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**Proceedings of the International Workshop on  
Halal Food Consumption in East and West (with  
Appendix of Survey Report)**

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# Preface

This is the No.5 of Research Paper Series of the Institute for Asian Muslim Studies, Waseda University. It consists of the Proceedings of the International Workshop on Halal Food Consumption in East and West (with a contributed Japanese paper) held at Waseda University on February 26, 2018 and the Report of the Survey on Halal Food Consumption among Muslim Students and Their Mothers in China (2017) conducted by the Institute.

The Institute for Asian Muslim Studies is a project research institute established by the late Prof. Dr. Tsugitaka SATO in June 2010 under the auspices of the Organization for University Research Initiatives (OURI) to study Muslim minorities in Asia and to help improve the life of Muslim minorities and non-Muslim majorities through the social integration. The Institute had been also supported by the Organization for Islamic Area Studies (OIAS) and it was transferred from the OURI to the OIAS as of April 1, 2015. The Institute for Asian Muslim Studies has mainly conducted research and surveys on Muslims in East and Southeast Asia, but it also tried to broaden the scope by including the west end of Eurasia in the workshop and the preceding research. We would like to thank the participants of the international workshop, particularly those coming from abroad.

This workshop and the survey of which results are included in this volume were funded by the FY2015-2017 JSPS grant-in-aid No.15H03417 (FY2015-2017 Kiban (B), “Correlates of Halal Food Consumption Behaviors among Muslim Minorities: Comparative Study of East Asia and Western Europe” (PI: Hiroshi KOJIMA, Waseda University). This research project aims to clarify and compare the variations and correlates of halal food consumption and other dietary practices among Muslim minorities in East Asia (Japan, South Korea, Taiwan and China) and Western Europe (Belgium, France, Germany and the Netherlands) and to explore policy implications for the social integration of Muslims and Non-Muslims. Both quantitative and qualitative methods are used for the study.

March 12, 2018

Hiroshi KOJIMA, Ph.D.  
Director, Institute for Asian Muslim Studies

## Introduction

This is the Proceedings of the International Workshop on Halal Food Consumption among Muslim Minorities in East and West, which was held on 26 February 2018 at Waseda University in Tokyo. The final program is attached below. As it indicates, the first half (Part I) of the workshop is the presentation of achievements of the research project supported by the JSPS grant-in-aid No.15H03417 (FY2015-2017 Kiban (B), “Correlates of Halal Food Consumption Behaviors among Muslim Minorities: Comparative Study of East Asia and Western Europe (PI: Hiroshi KOJIMA, Waseda University). Prof. Takeshita’s study is based on her field work in Japan. Prof. Shimbo’s paper is based on the analysis of the halal food consumption survey in China (cf. Part II of this volume) even though she conducted field work in China. Dr. Sai’s paper is based on her field work in Taiwan. Prof. Arata’s paper is based on her field work among Indonesians in the Netherlands. Prof. Kojima’s paper is the statistical analysis of the survey data from Japan, Korea, Taiwan and China as well as Belgium and France in the 1990s.

The first paper in Part II in the program, “Halal Food Consumption among Muslim Housewives and Students in Korea” by Prof. Hee Soo LEE (Hanyang University, Korea) also presents the achievement of this research project. Prof. Lee is the research collaborator who kindly conducted survey on halal food consumption in Korea in 2016. It was based on the questionnaires which was originally designed by Prof. Kojima for the survey on halal food consumption among Turkish students and their mothers in Belgium. Only the pretest of the survey was conducted in Belgium due to unexpected incidents and conditions. The survey in China in the Part II of this volume was also based on the same set of questionnaires.

Other papers in Part II of the program was kindly contributed by the leading scholars who has been studying various aspects of halal food consumption in China, Taiwan and Belgium. Dr. Yakin has also conducted research on halal food consumption among Indonesians in Japan, but its results were not presented this time. Actually, there were three papers (Prof. Arata, Prof. Chao and Dr. Yakin) directly related to Indonesian Muslims. Chinese Muslims are mainly studied by Prof. Shimbo, Dr. Sai and Prof. Ma and partly by Prof. Kojima. The following 9 chapters consist of the papers presented at the workshop and the last paper on Chinses Muslim in Japanese was contributed by Prof. Mitsuo SAWAI of Tokyo Metropolitan University (collaborator).

Hiroshi KOJIMA

## **9. Halal Food Consumption among the Indonesian Muslim Minority in Belgium<sup>27</sup>**

**Ayang Utriza YAKIN and Ima Sri RAHMANI**

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### **Abstract:**

The objective of this study is to examine and explain the determinant factors related to halal food consumption within the Indonesian Muslim minority group living in Belgium. The research used the quantitative methodology, the theory of planned behavior (TPB) and Islamic religiosity (IR) as a conceptual framework. Questionnaires were collected between December 2017 and January 2018, in Antwerp, Leuven, Gent, and Brussels, during the Islamic community gathering (*pengajian*), the Friday prayer (*jumatan*), and the periodic community gathering (*arisan*). Descriptive statistics were used to explain the Indonesians' socio-demographic characteristics. Correlations and multiple regression analyses were employed as a basis for the application of TPB, IR and consuming intention. This research is the first to apply the TPB framework to Indonesian Muslims as a religious minority group living in Belgium regarding the issue of halal food consumption.

### **Keywords:**

Halal Food Consumption, Theory of Planned Behavior, Islam, Indonesian Muslim, Belgium, Student, Employee/Worker, Attitude.

### **Introduction**

According to the statistical report of the Turkish Council, Ismail Hakki Bey Tevfik in Antwerp, there were 60 Indonesian Muslims living in Belgium of the 5,751 Muslims with Belgium's total population of 7,874.601.<sup>28</sup> The majority of these Muslims were from North Africa (Algeria, 3,033; Morocco, 1,291; Tunisia, 560), but also immigrants from non-Arab countries, such as Albanians (346), Kurds (105), Bosnians (70), Tatars (55),

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<sup>27</sup> The paper was previously presented at the international workshop on "*Halal Food Consumption among Muslim Minorities in East and West*," organized by the Institute of Asian Muslim Studies, Waseda University, Tokyo, Japan, on Monday 26 February 2018. This paper is part of the on-going research project on halal in Europe francophone (funded by the Marie-Curie Actions of the European Union Commission, 2016-2019), which still carries imperfections.

<sup>28</sup> This report is made available thanks to the translation from German to French by Professor Yahya Michot (published originally in *Der Islam*, 1928, t. 18, pp. 319-20), see Michot, 1996, p. 33.

