

EXTENDED THEORY OF PLANNED BEHAVIOR MODEL TO PREDICT FACTORS AFFECTING THE BEHAVIOR OF EATING HALAL FOOD (CASE STUDY OF SANTRI TAHFIDZ PONDOK PESANTREN AL MUAYYAD SURAKARTA)

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Abstract. This study examined the characteristic factors that impact *tahfidz* students' food choices at Al Muayyad Islamic Boarding School in Surakarta, particularly halal food consumption. This is quantitative descriptive research. Halal food purchases are mainly influenced by the Extended Theory of Planned Behavior model. Awareness, behavioral habits, religious self-identity, moral commitments, and trust also affect this technique. The sample included Al Muayyad Islamic Boarding School pupils memorizing the Qur'an. Data collection techniques with random sampling method through distributing questionnaires. Furthermore, the data analysis technique uses the SPSS version 26.0 application with multiple linear regression tests. Moral obligation has a significant positive effect on halal food consumption behavior because it is driven by strong religious principles. Meanwhile, subjective norms have a significant negative relationship, indicating that social pressure is not a key factor in consumption decisions. Other components, although positively correlated, do not have a significant influence on the decision to consume halal food among the students.

Keywords: behavior, extended theory of planned behavior, halal food, moral obligation, subjective norms

Abstrak: Penelitian ini bertujuan untuk mengetahui faktor faktor yang mempengaruhi pilihan makanan santri tahfidz di Pondok Pesantren Al Muayyad Surakarta, khususnya konsumsi makanan halal. Penelitian ini merupakan penelitian deskriptif kuantitatif. Pembelian makanan halal terutama dipengaruhi oleh model Extended Theory of Planned Behavior. Kesadaran, kebiasaan perilaku, identitas diri religius, komitmen moral, dan kepercayaan juga mempengaruhi teknik ini. Sampel penelitian ini adalah santri Pondok Pesantren Al Muayyad yang menghafal Al Qur'an. Teknik pengumpulan data dengan metode *random sampling* melalui penyebaran kuesioner. Selanjutnya teknik analisis data menggunakan aplikasi SPSS versi 26.0 dengan uji regresi linier berganda. Kewajiban moral berpengaruh positif signifikan terhadap perilaku konsumsi makanan halal karena didorong oleh prinsip-prinsip agama yang kuat. Sementara itu, norma subyektif memiliki hubungan negatif yang signifikan, mengindikasikan bahwa tekanan sosial bukan merupakan faktor utama dalam keputusan konsumsi. Komponen lainnya, meskipun berkorelasi positif, tidak memiliki pengaruh yang signifikan terhadap keputusan konsumsi makanan halal di kalangan santri.

Kata Kunci: perilaku, extended theory of planned behaviour, makanan halal, kewajiban moral, norma subjektif

INTRODUCTION

Consumer behavior in choosing and buying halal food products is an increasingly relevant issue amidst the increasing awareness of the Muslim community towards the importance of consumption in accordance with sharia principles. Halal cuisine is not only a matter of preference, but rather a religious duty that every Muslim is obligated to adhere to. A comprehensive comprehension of the elements that impact the behavior of consuming halal food is crucial in this setting, particularly among those who possess a strong religious identity. Research has demonstrated that knowledge about halal food has a role in Muslim customers making more discerning and conscientious choices when shopping (Hassan & Rahman, 2018; Khan & Mohsin, 2021; Mohd Suki & Suki, 2019).

