People Interest in Buying Officially Certified Halal Labeled Sausage Products (Case Study in Wirokerten Village)

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Abstract. Currently, food products are processed using advanced technology; therefore, consumers cannot manually ascertain the halalness of food. Consumers are relying on the assurance provided by the halal certification institution. This study aims to identify and differentiate individuals' attitudes, subjective norms, behavioral control, and interests near and distant from the Islamic Boarding School in Wirokerten Village regarding buying officially certified halal-labeled sausage. This research was conducted in Wirokerten Village, particularly at Kepuh Kulon hamlet, adjacent to the Islamic Boarding School, and Grojogan hamlet, which is distanced from the Islamic Boarding School. Incidental sampling was utilized to conduct 120 respondents. The data was analyzed using the Theory of Planned Behavior by Ajzen and Fishbein. The findings indicated no difference in individuals' attitudes between the hamlets. No difference in subjective norms was observed between the hamlets, exhibiting a neutral average score. There is no distinction in behavioral regulation between the two hamlets. The interest in acquiring sausage products officially certified halal in the two hamlets is moderate, with an average score of 14.51 near the Islamic Boarding School and 14.27 distant from it. Based on the existing results, it is necessary to conduct research related to buying interest in halal-labeled products in locations where Muslims do not dominate.

1 Introduction

Halal food products are essential for Muslims, as every Muslim is obligated by Islamic law to consume halal food. Islamic Sharia provides guidelines on fulfilling dietary needs, as illustrated in the Qur'an, Surah Al-Maidah, verse 88, which emphasizes the importance of prioritizing halal requirements when purchasing or consuming food. Muslims can consume products with clear halal status with confidence. However, with the rapid advancements in food technology, determining a product's halal status has become increasingly complex, necessitating rigorous testing methods that leverage advanced science and technology [1]. The global halal market represents substantial potential, especially in Muslim-majority countries like Indonesia. Indonesia was among the top five countries in terms of potential Muslim consumer spending in the food and beverage sector in 2012 [2]. Despite this growing market, many agribusiness actors in Indonesia, particularly those producing ready-to-eat and

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manufactured food products, remain unreadiness to meet the demand for halal-certified products [3]. This gap highlights an urgent need for increased readiness and adaptability in the industry, particularly as consumer demand for products aligned with Islamic dietary laws continues to rise.

Most consumers still prioritize taste when selecting food and often overlook halal compliance. However, Muslim consumers place a strong emphasis on consuming products that are guaranteed to be both halal and pure, as prescribed by Islamic principles. The Qur'an and Hadith reiterate the necessity of consuming food and beverages that are halal and *thayyib* (good). Various verses, including Surah Al-Baqarah [2]: 168 and 172, Surah Al-Nahl [16]: 412, and Surah Al-Ma'idah [5]: 87-88. In these verses, the word "halal" is the basis for the command to consume halal and *thayyib* food and beverage. In Indonesia, a wide range of ready-to-eat foods such as sausages, nuggets, meatballs, fish cakes, and similar products are available across various retail outlets. However, not all these products carry a halal label. A halal label is critical for Muslim consumers, as it guarantees that the product meets Islamic dietary standards, allowing them to consume it confidently. Thus, the halal status of these products is significantly influenced by religious beliefs and a concern for dietary compliance [4].

This study employs the concept of Ajzen's [5] Theory of Planned Behavior (TPB), a psychological model widely recognized for predicting intentional behaviors. According to TPB, attitude, subjective norms, and perceived behavior control are three key attributes that shape an individual's intent to perform a behavior. TBP explained that attitude refers to how an individual has favorable (positive) or unfavorable (negative) evaluations of performing behavior. Subjective norms encompass the perceived social pressure to perform or refrain from behavior. Furthermore, perceived behavioral control represents the ease or difficulty of an individual performing the behavior. Based on this theory, the more favorable the attitude and subjective norm concerning behavior. Product availability, financial constraints, or knowledge can influence this attribute. These three attributes will shape behavioral intention, the primary predictor of actual behavior in TBP. Behavioral intention reflects the degree of consumer willingness to purchase halal-labeled products, such as ready-to-eat products [5].