Indians (32), Congolese (28), Persians (19), and converted Belgians (12). They were mainly Sunnites, with only 38 Shiites (from India and Iran). The report reveals that Indonesian Muslims constitute a very small religious minority group even within Muslim group itself, far smaller than the North African Muslims and those in the Balkans. The Indonesian Muslims represented only 1% of all Belgian Muslims in 1928. This figure remains small, although there was a huge increase in Belgium's Muslim population from around 5,000 in 1928 to almost 800,000 by 2015.

The majority of these 800,000 Belgian Muslims originated from two major ethnic groups, from North Africa and Turkey, respectively<sup>29</sup>. Unfortunately, the immigration report issued by the government<sup>30</sup> fails to state the number of Indonesian immigrants. Therefore, it remains unclear exactly how many first and second generation Indonesian immigrants are already Belgian citizens. In practice, during our questionnaire collection, we found Indonesian immigrants with Belgian nationality from the first and second generations, but these are too few in number to merit specific research. Accordingly, the research topic became "*Indonesian Muslims Living in Belgium*". This is more general, in the sense that the category includes every Indonesian living in Belgium, citizen or resident, from any background (employee, worker, student, housewife and so forth) or generation. This means that a sufficient sample of individuals is available to observe and interview for this research.

It should be noted that, although the number of Muslims in Belgium is increasing, the number of Indonesian Muslims remains small compared with Muslims with North African, Turkish or Balkans origins. According to the Indonesian Embassy in Brussels, there were approximately 2,242 Indonesians living in Belgium in 2017<sup>31</sup>, of whom about 1,500 are male and 700 female, and 1,900 are the above age of legal majority (over 17 years old). The majority of these Indonesians (2,200) live in the four largest cities in Belgium: Antwerp, Brussels, Leuven, and Gent, of whom 11% are professional employees (IT and aviation technology experts and consultants, bankers, financiers, managers, doctors, nurses, architects, etc.); 14.2% are entrepreneurs; 26.1% are

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<sup>29</sup> According to the Sociologist Jan Hertogen, in 2015, Belgium had 78,887 Muslims; see <http://www.sudinfo.be/1580627/article/2016-05-24/781887-musulmans-vivent-en-belgique-decouvrez-la-carte-commune-par-commune>.

<sup>30</sup> The Myria (*Centre Fédéral Migration*) published annually a report entitled '*La migration en chiffres and en droits*.'

<sup>31</sup> This includes children below 17 years old who hold dual nationality and Indonesians married to Belgians who hold a permanent residence permit.

housewives; 28.4% are married to Belgians (no occupation is mentioned); 5.7% are students; and 14.6% have a miscellaneous profession.<sup>32</sup>

Regarding the approximately 2,200 Indonesians living in Belgium, the Indonesian Embassy does not hold any data pertaining to their religious affiliation. Accordingly, we cannot establish the exact number of Indonesian Muslims living in Belgium. However, according to Baktiar Hasan, Chair of the Indonesian Muslims Association in Belgium (*KPMI*), there are approximately 1,000 Indonesian Muslims<sup>33</sup>. This number seems too small if we consider that Indonesia is a Muslim majority country (85% of the 260 million population) since, logically, at least 85% of these 2,200 Indonesians would be Muslim. As another estimation, according to Arief Wibowo and Singgih Cahyono, Chair and Vice-chair of the Nahdlatul Ulama special branch in Belgium, there are around 1,500 Indonesian Muslims<sup>34</sup>, so the estimated number of Indonesian Muslims living in Belgium would appear to lie somewhere between 1,000 and 1,500 individuals.

They live in Belgium, where the culture, ethnicity, and religion differ from those of Indonesia. Generally speaking, in Indonesia, it is ‘*innate*’ and unquestionable that Indonesians Muslims will consume halal food, since their family members, neighbors, friends and colleagues are all Muslims also. They live in a majority Muslim country and are surrounded by other Muslims in almost all cases, so they assume that all of the food with which they come into contact with is halal, as it has been purchased, processed (in a restaurant or at home) and provided by Muslims. Accordingly, Indonesians Muslims believe that people will only serve halal food and feel secure about consuming any food they encounter<sup>35</sup>. Now, in Belgium, they are exposed to numerous obstacles with regard to food consumption (it includes drink as well), if they observe their religious commands.

Based on this explanation, it is important to examine how these Indonesian Muslims, living as a minority group, behave regarding their food consumption in a non-Muslim country. How do Indonesian Muslims act towards halal in a minority context? What drives Indonesian Muslims living in Belgium to consume halal food? The situation in Belgium is very different to what they were accustomed to while living in Indonesia, so

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<sup>32</sup> Written interview with Mr. Ivan Mahdiyati, the First Secretary of the Embassy of the Republic of Indonesia in Brussels, Friday 8 December 2017.

<sup>33</sup> Informal private discussion on Saturday 9 December 2017.

<sup>34</sup> Interview on Friday 15 December 2017 in Brussels and informal personal talk on Friday 9 February 2018.

<sup>35</sup> This belief for some cases may be unfounded. One case may illustrate this, for instance, in the case of Ajinomoto in the late 1990s, when certain products were found to contain pork derivative.



how do they regard halal food consumption now that they live in Belgium? When they consume halal food, what is the reason for this? Does it mark as their religiosity? How do they perceive halal? To answer all of these questions, the research adopts quantitative as the methodology.

The paper will proceed as follows. First, it provides a general introduction. Second, it will discuss the literature review on the theme of halal in a minority Muslim context. Third, it will explain the conceptual framework on halal consumption, the theory of planned behavior, and Islamic religiosity. Fourth, it will outline the methodology consisting of instruments and respondents; namely Indonesian Muslims living in Belgium. Fifth, it will discuss the findings, which consist of descriptive analysis, correlation, and multiple regression analysis, and then discuss how these relate to the study findings, and expose the limitations of the research. The paper will conclude by presenting a summary of the findings.

### **Halal in a Minority Muslim Context**

There has been an abundant amount of research on halal food consumption over the past twenty years using many theories, approaches, and frameworks in the fields of both the social sciences and science and food technology. In a similar vein, there exists extensive literature on halal (purchase and consumption) using the theory of planned behavior (TPB) in majority and minority Muslim contexts. Within the context of a majority Muslim society, considerable research has been carried out using the TPB as a conceptual framework, mainly in Malaysia,<sup>36</sup> Indonesia<sup>37</sup> and Pakistan<sup>38</sup>. The research in question deals with a minority Muslim context, focusing on Indonesian Muslims living in Belgium. In a context of this kind, there is also a growing body of literature that employs the TPB to determine the intention to purchase and consume halal food. Some of this work should be mentioned here to identify what this paper may eventually contribute to the discourse on this field and fill the gap within the existing literature.