An important conceptual framework for understanding human intentions and action is Ajzen's 1991 Theory of Planned Behavior (TPB). According to the Theory of Planned Behavior (TPB), attitude, subjective norm, and perceived behavioral control impact an individual's willingness to participate in a certain activity. Attitudes are positive or negative assessments of an activity, subjective standards are society's expectations, and perceived behavioral control is how easy or hard an action is. The TPB provides a solid foundation, but several researches have demonstrated that other variables are needed to fully explain halal food intake (Vanany et al., 2019). The TPB uses the Extended Theory of Planned Behavior Model for halal food consumption. This strategy incorporates perceived consciousness, routine, religious self-identity, moral duty, and trust (Ali et al., 2018; Iranmanesh, 2019; Khan & Mohsin, 2021). Attitude, religious self-identity, moral duty, and halal food consumption in Indonesia are linked, according to research. Hamid et al. (2022) found that religious affiliation and ethical responsibility strongly influence halal food consumption intentions and actions. The study also noted that religious self-identity, dietary acculturation, trust, and moral duty affect halal consumption. This discovery aligns with the discoveries made by Bonne et al. (2008), who also emphasized the significance of religious self-identity in relation to the use of halal meat among Muslims in Belgium. In contrast to Bonne et al. (2008), this study focuses on a highly structured religious environment where individual factors such as moral obligation and religious self-identity play an even more dominant role in shaping halal consumption behavior, as seen in the context of santri or students in a religious boarding school. This demonstrates that the consumption behavior of halal food is impacted not only by individual characteristics, but also by the social and cultural environment in which the individual is situated (Zailani et al., 2020). Consumers with a heightened degree of understanding of halal food exhibit greater discernment and caution when it comes to selecting and purchasing food items, especially the raw

components. Studies indicate that those who seek to minimize risk will exhibit greater caution when selecting the things, they consume (Wilson & Liu, 2011). The results of these studies provide evidence for the significance of including supplementary variables into the Extended Theory of Planned Behavior in order to get a more comprehensive understanding of halal consuming behavior (Susilowati et al., 2018; Wibowo et al., 2021). However, unlike Susilowati et al. (2018), who emphasize general consumer awareness and sharia values in influencing halal consumption behavior, this study focuses on a more specific group—tahfidz students in a religious boarding school—where religious identity and moral obligation are key drivers of behavior. Similarly, while Wibowo et al. (2021) examined how educational level impacts halal consumption decisions among Indonesian millennials, this study concentrates on the moral and religious dimensions within a highly structured Islamic educational environment, where moral duty and religious self-identity have a more profound influence than general education.

This study focuses on students who are enrolled in the *Tahfidzul Quran* curriculum at Al Muayyad Islamic Boarding School in Surakarta. The individuals involved in this program, referred to as *Santri*, have a strong and well-defined religious self-identity. For many individuals, consuming halal food is not just a biological necessity, but also a core element of their self-identity and commitment to Islamic ideals. Unlike Julaeha (2023), who explored group solidarity and moral embeddedness in a broader social context, this study emphasizes the personal and internal factors—moral responsibility and religious self-identity—that influence the halal food consumption decisions of santri in a more isolated and religiously homogenous environment. The structured environment of Islamic boarding schools provides a unique social framework that facilitates a reciprocal influence between attitudes, subjective norms, and moral obligations in the decision-making process of consuming halal food (Alam & Sayuti, 2011; Julaeha, 2023). This study investigates how *Tahfidz* youngsters at Al Muayyad Islamic Boarding School behave when eating halal meals. This study sheds light on halal food consumption and how religious identity, morality, and other factors may affect it. This study uses the Extended Theory of Planned Behavior Model to improve the literature and provide practical insights into Muslim halal food marketing. The increased attention on halal cuisine requires us to remember that halal is more than a certification; it represents ethical ideals, social equality, and environmental sustainability (Bashir & Hossain, 2022; Istiasih, 2022). Thus, this research is intended to help manufacturers and marketers build goods and tactics that better meet Muslim customers' wants and expectations and provide a greater knowledge of Muslim consumer behavior.