A previous study stated that TPB is an effective tool in explaining similar behavior contexts [6]. In terms of halal food, this theory is also effective in predicting halal food purchase intentions among consumers in Malaysia. This research stated that attitude, subjective norms, and perceived behavioral control have positively and significantly influenced halal food purchasing behavior [7]. Other research stated that some indicators of attitude, subjective norms, and perceived behavior control have a positive impact on Chinese Muslims' halal purchases [8]. Three attributes were also necessary to determine the Indonesian Millennial's Halal Food Purchasing [9]. Halalness of products has also been a strong motivation for an individual to make purchasing decisions [10].

The increasing popularity of halal food presents a valuable opportunity for Indonesia's food industry. However, the lack of readiness among agribusiness actors to meet halal standards, particularly in ready-to-eat and manufactured foods, signifies a gap that must be addressed to meet consumer expectations. Therefore, this study aims to identify and differentiate individuals' attitudes, subjective norms, behavioral control, and interests near and distant from the Islamic Boarding School in Wirokerten Village regarding buying the officially certified halal-labeled sausage. This research seeks to raise public awareness and interest in halal-labeled products, encouraging agribusiness stakeholders to prioritize halal compliance and better cater to the dietary needs of Indonesia's Muslim-majority population.

2 Research Methods

This study was conducted in Wirokerten Village, which was selected purposively due to the high number of Muslim residents who buying sausages monthly. The study area includes Kepuh Kulon Hamlet, located near an Islamic boarding school, and Grojogan Hamlet, which is farther away, allowing for environmental comparison. The respondents were interviewed using an incidental sampling technique, whereby any individual who incidentally meets the researcher and is willing to participate can be included as a sample. The selected respondents were housewives who had previously consumed sausages.

This study employed both primary and secondary data. Primary data was the information obtained directly from the respondent. Data collection was conducted by distributing questionnaires to the community in Grojogan and Kepuh Kulon Hamlet, utilizing a determined list of questions that should be completed by the respondent. The secondary data in this research comprises information regarding the status of Wirokerten Village.

This research utilized descriptive statistical analysis and the Theory of Planned Behavior (TPB) to analyze the collected data. Descriptive statistical analysis was employed to summarize and present the characteristics of housewives who buy halal-certified sausages and their knowledge regarding halal certification. The TPB approach was used to assess housewives' interest in buying halal-labeled sausages. This concept involved identifying critical attributes of interest based on TPB concepts, such as attitudes, subjective norms, and perceived behavioral control towards buying officially certified halal-labeled sausages as its determinants.

Table 1. Description of Attributes

Attribute	Remarks	Description
Attitude	(Aact) = X(bi). (ei)	• Attitude (A_{Act}): The consequences that people feel when buying officially certified halal-labeled sausages • Confidence (b_i): Public confidence in buying officially certified halal-labeled sausages • Evaluation (e_i): Community evaluation after buying officially certified halal-labeled sausages
Subjective Norms	SN = NB.MC	• Subjective norm (SN): Community opinion • Normative beliefs (NB): People's opinions regarding the desires of other people (colleagues and family) in officially certified halal-labeled sausages • Motivation (MC): Encouragement or reason that makes people buy sausages that are officially certified halal-labeled sausages
Behavior Control	PBC = C_i.P_i	• PBC: Perceived behavior control/ behavioral control • C_i: Control belief strength/ a person's belief in the availability of resources that shape behavior (control beliefs) • P_i: Power of control factors/power or role of a resource shape behavior (power of control factors)
Interest	BI = (A_{Act})+(SN)+(PBC)	

Attitudes were measured using seven indicators: good morals and life become better, prayers are easily answered, the soul becomes calmer, carries out religious orders, provides a sense of security and comfort, quality assurance, and avoids dangerous materials. Subjective norms were measured using recommendations from colleagues and family indicators. This attribute was used since subjective norms encompass people's opinions that others, such as family and colleagues, influence. Behavioral control was measured using the

indicators of the availability of stalls that sell officially certified halal-labeled sausages, the availability of official certification halal labels, and the affordability of officially certified halal-labeled sausages. All indicators used were measured using a Likert scale from 1-5. In the final step, interest was measured by calculating the weight between attitudes, subjective norms, and behavioral control. The description of the attributes are presented in Table 1.