Belgian and French researchers were among the first to apply the TPB in halal food research. Bonne, Vermeir, Bergeaud-Blackler and Verbeke authored an article entitled

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<sup>36</sup> See for example: Alam and Sayuti, 2011, Latif, Golnaz, Zainalabidin, and Mohamad, 2016, Khalek and Ismail, 2015, Khalek, 2014, Afendi, Azizan, Darami, 2014, Derahman, Borkhan, and Rahman, 2017.

<sup>37</sup> See for instance: Soesilowati, 2010, Salehudin and Luthfi, 2011, Aditami, 2016.

<sup>38</sup> See for example: Khan, Asad, and Mehboob, 2017.

*“Determinants of Halal Meat Consumption in France”*<sup>39</sup>. The article is based on a survey of 576 Muslims, living in France, who originated from North Africa. They found that a positive attitude, the influence of family and friends, and perceived behavioral control regarding halal meat consumption could predict the intention to consume halal meat among Muslims. Two other determinants, Muslim self-identity and migration, also have a positive influence on North African Muslims with regard to halal meat consumption in France. The same team minus Bergeaud-Blackler (Bonne, Vermeir and Verbeke) conducted a survey in the Belgian context, and published an article entitled *“Impact of Religion on Halal Meat Consumption Decision Making in Belgium”*<sup>40</sup>. The article investigated the major factors regarding halal meat consumption among Belgian Muslims. The research entailed conducting a survey of 367 people who originally came from North African countries. One of the research findings was that Muslims have a very positive and strong attitude towards halal meat, as it is very healthy, which is one of the determinant factors in the consumption of halal meat. They added two further determinants, self-identity as a Muslim and acculturation in the host country, that have also had an influence on the attitude of North African Muslims regarding halal meat consumption.

The aforementioned researchers focused on North African Muslim populations in France and Belgium, and some assessed Turkish immigrants in particular. Hall and Sevim published an article entitled *“Halal Food consumption by Turkish Immigrants”*<sup>41</sup>. The article investigated Turkish immigrants in the city of Cologne, Germany. Based on a survey of 550 Turkish Muslims, they found that attitude, subjective norms, and perceived behavioral control are efficient predictors of Muslim consumers’ behavior. However, social pressure from family members, friends, and colleagues (subjective norms) has a greater influence on the intention to consume halal food. This is due to the societal characteristic of Muslim Turkish immigrants living in Germany. In line with the research on Turkish immigrants, Hiroshi Kojima planned to conduct a survey on *“halal food consumption among Turkish-origin students and their mothers in Belgium”*, that should be held between February-April 2016, for a project entitled *“Correlates of Halal Food Consumption among Muslim Minorities: A Comparative Study of East Asia and Western Europe”*<sup>42</sup>.

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<sup>39</sup> Bonne, Vermeir, Bergeaud-Blackler, and Verbeke, 2007.

<sup>40</sup> Bonne, Vermeir, and Verbeke, 2008.

<sup>41</sup> Hall and Sevim, 2016.

<sup>42</sup> Unfortunately, Prof. Hiroshi Kojima told us in both formal and informal way that the survey was annulled due to many reasons, Tokyo, 26-27 February 2018.

Researchers in the UK undertook the same path using the TPB in halal food research. Soon and Wallace wrote an article entitled “*Application of Theory of Planned Behavior in Purchasing Intention and Consumption of Halal Food*”<sup>43</sup> based on an internet survey of 296 Muslim and non-Muslim consumers in the UK. They found that attitude has a significant influence on the intention to purchase halal food. Both the Muslims and non-Muslims agreed upon animal welfare, but held different perspectives of animal welfare with regard to halal meat production. In relation to other research performed in Scotland. Elsaidi published “*Determinants of Halal Purchasing Intentions: Evidences from UK*,”<sup>44</sup> based on a survey of 400 Muslim consumers from an Arab background living in Scotland. He found that subjective norms (from TPB) and Islamic religiosity (other determinant) are the most influential determinant of the intention to purchase halal food products.

Some of the study has focused on Asian Muslim minority countries, such as Singapore and China. Husin, Johari, Hehsan, and Nawawi wrote an article entitled “*Halal Purchase Intention among the Singaporean Muslim Minority*”<sup>45</sup>, based on a survey of 332 Singaporean Muslims. They found that the TPB variables have a positive and significant influence on the intention to purchase halal products. The research team from China, who investigated Chinese Muslims, produced a similar result. Ali, Ali, Xiaoling, Sherwani, and Hussain published an article entitled “*Expanding the Theory of Planned Behavior to Predict Chinese Muslims Halal Meat Purchase Intention*”,<sup>46</sup> based on a survey of 378 Chinese Muslims living in the cities of Beijing and Xian. They found that the variables of the TPB are positive and significant determinants of the intention of Chinese Muslims to purchase and consume halal meat.

Pertaining to religiosity, there is an ample literature on its role in the behavioral consumption of believers in or adherents to certain religions or faiths, much of which discusses this phenomenon from many aspects in majority and minority Muslim contexts. Several investigations have carried out in majority Muslim countries, such as Malaysia and Pakistan, a few of which will be outlined here.

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<sup>43</sup> Soon and Wallace, 2017.

<sup>44</sup> Elsaidi, 2018.

<sup>45</sup> Husin, Johari, Hehsan, and Nawawi, 2017.

<sup>46</sup> Ali, Ali, Xiaoling, Sherwani, Hussain, 2018.

Several past research articles concentrating on Malaysia are relevant to our current study. Firstly, Zulkifli, Chai, and Lung (2008) published an article entitled “*Religiosity as a Predictor of Consumer Ethical Behavior: A Comparative Study between Public and Private University Students in Malaysia*,” based on a survey of 278 university students in Malaysia regarding the role of religiosity in determining their attitude toward consumption. The research found that religiosity was a positive determinant of young consumers’ ethical beliefs. Subsequent to this, Mokhlis (2009) published “*Relevancy and Measurement of Religiosity in Consumer Behavior Research*.” This study reveals that religiosity might be a determinant and significant in predicting consumer behavior, as he found that religiosity played the most prominent role in explaining variations in aspects of consumer behavior with regard to shopping orientation in Malaysia. He suggested that religiosity should be included as a predictor of consumer behavior. Finally, Alam, Rohani, and Hisham (2011) published “*Is religiosity an important determinant on Muslim Consumer Behavior in Malaysia?*” based on a survey that explored the effect of religiosity on the consumer behavior and purchasing decisions of 232 Muslims living in Malaysia. The researchers found that religiosity played an important role in determining and predicting significantly Muslim behavior with regard to product purchase and consumption.