METHOD

This quantitative case study follows Creswell (2014)'s concept. The study targets female *tahfidz* students studying *Quranic* at the *pesantren* and their neighborhood. The researcher used Sugiyono (2017)'s modified Slovin approach to select sample size. Out of 290 female *tahfidz* students, 170 were sampled. The main data gathering method was a 30-question questionnaire. These tasks were created to assess Ajzen (1991)'s Theory of Planned Behavior (TPB) components. Attitude (X1), subjective norm (X2), perceived behavioral control (X3), perceived awareness (X4), habit (X5), religious self-identity (X6), moral responsibility (X7), and trust (X8) affect intention (Y). To assess respondents' agreement with the assertions, the survey used a 5-point Likert scale from 'Strongly Disagree' (1) to 'Strongly Agree' (5).

Researchers evaluated the disseminated questionnaires for validity and reliability to assure data accuracy. SPSS version 26.0 was used to assess validity using Pearson Product Moment correlation. This test considered questionnaire items valid if their correlation value above a threshold (Field, 2013). The reliability test also included Cronbach's Alpha, which is deemed trustworthy if it is more than 0.7 (Sekaran & Bougie, 2016). This method is essential for reliable, accurate data that accurately represents current situations. After confirming the data and assessing its trustworthiness, a multiple linear regression analysis is used to determine which factors substantially affect female *tahfidz santri*'s halal food consumption intentions. Through conducting this analysis, researchers may ascertain the fundamental factors that affect the consumption behavior of halal food, as well as determine the degree to which each element effects the intention.

The research is expected to provide a deeper comprehension of the consumption habits of halal cuisine among female *tahfidz* students. This research seeks to offer significant insights on the patterns of halal food consumption, thereby laying the groundwork for the development of educational and social activities that highlight the importance of consuming halal food. The objective of this study is to augment the understanding of *santri*, who are Islamic students, regarding the religious significance of consuming halal food. This will be achieved by identifying the elements that influence their intention to engage in such dietary practices. The objective of this research is to gather data and do comprehensive analysis on the factors that influence the dietary choices of female *tahfidz santri* in relation to halal food consumption. The objective is to make a substantial contribution to the progress of knowledge in the domains of consumer behavior and religious instruction.

RESULTS

This research sought to examine the halal food consumption of female *tahfidz* students at Al Muayyad Islamic Boarding School in Surakarta. The Extended Theory of Planned Behaviour (ETPB) is used to evaluate the factors that affect this behavior. Attitudes, subjective norms, perceived behavioral control, awareness, habits, religious self-identity, moral obligations, beliefs, objectives, and strong intentions contribute to this.

Attitude towards Halal Food Consumption (X1)

The findings of the attitude component indicated that a significant majority of *santri* exhibited a highly favorable attitude towards the intake of halal cuisine. This attitude is assessed using many statement items, including the significance of consuming halal food, the inclination to consume halal food, engaging in good behaviors when consuming halal food, and deriving pleasure from the intake of halal food. All items in this component exhibit a significantly elevated mean value, with the item "The importance of consuming halal food" having the highest mean value of 4.70, and the item "Doing positive things when consuming halal food" having the lowest mean value of 4.60. The validity test demonstrates that all items within the attitude component are legitimate, as shown by substantial *r* values that exceed the critical *r* table value.

Table 1. Attitude Statement Item Validity Test Results (X1)

Statement	Mean	r table	r count	Results
The importance of eating halal food	4.70	0.1506	0.809	Valid
Want to eat halal food	4.65	0.1506	0.919	Valid
Doing positive things when eating halal food	4.60	0.1506	0.914	Valid
Enjoy eating halal food	4.69	0.1506	0.881	Valid

Table 1 above shows that this positive attitude has been strongly embedded among *santri*, where they not only recognize the importance of halal food but also actively enjoy and want to continue consuming it. The high mean value on each item indicates that this attitude strongly supports halal food consumption behavior.

Subjective Norm (X2)

The subjective norm evaluation assesses how much social pressure from influential people affects *santri* (Islamic students) halal meal choices. The results suggested that while prominent individuals had an effect, social pressure did not have a substantial influence on the choice to consume halal cuisine. The lowest average score of 2.35 on the question "I feel compelled to

consume halal food due to social pressure" clearly indicated this. Conversely, the question "People who hold significance in my life concur with my consumption of halal food" obtained a higher average score of 4.39, indicating a considerable degree of social support.

