (3.8 percent). Thus, it can be concluded that the majority of respondents are well educated and able to answer the questions more objectively. Another conclusion is the majority of respondents who are interested in participating in this research are Muslims. The complete demographic data of respondents are presented in Table 3. Also, based on the data in Table 4. it can be identified that the average of all variables is more than 4.00. The distribution of the scores also varies, while the highest standard deviations for the halal trust were 3.178, and the information packaging was 2.32. The data in Figure 2 show that the respondents mostly choose to consume meat products with the Fiesta brand (27 percent).

Table 2. Reliability and Validity Results

Variable	Composite Reliability	Cronbach's Alpha	AVE
Halal Trust	0.88	0.880	0.62
Halal Awareness	0.77	0.757	0.53
Packaging Information	0.86	0.815	0.67
Food Safety	0.77	0.750	0.62
Willingness to Buy Halal Food	0.75	0.747	0.51

Hypothesis testing

After validity and reliability tests were conducted, the research hypothesis was tested by using multiple linear regression and Ordinal Least Square (OLS) s, the determinant coefficient (R²) is 0.302, indicating reasonable model suitability. Statistical results show that H1 is not supported, even while the beta score (0.58) is defined as positive, but a significant relationship is above 1 percent ($\beta = 0.580$, p-value $0.402 > 0.01$). It can be concluded that halal trust does not affect respondents' willingness to buy halal meat products. The statistical results show that H2 with a positive beta score (0.473) and significance below 1 percent ($\beta = 0.473$, p-value = $0.00 < 0.01$),

which states that there is a positive relationship between halal awareness on the willingness to buy halal food since it is supported. Furthermore, the result of H3 is a negative beta score (0.62) and the significant relationship above 1 percent ($\beta = -0.620$, p-value $0.394 > 0.01$), so H3 is not supported. This means that awareness of packaged meat products does not have any effect on the willingness to buy halal food. The H4 statistical results are also supported, since the beta score (0.195) is significantly below 1 percent ($\beta = 0.195$, p-value = $0.005 < 0.01$), which means that food safety affects consumers' willingness to buy halal meat products.

Table 3. Demographic Data of Respondents

Sex	%	Marital Status	%	Income (Rupiah)	%
Male	25.8	Unmarried	94.1	Not yet earning	57
Female	74.2	Married	5.9	< 1 million	11.3
				1 – 2.5 million	11.8
				> 2.5 – 5 million	11.8
				> 5 million	8.1
Age (years)	%	Citizen	%	Occupation	%
< 17	7	Jabodetabek	20.9	Student/College Student	69.9
17-25	74.7	East Java	5.9	Entrepreneur	2.7
25 – 35	16.7	West Java	8.6	General employees	12.4
35-45	1.1	Central Java	18.8	Government employees	3.8
> 45	0.5	D.I. Yogyakarta	22.6	Other	11.2
		Outside the island of Java	23.2		
Education	%	Religions	%		
High school	38.2	Muslim	91.4		
Diploma	5.4	Christianity	4.8		
Bachelor	51.6	Catholic	3.8		
Master	4.8				

Table 4. Testing Means, Standard Deviation, and Correlation Matrix

Variable	Means	SD	1	2	3	4
<i>Halal</i> Trust	4.18	3.718	1			
<i>Halal</i> Awareness	4.19	2.140	0.368**	1		
Packaging Information	4.12	2.320	0.149*	0.506**	1	
Food Safety	4.33	2.098	0.352**	0.326**	0.319**	1
Willingness to Buy <i>Halal</i> Food	4.67	1.665	0.291**	0.525**	0.249**	0.354**

Notes: **p-value=0.01; *p=0.05

Discussion

The purpose of this research is to examine the factors that affect consumers' willingness to buy halal products in Indonesia. There are four hypotheses tested in this study. Regarding the four variables, two variables have significant and positive effects, such as halal awareness and food safety. Halal trust did not affect the willingness to buy halal food. The results were obtained after the respondent's data were processed statistically. This shows that consumers' halal trust did not affect their willingness to buy halal food. This result is not similar to the previous investigation which reveals that halal trust influences the consumers'