Previous studies that focused on Pakistan are also connected here. First, Rehman and Shabir (2010) published “*The Relationship between Religiosity and New Product Adoption*” that investigated the relationship between religiosity and new products among Muslim consumers. Based on a survey of 300 respondents in Pakistan, they found that religiosity affected the Muslim consumers’ behavior. Their Islamic belief influenced how they consumed the new products that they purchased. Second, Mukhtar and Butt (2012) published “*Intention to Choose Halal Products: The Role of Religiosity*,” based on their investigation of the effect of religiosity on Muslim consumers in Pakistan. Based on 150 respondents, they found the religiosity had a positive influence on the consumers’ attitudes and intention to choose halal products.

The aforementioned authors found that religiosity played a significant and positive role in influencing consumer behavior in majority Muslim countries. The same result has also been demonstrated in a minority Muslim context; for example, Razzaque and Chaudry (2013) published “*Religiosity and Muslim Consumers’ Decision-Making Process in a Non-Muslim Society*”, based on a study which found that religiosity had a significant influence on the Muslim consumers’ purchase decision-making process in Sydney,

Australia. More specifically, the religious dimension has a determinant and positive (mainly towards association with brand decision involvement).

In light of the existing literature, no study has been performed to research Indonesian Muslims living in a minority Muslim country although; two on-going studies are focused on Indonesian Muslim minorities. Mariko Arata conducted research on an Indonesian Muslim minority in the Netherlands entitled “*Halal Meat Industry and Halal Certification in the Netherlands: How do Indonesian Muslim expatriates get ‘Halal’ foods?*”, while En-Chieh Chao focused on halal food consumption among Indonesian Muslims living in Taiwan entitled “*Food Literacy and Web 3.0 among Muslim Indonesian Students in Taipei.*” However, to date, no study has been conducted on this group within the Belgian context, and most of the research on halal food consumption in the Belgian context focuses solely on North African and Turkish Muslims. In the same line for religiosity, it is clear that the influence of religiosity on Indonesian Muslims’ consumer behavior either with regard to halal products in Indonesia or in a Muslim minority country, has not been the focus of research hitherto. Thus, it can be concluded that a research gap exists regarding halal food consumption within the Indonesian Muslim minority in Belgium, which the current research aims to fill.

### **Halal Consumption, Theory of Planned Behavior, and Religiosity**

The objective of the current research is to investigate the determinant factors that influence the intention of members of the Indonesian Muslim minority living in Belgium to consume halal food. The research employs the theory of planned behavior (TPB) from Icek Ajzen, which was first introduced in 1985,<sup>47</sup> then expanded in 1988 (2005)<sup>48</sup> and 1991<sup>49</sup>. In fact, the TPB provides a useful conceptual framework for dealing with the complexities of human social behavior,<sup>50</sup> including attitudes toward halal food consumption. Effectively, this theory is designed to predict and explain human behavior.<sup>51</sup> The TPB proposed a concept consisting of three independent determinants of intention: *attitude*, *subjective norm*, and *perceived behavioral control*.

Ajzen explained these three determinants as follows: “*The first is the attitude toward the behavioral. It refers to the degree to which a person has a favorable or unfavorable*

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<sup>47</sup> Ajzen, 1985.

<sup>48</sup> IAjzen, 2005, 2<sup>nd</sup> edition (1988, 1<sup>st</sup> edition).

<sup>49</sup> Ajzen, 1991.

<sup>50</sup> Ajzen, 1991, p. 206.

<sup>51</sup> Ajzen, 1991, p. 181.

*evaluation or appraisal of the behavior in question. The second is a social factor. It refers to the perceived social pressure to perform or not to perform the behavior. The third is a perceived behavior control. It refers to the perceived ease or difficulty of performing the behavior and it is assumed to reflect past experience as well as anticipated impediments and obstacles*<sup>52</sup>. These three variables in the TPB are found to forecast behavioral intentions with a high degree of accuracy.<sup>53</sup> Ajzen highlighted that “*people intend to perform a behavior when they evaluate it positively, when they experience social pressure to perform it, and when they believe that they have the means and opportunities to do so*”.<sup>54</sup> Therefore, in conceptualizing the determinants that influence halal food consumption in this research, attitude means the person’s positive or negative evaluation and assessment regarding the consumption of halal food; the subjective norm refers to the individual’s perception of social pressure to consume halal food or not; and perceived behavioral control is the ability and capacity of a person to consume halal food based on the opportunities to do so and its availability in Belgium.<sup>55</sup>

By adopting the TPB, the research attempts to identify the intention of Indonesian Muslims in Belgium to consume halal food. In this context, in order to understand this behavior, it is first important to establish why Indonesian Muslims living in Belgium as a religious minority group consume halal food. In fact, the intention can capture the motivational factors that drive them to do so. These provide hints and indications regarding how effort it takes these Indonesian Muslims to consume halal food. In addition to the three determinant factors from the TPB, the researchers added one more: Islamic religiosity.

Religiosity is defined as “*the degree to which a person adheres to his or her religious values, beliefs, and practices, and uses them in daily living*”<sup>56</sup> or “*the degree to which beliefs in specific religious values and ideals are held and practiced by an individual*”.<sup>57</sup> This religiosity has been defined as consisting of five dimensions, according to Charles Y. Glock, ideological, ritualistic, intellectual, consequential, and experimental.<sup>58</sup> Glock stated that the ritualistic dimension “*encompasses the specifically religious practices expected of religious adherents. It comprises such activities as worship, prayer,*

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<sup>52</sup> Ajzen, 1991, p. 188.

<sup>53</sup> Ajzen, 1991, p. 206.

<sup>54</sup> Ajzen, 2005, p. 118.

<sup>55</sup> Ajzen, 2005, p. 118.

<sup>56</sup> Worthington, Wade, Hight, Ripley, McCullough, Bery, Smith, Berry, Bursley, & O’Connor, 2003, p. 85.

<sup>57</sup> Delener, 1990, p. 27.

<sup>58</sup> 1962, p. 98-9.

*participation in special sacraments, fasting, and the like*".<sup>59</sup> Based on this explanation, the meaning of religiosity used in this study is characterized by its ritual dimension in Islam. As a result, Islamic religiosity is defined here as performing and observing ritual obligations commanded by God and His Prophet in the Quran and Hadith as an expression of the believer's devotion and veneration. It has been argued that Islamic ritual practices (such as prayer, fasting, reading the Quran, etc.) are dimensions for measuring Islamic religiosity.<sup>60</sup> Therefore, the study argues that Muslims who perform the religious duties and commands are more religious than those who do not. The Islamic religiosity items employed in this study were adopted from the "*Islamic Religiosity Index*" created by M.S. Shabbir<sup>61</sup> and from Kojima<sup>62</sup>, then some items developed by the researchers. This Islamic religiosity determinant attempts to assess the influence of religiosity as a Muslim on how individuals perform and observe Islamic ritual practices towards halal food consumption.