Table 2. Results of the Validity Test of the Subjective Norm Statement Item (X2)

Statement	Mean	r table	r count	Results
People who are important to me think that I should eat halal food	4.34	0.1506	0.520	Valid
People who are important to me agree that I eat halal food	4.39	0.1506	0.794	Valid
The community I live in thinks that I should eat halal food	4.42	0.1506	0.738	Valid
I feel under social pressure to eat halal food	2.35	0.1506	0.722	Valid

Table 2 shows that subjective criteria influence *santri*'s halal food consumption decisions, but not enough. Halal food consumption may be driven by internal factors rather than social pressure.

Perceived Behavioral Control (X3)

Perceived behavioral control assesses the degree to which *santri* believe they have the ability to exert control over their choices when it comes to consuming halal cuisine. The findings indicate that the *santri* perceive themselves as having a significant level of influence over this conduct. As an instance, the statement "I am confident in my ability to easily locate halal food" had a mean score of 4.14, suggesting a significant level of assurance among *santri*. All items under this component have a high level of validity. The table 3 description suggests that *santri* has a firm conviction in their ability to exercise control over their choices when it comes to selecting halal meals. Halal food is readily available, supporting this belief.

Table 3. Validity Test Results of Perceived Behavioral Control Statement Items (X3)

Statement	Mean	r table	r count	Results
The decision to eat halal food or not is entirely up to me	3.94	0.1506	0.490	Valid
I am confident that I will find halal food wherever I want.	3.96	0.1506	0.773	Valid
I have the time and opportunity to eat halal food	4.24	0.1506	0.793	Valid
I'm sure I can find halal food easily	4.14	0.1506	0.776	Valid

Perceived Awareness (X4)

The awareness felt by *santri* towards the importance of halal food is also very high. Most respondents agreed that they have good knowledge about halal food, with a mean of 4.18 on the item "I personally have good knowledge about halal food". This awareness includes not only personal knowledge, but also the belief that food providers in the pondok environment

have a good understanding of halal food. The description of table 4 below shows that awareness of halal food is very high among *santri*, reflecting the integration of halal knowledge into their daily lives. The high mean value on each item shows that this awareness has permeated the mindset of *santri*, which in turn affects their consumption behavior.

Table 4. Validity Test Results of Perceived Awareness Statement Items (X4)

Statement	Mean	r table	r count	Results
I personally have a good knowledge of halal food	4.18	0.1506	0.854	Valid
Everyone who lives in the boarding school has knowledge about halal food.	4.36	0.1506	0.843	Valid
Food providers in the boarding school environment know about halal food	4.45	0.1506	0.704	Valid

Habit (X5)

The practice of consuming halal food significantly influences the conduct of *santri*. Most participants said that they frequently consume halal cuisine, with an average score of 4.31 on the statement "I am accustomed to regularly eating halal food". This practice demonstrates that the act of consuming halal products has been ingrained in the everyday routine, without any further thought or deliberation. Table 5 demonstrates the prevalent tradition of enjoying halal meals among *santri*. The consumption of halal food has been deeply rooted in the habit of *santri*, resulting in their effortless and seamless integration of it into their everyday life.

Table 5. Results of the Validity Test of Habit Statement Items (X5)

Statement	Mean	r table	r count	Results
I am used to eating halal food regularly	4.31	0.1506	0.825	Valid
I eat halal food automatically (subconsciously)	4.18	0.1506	0.840	Valid
I feel weird if I don't do the halal food habit.	4.25	0.1506	0.793	Valid
I consume halal food spontaneously without serious consideration.	4.10	0.1506	0.696	Valid

Religious Self-Identity (X6)

Religious self-identity is another important factor influencing halal food consumption behavior. Most *santri* feel that consuming halal food is part of their identity as devout Muslims, with a mean of 4.47 on the item "I will feel lost if I do not eat halal food". This identity not only influences their food choices, but also strengthens their commitment to always choose food that is in accordance with Islamic teachings.