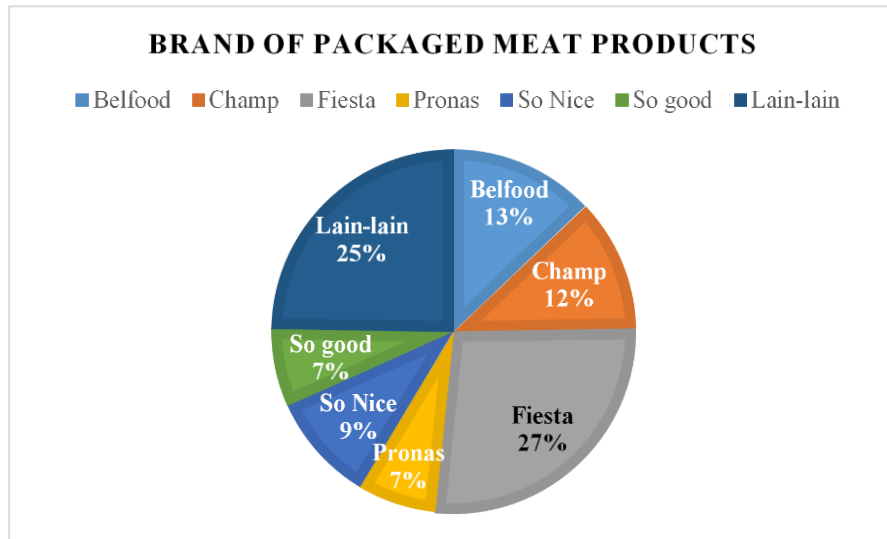
willingness to buy (Siegrist, Stampfli, & Kastenholz, 2008); (Konuk, 2019); (Arslan, 2020).

However, this is aligned with the previous study performed by Mohamed, Shamsudin, and Rezai (2013) where the results of their interview revealed that respondents who have more knowledge on haram and halal had lower confidence in their halal product packagings. This is strengthened by the demographic composition of respondents where 51.6 percent were university students. The education level of the respondents indicated that they were well educated and had a good insight about halal and haram food. The reason for strengthening

the effect of halal trust is also proven by the MUI certification procedure (Republika.co.id, 2018). The number of food products that do not possess, or manipulate the certification made the consumers do not trust the

products. Also, another study proved that religious consumers did not trust halal packaging produced in non-Islamic countries (Maison, Marchlewska, Syarifah, Zein, & Purba, 2018).

Figure 2. Brand Name of Packaging Meat Products



Statistical analysis test results demonstrate that the halal awareness variable had a significant positive effect on the consumers' willingness to buy halal food. It is in line with previous research conducted by Schlegelmilch, Bohlen, and Diamantopoulos (1996) who argued that the level of awareness is correlated with consumers' willingness to buy. The results of this study were also strengthened by the earlier research presented by Aziz and Chok (2012) on non-Muslims in Malaysia which showed that halal awareness had a positive effect on the intention to buy halal food. Similar previous studies investigations also revealed that costumers' halal awareness influences their decision to buy halal products (Zakaria, Abdul Majid, Ahmad, Jusoh, & Zakaria, 2018); (Bashir, Bayat, Olutuase, & Abdul Latiff, 2019). Hence, consumers who have high halal

awareness tend to possess a greater willingness to buy halal products.

Also, according to the results of the previous study conducted by the Pew Research Center in 2018, it revealed that 93 percent of Indonesians said that religion was very vital in their lives (The Pew Research Center, 2018). Hence, these results become the basis for strengthening the positive link between halal awareness and the customers' willingness to buy halal food, and 91 percent of respondents in this study are Muslims. Kendler et al. (2003) argued that the level of religiosity is related to risk in our lives, especially the involvement of God's forgiveness and God's judgment.