The conceptual framework yields the following hypothesis: first, there exists a significant positive relationship between attitude, subjective norm, perceived behavioral control, and the Islamic religiosity of Indonesian Muslims in Belgium and their intention to consume halal food; second, the four variables (ATT, SN, PBC, and IR) together can predict this intention significantly; and, third, each variable can uniquely predict significantly the intention of Indonesian Muslims regarding halal food consumption. To test these hypotheses, the questionnaire was designed based on the TPB, and contained one additional variable (IR). The previous research, as explained above, indicated the success and usefulness of predicting intentions and behavior using the TPB.

### **Indonesian Muslims Living in Belgium**

The instrument of this research was developed using the guidelines by the researchers. The TPB framework was used to create the questionnaire,<sup>63</sup> which consists of seven sections. The first section is the socio-demographic information about the respondents, such as their age, ethnicity, education, family status, and the like; the second is attitude; the third is the subjective norm; the fourth is perceived behavioral control; the fifth is behavioral intention; the sixth is Islamic religiosity; and the last is open questions. The

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<sup>59</sup> Glock, 1962, p. 99.

<sup>60</sup> Alam, Rohani, & Hisham, 2011, p. 90.

<sup>61</sup> Rehman and Shabbir, 2010, p. 66.

<sup>62</sup> 2016.

<sup>63</sup> We based the questionnaire for this study on the work of many researchers who used the TPB as a conceptual framework within halal purchase and consumption intention research in both majority and minority Muslim countries.

respondents in this research are Indonesian Muslims living in Belgium. The structured questionnaire was written in Indonesian to make it easier for the respondents to complete. For this quantitative research, the ideal number of respondents is 100 to 150, based on the number of Indonesian Muslims living in Belgium (1,000-1,500). As they are dispersed across Belgium, it would be too challenging to distribute a questionnaire to all Indonesian Muslims.

Data were collected during only two months, December 2017-January 2018, using *the purposive sampling method* in four Belgian cities where there exists a large Indonesian community; namely, Brussels, Antwerp, Gent, and Leuven. The participants were recruited mainly during Islamic community gatherings (*pengajian*) and periodically social gatherings (*arisan*). They were invited to spend around 30-45 minutes completing the self-administered questionnaire. If the respondents did not understand the questions, the researcher offered an explanation. The respondents answered each item by choosing one of five alternatives (1-5), a format proposed by Likert, known as a five point Likert scale, to measure the independent and dependent variables ranging from “strongly agree” to “strongly disagree”, and Islamic religiosity ranging from “always” to “never”.<sup>64</sup> The reliability of the items employed in this study was verified by computing the Cronbach’s Alpha.

Due to all of the constraints and limits, ultimately, we had only 54 respondents<sup>65</sup>. Although this is a relatively small sample size and does not represent the whole Indonesian Muslim population in Belgium, at least it can reveal something about which factors drive the participants’ intention to consume halal food within the framework of the TPB. Due to the limited number of respondents, this research used a research instrument (questionnaire) that had been tested for validity and reliability.<sup>66</sup>

### **Findings: Result and Discussion**

The collected data were analyzed using SPSS software, as follows. First, the descriptive statistics were analyzed to explore the respondents’ socio-demographic details. Second, correlation was used to analyze the relationship between the independent variables and

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<sup>64</sup> Likert, 1932.

<sup>65</sup> Three questionnaires were rejected due to inconsistency of responses and were not analysed with the TPB framework.

<sup>66</sup> The questionnaire was based on previous research that employed the TPB as a conceptual framework in halal purchase and consumption intention research in both majority and minority Muslim countries, such as: Bonne, Vermeir, Bergeaud-Blackler, and Verbeke, 2007; Soon and Wallace, 2017; Hall and Sevim, 2016; Khalek, 2014; Khalek and Ismail, 2015; as well as Kojima, 2016.



the dependent variable used in this study. Third, multiple regression was used to analyze the determination of each variable. The results of these statistics will be discussed later.

## I. Descriptive Analysis

### *Characteristics of the respondents*

Table I presents the respondents' sociodemographic information. Of the 54 respondents, the majority were women (34 individuals or 63%), which is noteworthy, and due to the fact that the data were collected during the *pengajian* (Islamic community gatherings) and *arisan* (periodically social gatherings), the attendants at which tended to be female, who appear to enjoy attending these gatherings more than men. The majority of the respondents are adult and (socially) active, aged 25-60 (43 persons or 79.6%) and all are Indonesian by nationality apart from five, who held Belgian nationality. The two main Indonesian ethnic groups in Belgium are the Javanese and the Sundanese. Most of them are married (44 persons or 81.5%) and had moved to Belgium before 2000. Those who arrived after 2010 are students. Strikingly, 36 of the participants (66.6%) had obtained a bachelor and master's degree, which suggests that the Indonesians who move to Belgium tend to be highly educated. Moreover, the majority (92.6%) had attended a public school for their elementary and secondary school education. They had received a formal Islamic religious education since elementary school (87%), which seems normal, since religious education is compulsory in Indonesia.

**Table I.**  
**Sociodemographic characteristics of the Indonesian Muslims**

Demographic profiles	Number of respondents (%)
<i>N</i> =54	
<b>Sex</b>	
Male	20 (37%)
Female	34 (63%)
<b>Age</b>	
18-25 years	4 (7.4%)
25-45 years	26 (48.1%)
45-60 years	17 (31.5%)

Above 60 years	4 (7.4%)
Other	3 (5.6%)

#### **Citizenship/Nationality**

Indonesian	33 (61.1%)
Belgian	5 (9.3%)
Indonesian & Belgian Permanent Residence	5 (9.3%)
Indonesian & Belgian Temporary Residence	9 (16.7%)
Other	2 (3.6%)

#### **Arrival Year in Belgium**

Before 1990	11 (20.4%)
1991-2000	10 (18.5%)
200-2010	7 (13%)
After 2010	20 (37%)
Other	6 (11.1%)

#### **Education**

Elementary School	1 (1.9%)
Secondary School	8 (14.8%)
Diploma-3 Vocational	3 (5.6%)
S-1 (Bachelor)	18 (33.3%)
S-2 (Master)	18 (33.3%)
S-3 (Doctorate)	4 (7.4%)
Other	2 (3.7%)

#### **Type of School**

<i>Madrasah</i> (Islamic school)	2 (3.7%)
<i>Sekolah</i> (General education school)	50 (92.6%)
Other	2 (3.7%)

#### **Profession**

Housewife	13 (24.1%)
Employee/Worker	18 (33.3%)
Students	7 (13%)
Researcher/Lecturer	6 (11.1%)

Other 10 (18.5%)

**Monthly Income (in Euro)**

Less than 1,000 2 (4%)  
 1,000-1,500 14 (25.9%)  
 1,500- 2000 10 (18.5%)  
 More than 2000 7 (13%)  
 Other 19 (3.7%)

**Marital Status**

Bachelor 6 (11.1%)  
 Married 44 (81.5%)  
 Widow/widowed 2 (3.7%)  
 Other 2 (3.7%)

**First Formal Religious Education**

SD/MI (elementary school) 47 (87%)  
 SMP (junior high school) 1 (1.9%)  
 SMA (senior high school) 2 (3.7%)  
 University 1 (1.9%)  
 Other 3 (5.6%)

**Table II** demonstrates the mean scores and standard deviations for the major variables used in this research, following the Theory of Planned Behavior. The mean scores are presented based on a five point Likert scale (1-5). Overall, the respondents' attitude was rated at 4.18, the subjective norm at 3.80, perceived behavioral control at 3.33, behavioral intention at 4.13, and Islamic religiosity at 3.92. Based on this finding, attitude had the highest mean score, at 4.18, followed by Islamic religiosity, at 3.92. The mean score for of behavioral intention is substantially high, at 4.13 (between agree and strongly agree).