Table 6. Results of the Validity Test of the Religious Self-Identity Statement Item (X6)

Statement	Mean	r table	r count	Results
The habit of eating halal food as part of my important personal identity	4.39	0.1506	0.885	Valid
I will feel lost if I do not eat halal food	4.47	0.1506	0.825	Valid
I follow the rules of Islam well and will only eat halal food	4.39	0.1506	0.871	Valid

Table 6 defines that religious self-identity is closely related to halal food consumption behavior. *Santris* consider that following Islamic rules when it comes to food is an important part of their identity, which in turn influences their decision to always choose halal food.

Moral Obligation (X7)

Moral obligation is also a strong driver in *santri's* decision to consume halal food. Most respondents felt that not eating halal food would make them feel guilty, with a mean of 4.10 on the item "I will feel guilty if I do not eat halal food". This moral obligation is deeply rooted in their religious beliefs, which encourage them to consistently choose halal food.

Table 7. Validity Test Results of Moral Obligation Statement Items (X7)

Statement	Mean	r table	r count	Results
I will feel guilty if I don't eat halal food	4.10	0.1506	0.890	Valid
I am morally doing something wrong if I don't eat halal food.	4.03	0.1506	0.887	Valid
I feel like I am violating my personal principles if I don't eat halal food	4.17	0.1506	0.885	Valid

The table 7 above explains that moral obligation plays a very significant role in halal food consumption behavior among *santri*. The feeling of guilt that arises if not consuming halal food reflects a strong commitment to moral principles based on religious teachings.

Confidence (X8)

The belief component also shows that despite doubts about the international halal logo, most *santri* believe that products sold by Muslim sellers are halal, even though there is no official BPJPH Indonesia halal label. With a mean of 3.72 on the item "I believe that Muslim sellers sell halal products even though there is no official BPJPH Indonesia halal label", this belief shows that trust in Muslim sellers is more dominant than formal certification.

Table 8. Validity Test Results of Confidence Statement Items (X8)

Statement	Mean	r table	r count	Results
I am not convinced of the international halal logo or halal logo that is not the BPJPH Indonesia halal logo	3.09	0.1506	0.864	Valid
I believe that Muslim sellers sell halal products even though there is no official BPJPH Indonesia halal label.	3.72	0.1506	0.822	Valid

The information presented in Table 8 demonstrates that the level of confidence in Muslim merchants significantly influences the decision-making process of *santri* when it comes to consuming halal cuisine. This implies that within the framework of *pesantren*, the level of trust amongst individuals has a greater impact than faith in official certification.

Strong Purpose and Intention (Y)

Santris' aims and strong intents show their will to eat halal food in the future. *Santri's* mean score of 4.45 on "I have the intention to consistently seek out halal food in the future" shows her commitment to halal eating. This indicates that they not only prioritize halal food, but are also willing to go to great lengths, such as searching in many locations or paying more, to ensure they obtain halal food.

Table 9. Results of the Validity Test of Statement Items for Strong Goals and Intentions (Y)

Statement	Mean	r table	r count	Results
I am willing to pay more to eat halal food	3.79	0.1506	0.844	Valid
I am willing to look for food in many vendors to get halal food	4.05	0.1506	0.879	Valid
I have the intention to always look for halal food in the future.	4.45	0.1506	0.604	Valid

The foregoing description of table 9 indicates a robust aim and determination among *santri* to persist in consuming halal cuisine. A deep religious commitment and internal factors like ethical obligation, habit, and religious affinity fuel the strong drive.