3 Results and Discussion

3.1 Respondent Characteristics

Table 2 indicates that most respondents in Kepuh Kulon Hamlet were aged 35-43, accounting for around 21 individuals. This demographic represents a productive age group, often engaged in additional employment besides household responsibilities. Consequently, they frequently serve processed fast foods like sausages and other meals. Due to this, these respondents tend to be selective about the halal certification on sausage packaging to ensure its suitability for family consumption. In Grojogan Hamlet, most respondents fell within the 25-34 age range. Many within this group were housewives with young children, from toddlers to school-aged. As a result, they showed a heightened awareness of sausage quality, particularly regarding halal labels, and exercised considerable caution when purchasing sausages for their children and families. This focus on quality and safety highlights the importance of halal certification among respondents in both hamlets.

Table 2. Respondents Characteristics

Description		**Kepuh Kulon (Near Islamic Boarding School)**		**Grojogan (Distant from Islamic Boarding School)**	
		Number of Respondents (person)	**Percentage (%)**	**Number of Respondents (person)**	**Percentage (%)**
Age	25-34	14	23	20	33
	35-43	21	35	19	32
	44-52	16	27	15	25
	53-61	5	8	5	8
	>62	4	7	1	2
Number of family members	1-3	21	35	27	45
	4-6	38	63	32	53
	>7	1	2	1	2
Jobs	Housewife	38	63	34	56
	Civil servants	1	2	5	8
	Private	2	3	5	8
	Self-employed	7	12	5	8
	Farmer	1	2	2	3
	Labor	10	17	7	12
	Others	1	2	2	3
Education	Not attending school	1	2	0	0
	Elementary School	11	18	10	17
	Junior High School	6	10	6	10
	Senior High School	30	50	25	42
	Diploma	6	10	5	8
	Bachelor	6	10	14	3
Income	< IDR 2,000,000	33	45	27	45
	IDR 2,100,000-4,000,000	21	47	28	47
	IDR 4,100,000-6,000,000	6	8	5	8

This study assessed the number of family members to determine the typical household size in each residence. The maximum number of family members reported in both hamlets ranged from four to six individuals, with most housewives having multiple children. Family size increases typically correlate with higher household expenses [11]. Consequently, housewives must manage their family's food consumption to ensure that meals remain healthy, affordable, and safe. One food product that respondents from both Kepuh Kulon Hamlet and Grojogan Hamlet frequently purchase was officially certified halal-labeled sausages. These sausages were favored due to their affordability and accessibility, as they can be easily found in local stalls near the respondents' residences. This preference underscores the importance of halal certification and economic considerations in the dietary choices of the households surveyed.

The job status of the respondents in this research primarily reflects the occupations of the housewives participating in this study. Many respondents were engaged in household duties in both hamlets, with 38 individuals (63%) in the nearer hamlet and 34 individuals (57%) in the more distant hamlet. The role of a housewife is crucial in fulfilling the family's food requirements, as the quality and nutritional value of meals are directly influenced by the food products that the housewife selects and prepares for her family. This highlights the importance of the housewife's choices in determining household members' overall dietary health and well-being.

Housewives' education level will influence views on things such as ways of thinking. Most housewives' education levels in these two hamlets are quite high. Highly educated housewives will be more selective regarding food quality and information regarding halal food. The circulation of many sausage brands among the public means that housewives must be careful and know much about officially certified halal-labeled sausages.

The income in this study is obtained by the husband, respondent, or both who work for their family. The highest income in hamlets near the hut and far from the hut is less than IDR 2,000,000 in one month, the same for 45% of the 60 respondents in each hamlet. Income influences the food consumption patterns that housewives choose for their families. In this case, the sausages most often consumed by the people of Kepuh Kulon Hamlet and Grojogan Hamlet are Champ sausages and Sonice sausages, with prices ranging from IDR 4,000 to IDR 20,000 depending on the contents of the sausage in one pack. Thus, an income of less than IDR 2,000,000 has no influence on purchasing officially certified halal-labeled sausages because these sausages are affordable to the public.

3.2 Community Behavior in Buying Sausages

Housewives in Kepuh Kulon Hamlet and Grojogan Hamlet most commonly consume Champ Sausage, with 36 respondents and 41 respondents, respectively. Champ Sausage has been officially registered as an officially certified halal-labeled sausage labeled. The affordability of Champ sausage has also become one of the reasons for its popularity. The second place after Champ Sausage was So Nice Sausage, with 20 respondents in Kepuh Kulon Hamlet and 17 in Grojogan Hamlet. So Nice Sausage has also been registered as an officially certified halal-labeled sausage.