**Table II. Statistics relating to the Descriptive of the Major Variables**

**N=51**

Variabel	Mean	SD
Attitude	4.18	0.91
Subjective Norm	3.80	1.22
Perceived Behavioral Control	3.33	1.12

Behavioral Intention	4.13	0.86
Islamic Religiosity	3.92	0.97

**Table III**, on the attitude variable, shows the result of reliability analysis for each item. It indicates that the coefficient of the Cronbach's Alpha ranges from 0.863 to 0.210. Four items have a coefficient above 0.7, indicating stronger reliability. *This reveals that the Indonesian Muslims living in Belgium have a positive attitude toward halal food because they consider it to constitute safe, healthy, clean products.* It is striking that the respondents have that attitude when confronted with non-halal products. The table also shows that the lowest mean score is 3.24 and the highest 4.73. This means that the mean scores represent the respondents' overall attitude toward the items.

**Table III. Attitude**

	Coef	Mean	SD
Halal food is safer to consume than non-halal food	0.863	4.24	.862
Halal food is healthy	0.855	4.25	.891
Halal food is healthier than non-halal food	0.817	4.14	.895
Halal food is cleaner than non-halal food	0.767	3.98	.990
Halal food is safe to consume	0.693	4.18	.932
I feel more confident about consuming halal food than non-halal food	0.682	4.53	.612
Halal food is clean	0.665	4.33	.816
Choosing halal food is a good idea	0.634	4.73	.493
Eating halal food is important to me	0.574	4.69	.510
I am willing to pay more for food that has the halal logo on it	0.572	4.49	.612
Animals do not feel any pain when they are slaughtered	0.292	4.53	.612
Halal food products are more expensive than other food products	0.279	3.24	.790
Halal food/products are available and ready to consume	0.253	3.55	1.045
There is a wide choice of halal food/products available	0.210	3.67	1.033

**Table IV**, on the variable of subjective norms, displays the results of the reliability analysis for each item. It indicates that the coefficient of the Cronbach's Alpha ranged from 0.862 to 0.238. Three of the items possess a coefficient above 0.7 that signifies stronger reliability. *The three items, comprising family, friends and others, have a social influence on the respondents' consumption of halal food.* It should be noted that encouragement, advice and suggestions are more influential than support alone. The table

also shows that the mean scores range from 2.80 to 4.65, indicating that they represent the respondents' overall attitude toward the items.

**Table IV. Subjective Norms**

	Coef	Mean	SD
My family's encouragement/advice/ suggestions influence me to eat halal food	0.862	3.63	1.296
My friends' encouragements/advice/ suggestions influence me to eat halal food	0.839	3.35	1.246
People can influence me to consume halal food	0.725	3.69	1.068
My children's encouragement/advice/suggestions influence me to eat halal food	0.697	2.80	1.588
My spouses' encouragement/advice/suggestions influence me to eat halal food	0.660	3.65	1.440
The Muslim community's encouragement/advice/suggestions influence me to eat halal food	0.650	3.90	1.237
My family supports me to consume halal food	0.555	4.61	.493
My family members prefer halal food	0.532	4.65	.559
My religious teachers/leaders' (ustâz/imâm/âlim) encouragement/advice/suggestions influence me to eat halal food	0.505	4.20	.960
My friends would think that I should choose halal food	0.433	3.76	1.124
My family members eat halal food	0.395	4.49	.784
My family stresses the importance of me eating halal food	0.375	3.47	1.255
My friends always eat halal food	0.281	3.31	1.086
Most of the people who are important to me choose to eat halal food	0.238	3.78	.966

**Table V**, on the variable of perceived behavior control, displays the results of the reliability analysis for each item. It indicates that the coefficient of the Cronbach's Alpha ranges from 0.866 to 0.377. Five items possess a coefficient reliability above 0.7, indicating that *the main behavioral control with regard to the respondents' consumption of halal food are the availability and opportunities to access halal products within the neighborhood, workplace, and campus/school*. Accordingly, the availability, facility, and diversity of halal products determine halal food consumption among Indonesian Muslims living in Belgium.

**Table V. Perceived Behavioral Control**

	Coef	Mean	SD
There is a wide choice of halal food within my neighborhood	0.866	3.20	1.217
There is a wide choice of halal food within my workplace	0.837	3.02	1.140
It is easy to find halal food in my neighborhood	0.790	3.41	1.134
It is easy to find halal food in my workplace	0.782	3.20	1.249
There is a wide choice of halal food within my campus/university	0.720	3.14	.917
It is to find halal food within my campus/university	0.636	3.25	1.017
It is easy to find halal food in Belgium	0.620	3.67	.993
I always have an opportunity to eat halal food	0.377	3.86	.849

**Table VI** shows the Cronbach's Alpha for the variable of behavioral intention, providing the reliability coefficient for each item. It indicates that all of the items used in this research can be measured using the Cronbach's Alpha, and range from 0.934 to 0.394. Overall, the respondents agreed that they consume halal food. It is noteworthy that, although the items are valid, three items possessed the lowest reliability of coefficient. This means that no general tendency exists and that the respondents were relatively unconcerned about determining that their food was halal (at the rate 0.552) and/or had not been combined with non-halal ingredients during its preparation (at the rate 0.394), prior to purchasing it.

**Table VI. Behavioral Intention**

	Coef	Mean	SD
I will only eat halal food	0.936	4.25	.821
I will eat food, even if I am unsure it is halal	0.824	4.10	.728
I will ensure that food is halal before I consume it	0.809	4.18	.740
I will only buy halal food	0.804	4.22	.879
I will not eat food that it not halal	0.794	4.22	.832
I will only eat in halal food outlets	0.689	3.82	.932
I will ensure that food is halal before I purchase it	0.552	4.14	.939
I will not consume food if it is prepared using any non-halal ingredients, such as alcohol, wine, or kitchen utensils that have been used with pork	0.394	4.14	1.000

**Table VII**, on Islamic religiosity, shows the result of the reliability coefficient for each item, with a Cronbach's Alpha ranging from 0.740 to 0.284. Islamic religiosity is rated the lowest, at 0.284, but the mean score is high (4.71), and the highest mean score at 4.84.