Since the r count exceeded the r table, each statement component was tested. The reliability test results demonstrate that all components exhibit dependability, as indicated by the Cronbach alpha value in table 10. The dependability of the attitude component is excellent, with an alpha value of 0.903. The components of perceived level of consciousness, habit, religious self-identity, and moral duty exhibit good dependability, with values ranging from 0.721 to 0.861. The reliability of beliefs and components of objectives and strong intents ranges from 0.519 to

0.686, showing a moderate level of dependability. Subjective norms and perceived behavioral control are included.

Table 10. Reliability test results

Components of the Extended TPB Model	Number of items	Mean	Cronbach alpha
Attitude	mean 4 items	4.66	0.903
Subjective norm	mean 4 items	3.87	0.519
Perceived behavioral control	mean 4 items	4.07	0.647
Perceived Awareness Level	mean 3 items	4.33	0.721
Habits	mean 4 items	4.21	0.793
Religious self-identity	mean 3 items	4.42	0.825
Moral Obligation	mean 3 items	4.10	0.861
Confidence	mean 2 items	3.41	0.592
Strong Purpose and Intention	mean 3 items	4.09	0.686

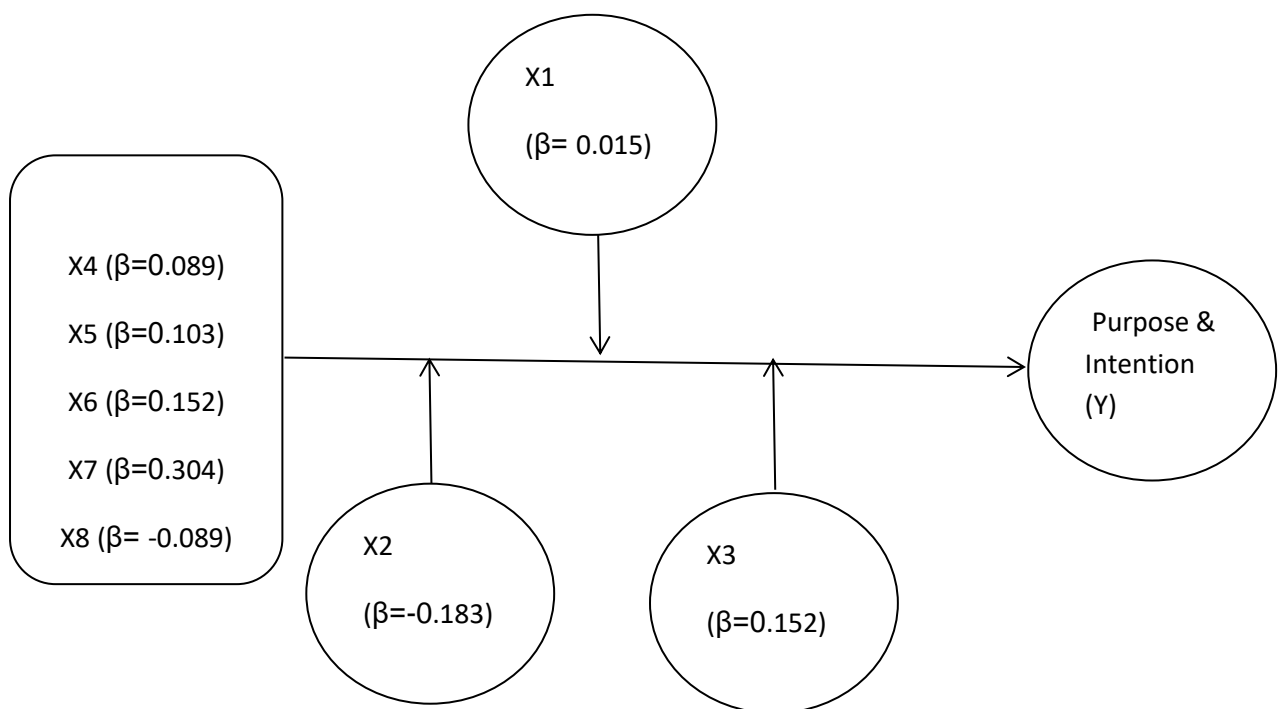


Figure 1. *Extended TPB model of halal food consumption of Ponpes Al Muayyad santri*