The results of the data analysis revealed that the packaging information did not affect the consumers' willingness to buy halal food. It is different from the results of research presented by Harris, Thompson, Schwartz,

and Brownell (2011) while their research revealed that packaging information influences consumers' willingness to buy. Another research also revealed that traceability packaging information influenced the consumers' willingness to buy Bradu, Orquin, and Thøgersen (2014) since the nutrition facts were included. In other words, in this study, packaging information does not affect consumers' willingness to buy halal food. Data from UNESCO (quoted from the kominfo.go.id, 2017) revealed that the literacy of Indonesian people is very low, which is around 0.001 percent. Other data presented by Central Connecticut State University (2016) showed that Indonesia ranks 60th out of 61 countries in reading interest. Hence, the packaging information did not influence the customers' willingness to buy since they are not too fond of reading.

Besides, according to the hedonic theory consumption for welfare and happiness (Groening et al., 2018), when the customers make a hedonic purchase, they usually experience an emotional response (Maehle et al., 2015) and the information packaging does not affect their decisions. Another investigation conducted by Carrillo, Varela, and Fisman (2012) revealed the comparison of two biscuits, while the information packaging showed that it certainly harmed the perception of hedonic sensory characteristics.

Meanwhile, food safety is a variable that significantly influences the consumers' willingness to buy halal food. This outcome is similar to previous research conducted by Zhao, Qiao, and Chen (2010) while it revealed that the level of food safety will affect consumers' willingness to buy halal food. The customers thought that the food they consume will give many impacts on their bodies and cause several diseases such as mad cow disease and avian influenza. Customers

are more concerned with food safety during this COVID-19 pandemic.

V. CONCLUSION AND IMPLICATION

Conclusion

The results of this study indicate that food safety and halal awareness have significantly influenced consumers' willingness to buy halal meat products. In other words, the customers are very concerned with religious norms and safety, especially in food products. Researchers, governments, sellers, producers, and other parties involved in producing meat products can take advantage of this research result. It is also important to include halal packagings since halal is not only about pork and other illicit contents. However, the procedures from the production process to food received by the consumers should be suitable for Islamic Shari'a. Other findings also reveal that Fiesta meat products are the best-sellers in Indonesia.

To enhance consumers' trust in product safety, producers can adopt the concept of traceability food. By using the concept, customers can find out the source of the ingredients and the food production process. It makes consumers believe in the level of safety and halal products. The other two variables such as packaging information and halal trust do not affect, caused by the consumers' skepticism. The government, Majelis Ulama Indonesia (MUI), and the Indonesian Drug and Food authority should strengthen their supervision to prevent several rogues from including the halal label on their products. Some products also include ingredients that do not match with the packaging information. The Indonesian Consumers Foundation (YLKI) should not only be reactive, but must also be proactive in educating consumers to increase consumer critical awareness of their rights and responsibilities so that they can protect

themselves, their relatives, and the environment.

Companies need to be more transparent about their products to customers. The purpose is to make customers more aware of the content of the products they consume, thereby increasing their sense of security in consuming company products. The expectation is that the sense of security felt by consumers will be able to increase their trust in the company.

Implication

The number of respondents in this study has been sufficient to meet the requirements in examining constructs, but it is still not enough to covers the population. Hence, further researches should use larger samples. Also, in further researches, non-Muslim, or foreigners in Indonesia (employees or students) can be chosen as the subjects, to identify their behavior and attitudes towards halal products.

The variables in this study were also quite limited. Hopefully, other researchers could

use more variables and objects such as tourism, agriculture, finance, and fashion. optimistically further research also can adopt this investigation in western countries and utilize other theories such as Rational Choice Theory and Social Identity Theory. The aim is to scrutinize whether consumers buy halal products as a result of rational choices or due to identity.

The implication of the results found in this research can be utilized by academics as a reference in the halal field, especially food products. Several previous studies only predicted intention using the Theory of Planned Behavior Theory. The application of the Hedonic Theory to see actual action can add to the literature treasure. Besides, companies, breeders, governments, and other parties can take advantage of the insights found by researchers as a basic foundation for future considerations and strategies in the development of the halal food product- not only for the domestic but also the global market.

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