**Table VII. Islamic Religiosity**

	Coef	Mean	SD
I undertake the recommendatory prayers (such as <i>duhâ</i> , <i>tahajjud</i> , <i>rawâtib</i> , etc.)	0.740	3.37	.871
I undertake the obligatory prayer five times a day	0.690	4.39	.827
I read the Holy Quran	0.647	3.67	.887
I observe the recommended fasting (such as Monday-Thursday fasting, prophet David fasting, <i>arafah</i> fasting, <i>asyura</i> fasting, etc.)	0.640	2.86	.895
I attend the mosque or Islamic community gatherings ( <i>pengajian</i> )	0.640	3.51	.674
I observe and follow the Islamic rules and precepts in my life	0.570	4.06	.676
I observe the obligatory Ramadan fasting	0.351	4.84	.418
I consider myself a Muslim	0.284	4.71	.460

## Hypothesis Testing

### II. Correlation

The first hypothesis, namely that “there exists significant positive relationship between attitude, subjective norm, perceived behavioral control, and Islamic religiosity of Indonesian Muslims in Belgium and their intention in consuming halal food,” was tested using a Pearson correlation analysis. Table VIII demonstrates that a positive relationship exists among each variable. The results regarding these correlations are presented in the following table.

**Table VIII. Correlations**

Table: Correlations regarding TPB and IR with Intention (N=51)

	ATT	SN	PBC	IR
Intention (In)	.636**	.229	.357*	.568**
Attitude (ATT)		.289*	.256	.460**
Subjective Norm (SN)			.249	.154
Perceived Behavioral Control (PBC)				.230
Islamic Religiosity (IR)				

Note. \*\*Correlation is significant at the 0.05 level (2-tailed)

\*Correlation is significant at the 0.01 level (2-tailed)

A Pearson product moment correlation was conducted to examine the relationship between intention, attitude, subjective norm, perceived behavioral control, and Islamic religiosity and halal food consumption within the Indonesian Muslims living in Belgium.

Based on the result of the correlation analysis, it emerges that intention has the strongest positive relation respectively toward attitude  $r(49) = .636$ ;  $p < 0.01$ , Islamic religiosity  $r(49) = .568$ ;  $p < 0.01$ , and perceived behavioral control  $r(49) = .357$ ;  $p < 0.05$ . Accordingly, the more attitude, Islamic religiosity and perceived behavioral control are present, the greater the intention to consume halal food. Moreover, this finding indicates, on the one hand, that attitude is the strongest variable for explaining the intention to consume halal food (at 0.626;  $p < 0.01$ ) compared with the Islamic religiosity and perceived behavioral control variables. On the other hand, Islamic religiosity is a stronger variable for explaining the intention to consume halal food (at 0.568;  $p < 0.01$ ) compared with perceived behavioral control. There is no relationship between intention and the subjective norm.

### III. Multiple Regression Analysis

The second hypothesis, namely that the four variables (ATT, SN, PBC, and IR), combined, can predict the intention of Indonesian Muslims to consume halal food, and the third, that each variable can uniquely predict this significantly, were tested using multiple regression analysis. The results are presented in the table below.

**Table IX. Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.726 <sup>a</sup>	.527	.486	6.95775

a. Predictors: (Constant), RI, SUB\_NORM, PBC, ATT

The above table shows that the result of the multiple regression analysis is  $R^2 = 0.527$  ( $p < 0.001$ ). Accordingly, it may be concluded that all of the independent variables (attitude, subjective norms, perceived behavioral control, and Islamic religiosity) can predict about 53% of the behavioral intention to consume halal food, while the rest (47%) is determined by other factors that lie outside the scope of this research.

**Table X. Table of ANOVA**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2480.596	4	620.149	12.810	.000 <sup>b</sup>
	Residual	2226.871	46	48.410		
	Total	4707.467	50			



a. Dependent Variable : INTENTION

b. Predictors: (Constant), RI, SUB\_NORM, PBC, ATT

Based on the table of ANOVA (analysis of variance), it appears that all of the independent variables can predict the dependent variable significantly, as shown by the rate of significance ( $p < 0.05$ ). This suggests that the independent variables (ATT, SN, PBA, and IR) used in this study can predict significantly the dependent variable (behavioral intention) at a significance rate of 5%  $F(2,57) = 12.810$ .

#### IV. Coefficients

The third hypothesis was also tested (namely, that each variable can uniquely predict significantly the intention of Indonesian Muslims to consume halal food). The following table shows the results:

**Table XI. Table Matrix Coefficient**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1.009	7.899		.128	.899
1	<b>.444</b>	<b>.120</b>	<b>.441</b>	<b>3.713</b>	<b>.001</b>
ATT					
SUB_NORM	.011	.109	.010	.097	.923
PBC	.168	.109	.166	1.545	.129
IR	<b>.357</b>	<b>.127</b>	<b>.325</b>	<b>2.817</b>	<b>.007</b>

a. Dependent Variable: INTENTION

The above table shows that the matrix coefficient can be used to predict each variable uniquely, and so is a significant predictor of each variable's influence on the research participants' behavioral intention to consume halal food. The table reveals that attitude (*sig.* 0.001) and Islamic religiosity (*sig.* 0.007) can significantly predict halal food consumption at the rate of  $p \text{ value} < 0.05$ . It may therefore be assumed that halal food consumption by Indonesian Muslims living in Belgium can be predicted by attitude and Islamic religiosity.

### **Attitude and Islamic Religiosity regarding HFC**

The study shows that the components of the TPB are significant influential factors regarding halal food consumption among Indonesian Muslims living in Belgium. This outcome confirms the previous research on minority Muslims' halal food consumption in Singapore and China (Husin *et al.*, 2017; Ali *et al.*, 2018). It should be noted however that, although the constructs of the TPB can predict significantly the behavioral intention regarding halal food consumption, only the *attitude* (sig.001,  $p < 0.01$ ) variable is a determinant factor in this regard among Indonesian Muslims living in Belgium. It is noteworthy that this study involved a multiple regression analysis with and without Islamic religiosity (IR). When analyzed without IR, the regression coefficient of the elements of the TPB was 44.5% ( $R^2 = .445$ ) and was rated significantly (sig.  $p < 0.01$ ). Afterwards, the researchers added a further variable (Islamic religiosity -IR-) to the multiple regression analysis. Combined with the variables of the TPB, the determination becomes stronger, at 52.7% ( $R^2 = .527$ ). As can be seen, there is a strong change of significant determination by the four variables (ATT, SN, PBC, and IR) with regard to predicting halal food consumption behavior. This finding also displays the unique significant determination of Islamic religiosity (sig. 007,  $p < 0.05$ ) for Indonesian Muslims living in Belgium. Having said this, this research reveals the determinant factors that influenced the intention of Indonesian Muslims living in Belgium to consume halal food, which were attitude and Islamic religiosity. The result demonstrates that a positive attitude towards halal food and an Islamic religiosity are important influences on the behavioral intention to consume it. This finding confirms partially the previous research (Bonne *et al.*, 2007, 2008; Soon & Wallace, 2017; Elseidi, 2018) that found that attitude and Islamic religiosity were important factors in predicting the intention to consume halal food.