A simultaneous multiple linear regression analysis (Figure 1) shows that moral responsibility (X7) significantly influences respondents' halal food consumption ($\beta = 0.304$, $p < 0.05$). The calculated value suggests that a one-unit rise in moral responsibility corresponds to a 0.304-unit increase in the consumption of halal cuisine. The correlation between the moral responsibility element and the decision to consume halal food is consistent with the findings of Vanany et al's (2019) research. The subjective norm component (X2) demonstrates statistically significant findings ($p < 0.05$) and has a negative connection ($\beta = 0.183$). This demonstrates that a single-unit increment in this factor does not result in a subsequent rise in the impact of the choice to consume halal cuisine. Other factors show a positive correlation between attitude

factors (X1), perceived behavioral control (X3), perceived awareness (X4), habits (X5), religious self-identity (X6), and trust (X8) and halal food consumption among Ponpes Al Muayyad students. As shown by the coefficient, a one-unit increase in the factor would boost halal food consumption. Statistical significance is not reached ($p > 0.05$).

DISCUSSION

This study uses the Extended Theory of Planned Behaviour (ETPB) paradigm to examine halal food intake among female *tahfidz santri* of Al Muayyad Islamic Boarding School. This study demonstrated that attitudes, habits, religious identity, and moral responsibilities strongly influence halal consumption in this highly religious context.

The *santri*'s attitude towards consuming halal food is highly favorable, aligning with Ajzen's (1991) notion that attitude plays a significant role in shaping behavioral intention. The *Santri* have a strong understanding for the significance and pleasure of enjoying halal cuisine, as seen by the high average score on each attitude category. This discovery aligns with the research conducted by Hassan and Rahman (2018), which shown that having a favorable mindset might enhance the inclination to consume halal cuisine. However, in a wider perspective, this mindset can also be shaped by other elements like social campaigns or halal education, which are not extensively present in the *pesantren* setting, but have inherently fostered this favorable outlook. While the subjective norms in this study suggest that there is social support from significant persons surrounding the *santri*, it is crucial to note that social pressure does not play a primary role in their decision to consume halal cuisine. Contrary to the conclusions of Alam and Sayuti (2011), it is argued that societal norms might have a substantial impact on the decisions about halal eating, particularly in circumstances that offer less assistance. In a structured *pesantren* environment with strong Islamic norms, *santri* may not feel the need for additional social pressure to encourage their halal behavior. On the other hand, in more plural or less religiously supportive societies, social norms may play a greater role in shaping halal consumption behavior.

Santri have demonstrated a notable capacity to make informed choices about the consumption of halal food. This finding aligns with the TPB theory's prediction that perceived behavioral control plays a crucial role in shaping actual behavior. Their belief that halal food is easily accessible and consumable supports the conclusions of Hahm et al. (2008), who highlight the importance of perceived behavioral control in influencing individual intentions and behaviors. However, under certain circumstances, such as in environments with a restricted availability of halal food, these opinions may be less influential, indicating that the influence

of behavioral control might significantly differ depending on the context of halal food availability and accessibility. The level of acknowledgment about the importance of halal eating is exceptionally elevated among *santri*, demonstrating the deep integration of halal knowledge into their daily lives. This conclusion is consistent with the findings of the study done by Vanany et al. (2019), which showed that a high level of awareness regarding halal practices results in more cautious and selective decisions when it comes to consumption. Nevertheless, in situations that lack support or where knowledge of halal is not well known, the degree of awareness may be lower compared to *pesantren*. This suggests that the surrounding context significantly affects the amount of awareness and, consequently, consumption behavior.

The practice of consuming halal food has been deeply ingrained among *santri*, suggesting that this conduct has become an integral part of their daily routine, performed instinctively. This corroborates the conclusions of Ali et al. (2018), who assert that robust habits might serve as a significant indicator of enduring spending patterns, particularly when motivated by religious convictions. In a caring *pesantren*, halal food and social norms reinforce this habit. However, in more dynamic or less supportive contexts, these habits may not be as strong, and halal consumption behavior may be more influenced by situational factors. Religious self-identity was found to significantly influence the behavior of consuming halal cuisine. *Santri* perceive the consumption of halal cuisine as an essential component of their identity as sincere followers of Islam. This finding supports the research done by Bonne et al. (2008), which shown that religious affiliation has a considerable impact on individuals' decisions about halal eating, especially among those who have a strong religious commitment. However, in *pesantren* circumstances, religious affiliation is more prevalent compared to secular or religiously diverse cultures. This identity is reinforced by very supportive social and educational norms.

The presence of a moral responsibility was found to strongly influence the consumption behavior of halal cuisine among *santri*. Their sense of shame arises when they fail to consume halal food, indicating that moral responsibility significantly influences their decision-making process. These findings align with the research conducted by Vanany et al. (2019), which highlight the significance of moral duty in influencing consumption patterns in conformity with Islamic principles. Nevertheless, under a less religiously dominant or more secular culture, the impact of moral responsibility may be less pronounced, highlighting notable variations based on the religious and social milieu in which individuals find themselves. *Santris* have greater confidence in Muslim vendors over official certification, notwithstanding the ambiguity

surrounding worldwide halal labels. This supports the findings of Hassan and Rahman (2018), which suggest that trust in sellers may replace the need for formal certification in the context of halal consumption. However, in a global context where halal certification is tightly regulated and internationally recognized, trust in formal certification may be higher, suggesting that interpersonal trust may vary depending on the social and cultural context.

The *santri* demonstrate a strong devotion to religious beliefs by expressing a firm purpose and goal to persist in consuming halal food in the future. This discovery aligns with Ajzen's (1991) hypothesis, which posits that intention serves as a direct indicator of conduct. Within the *pesantren* setting, these intents are further strengthened by internal variables such as attitudes, moral responsibilities, and religious identity, all of which promote the adoption of sustainable halal eating practices. In a less suitable setting, limited availability or understanding may weaken the intention to eat halal cuisine. This study shows that female *santri tahfidz* choose halal cuisine based on internal factors rather than external society standards. These findings confirm the importance of considering social and environmental contexts in understanding consumption behavior, as well as how these factors can differ significantly depending on the environment in which the individual is located. This research also emphasizes the importance of developing effective education and marketing strategies that consider these internal and external factors to support halal food consumption among Muslims.

CONCLUSION

The moral duty elements and subjective norms are key components of the extended TPB that exert a notable impact on the consumption behavior of halal cuisine among *tahfidz* Al Muayyad pupils. Consuming halal food is positively correlated with moral responsibility in this scenario. Therefore, a significant degree of ethical responsibility will greatly influence the choice to consume halal cuisine. The link between subjective norms and halal food consumption behavior is negatively associated, suggesting that social pressure or the influence of others does not affect the decision to consume halal food, nor does it arise from considerable external pressure. The remaining components of the Extended TPB model do not exert a significant impact, indicating that the act of consuming halal food has transformed into a habitual behavior largely motivated by strong moral obligations, making detailed preparation unnecessary.

RECOMMENDATIONS

Ensuring the provision of halal meals should be a top concern for the administration of AL Muayyad Boarding School, in order to cater to the dietary needs of all pupils. The pupils will undoubtedly feel more at ease knowing with great certainty that the food they consume is halal. This research aims to provide valuable insights for manufacturers, emphasizing the need of prioritizing the quality of food items by considering halal criteria. The target market for this research is primarily boarding school students, but the findings will also be applicable to the larger community. For future research, further development could explore broader social and economic factors that influence halal food consumption. Investigating the role of external influences, such as market availability and price fluctuations, as well as studying different populations outside of boarding schools, would provide a more comprehensive understanding of the barriers and facilitators to halal consumption.

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