This study identified two major phenomena. First, the behavioral intention to eat halal food of Indonesian Muslims living in Belgium is determined by their personal attitude toward the concept of halal itself. Broadly speaking, the Indonesian Muslims living in Belgium who participated in this research ate halal food as a personal choice. Social pressure and a sense of self-efficacy or ability to consume halal food (both are external factors) might be considerations, but do not always influence their behavioral intention to consume halal food. Second, Islamic religiosity is important for Indonesian Muslims living in Belgium. They have a tendency to consume halal food as a part of their religiosity. This explains why Islamic religiosity became an influential and determinant factor to predict their behavioral intention in consuming halal food. It thus can be said

based on this finding that the more Indonesian Muslims living in Belgium observe and perform Islamic ritual practices, the more they pay attention to what they consume. This phenomenon leads us to assume that Islamic religiosity is an important element in strengthening their self-image as a religious person as Indonesian Muslims live as a minority group in Belgium.

The researchers found that the subjective norm has no influence and so cannot be used as a predictor variable for determining the behavioral intention of Indonesian Muslims to consume halal food. This finding conflicts with those of Hall and Sevim (2016) and, partly, Elsaidi (2018), who found that subjective norms played an important role in influencing the behavioral intention of minority Turkish Muslims living in Germany and Arabic Muslims living in Scotland, respectively. Accordingly, the variable of subjective norm can only predict the behavioral intention regarding halal food consumption if accompanied by other variables. The current study also finds that perceived behavioral control (PBC) has a positive and significant relationship with intention. However, like the subjective norm, perceived behavioral control cannot predict the behavioral intention to eat Halal food of Indonesian Muslims living in Belgium. The variable of PBC would become a determinant factor if accompanied by other variables.

There are at least three factors that explain why the subjective norm and perceived behavioral control cannot predict the Indonesian Muslims' behavioral intention towards halal food consumption. *First*, there were only 54 respondents, selected from the approximately 1,500 Indonesian Muslims living in Belgium. The collected data explain merely the condition of the obtained samples, so the findings of this study represent factors relating to a limited number of the group under study.

*Second*, the majority of the respondents are well-educated, with a bachelor or master's degree, as indicated in Table I on socio-demographics. In fact, education will influence individuals' way of thinking when reading a reality. As Fetzer and Soper (2003) and Wilkins-Laflamme (2018)<sup>67</sup> demonstrated in their research, the level of education contributes (as a socio-demographic variable) toward suppressing the influence of social pressure. In this way, the Indonesian Muslims living in Belgium consume halal food based on their personal considerations (*attitude*), which reflects their independent act and

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<sup>67</sup> Fetzer & Soper and Wilkins-Laflamme's research does not pertain to halal but to prejudice against a minority group: Muslims in Western Europe (Britain, France, and Germany) and LGBT in Canada, respectively. They found that, the more people are educated, the more their personal considerations play an essential role in the behavioral intention, which is pertinent to our current research.

decision. The reasoning why they choose halal should be read as a result of their educational background. In fact, it has been argued that the extent to which external factors can affect behavior is also determined by the quantity of knowledge possessed.<sup>68</sup> Consequently, the control from outside cannot directly affect their intention to consume halal food. Therefore, the significant factor of attitude in this study is strongly influenced by the fact that the majority of respondents have completed their higher education. However, it should be noted that almost all of respondents attended a general public school for their primary and secondary education (where religious education is taught for only 2-4 hours per week, contrary to a *madrasah* system of Islamic Schools, where religious education is the main subject taught to pupils). Based on this explanation, it is vital to take into account the influence of demographic factors on halal behavioral intention.

*Third*, the majority of the respondents are Indonesian Muslims who have been living in Belgium for a long period of time, so it may be assumed that the Belgian context has influenced the way of their thinking to some degree. They may have become more individualist, in the sense that the individual is the central decision-maker regarding personal matters. Indeed, the social condition and situation in Belgium differ from those in Indonesia, where society ‘takes’ a bigger role in individual decisions. Moreover, the legal sphere in Belgium is neutral regarding religion, and the State cannot intervene in religious affairs while, in Indonesia, the State administers religious matters. Indeed, it has been argued that, in human development, the environment where an individual lives will influence his/her considerations, thinking, and decisions as a human being.<sup>69</sup> Therefore, the Belgian environment, where individual freedom of thought and expression are guaranteed, has influenced the Indonesian Muslims. They are more individualistic in their thinking, decisions, and considerations, and thus personal considerations (*attitude*) is more important in this research to Indonesian Muslims living in Belgium than external factors (social pressure and opportunities).

Needless to say, this study suffers from several limitations. First, the number of respondents was relatively small, at only 54 and, second; the data collection period was limited to only two months. In future, research of this nature might include more respondents and cover a longer period.

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<sup>68</sup> Sniehotta, 2009.

<sup>69</sup> Dajani, 2017.

## Conclusion

This study examined the determinant factors regarding halal food consumption among Indonesian Muslims living in Belgium, and is the first to employ ethnography and statistics within a TPB framework. The study is also the first study on Indonesian Muslims as a religious minority group living in Belgium regarding their halal food consumption. The study revealed that attitude, subjective norms, perceived behavioral controls, and Islamic religiosity have a significant influence at the level of 52.7% in predicting the intention to consume halal food, where  $R^2 = 0.527$  ( $p < 0.001$ ). However, the variables of attitude and Islamic religiosity are respectively more influential significantly, at *sig.* 0.001 ( $p < 0.05$ ) and *sig.* 0.007 ( $p < 0.05$ ), with regard to predicting this intention compared with both subjective norms and perceived behavioral control. In other words, favorable personal considerations (*attitude*) and Islamic ritual practices (*religiosity*) outweigh social pressure (*subjective norms*) and resources and opportunities (*perceived behavioral control*) with regard to influencing the behavioral intention of Indonesian Muslims living in Belgium to consume halal food. \*\*\*

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