The frequency of monthly sausage purchases by housewives was determined by analyzing the average number of sausages purchased by respondents within that timeframe. The number of sausages was similar in the hamlets close to the Islamic Boarding School and far from there. The most common in the two hamlets above was 28 to 36 pieces of sausage, followed by 19 to 27 pieces of sausage, with the most respondents being the hamlet far from the hut, namely Grojogan Hamlet.

This study's place to buy sausages consists of stalls, shops, markets, and other places such as supermarkets or mobile vegetable traders around Kepuh Kulon Hamlet and Grojogan

Hamlet. The place to buy officially certified halal-labeled sausage respondents in Kepuh Kulon Hamlet was at a stall, with 33 people, or 55% of respondents, near the Islamic Boarding School buying sausages at the nearest stall. Meanwhile, Grojogan Hamlet respondents bought the most sausages in the shop; 30 people, or 50% of respondents far from the Islamic Boarding School, bought sausages there.

3.3 Public Knowledge About Halal Food

Some respondents did not know the officially certified halal-labeled sausage or unofficial halal labels. The results showed that in hamlets distant from the Islamic Boarding School, the level of knowledge of official and unofficial halal labels was higher than in hamlets close to the Islamic Boarding School, with a value of 87%, higher than 70%. The halal logo on the packaging includes an official and unofficial logo. The research showed that 50% of the 42 respondents in the hamlet near the Islamic Boarding School answered incorrectly, and 50% in the hamlet far from the Islamic Boarding School answered correctly.

Several factors can indicate the halalness of a food product, including the registration number, the certifying body, the labeling format, product composition, and the product name. The findings revealed that in both hamlets, regardless of proximity to the Islamic Boarding School, the most prevalent understanding of halal certification among respondents was derived from the labeling format. This finding suggests that the presentation and clarity of information on packaging play a critical role in consumers' perceptions and knowledge regarding the halalness of food products. This insight highlights the importance of effective labeling in enhancing consumer awareness and confidence in halal dietary options.

Not all halal labels are given on sausage packaging. There was still an official halal label and an unofficial one. The results showed that respondents were in hamlets near the Islamic Boarding School and distant from it. The Islamic Boarding School was concerned that the need for an official halal label was high, resulting in 68% for Kepuh Kulon Hamlet and 70% for Grojogan Hamlet. None of the people who were used as respondents chose to there is no halal label on sausage products, which means people who live in hamlets near the Islamic Boarding School and distant from there care about halalness in sausage products and do not just buy sausages where it is not clear whether the sausage product is halal.

3.4 Attitude of people interested in buying officially certified halal-labeled sausage

Attitudes in this study include respondents' assessments of the benefits of consuming halal food and the benefits of halal certification for food. Attitudes are formed through beliefs and evaluations [5]. Attitude consists of seven indicators, including the benefits of consuming halal food and the benefits of the halal certification label.

The respondents' attitudes toward purchasing officially certified halal-labeled sausages in both hamlets were generally neutral (Table 3). This neutrality suggests that respondents may lack confidence in halal food's benefits and certification, primarily due to insufficient knowledge regarding halal dietary practices. Consequently, the average responses indicated a balanced perspective rather than a definitive preference. Moreover, the lowest average score was observed in the unfavorable category regarding the belief that prayers are answered after consuming officially certified halal-labeled sausages. This situation likely arises from a limited understanding of the hadith that encourages Muslims to consume halal food, emphasizing that all aspects of life, including food, sustenance, and clothing, should be halal. According to this belief, Allah will accept the prayers of those who adhere to halal principles, as He is aware of the actions of His servants.

Table 3. Average and Community Attitude Scores for Buying Officially Certified Halal-labeled Sausages

No	Indicator	Near the Islamic Boarding School		Distant from Islamic Boarding School	
		Average Score	Category	Average Score	Category
1	Morals and life become better	11.90	Neutral	11.95	Neutral
2	Prayers are easily answered	11.32	Neutral	8.76	Not good
3	The soul becomes calmer	13.98	Neutral	13.87	Neutral
4	Carry out religious orders	14.06	Neutral	14.54	Neutral
5	Provides a sense of security and comfort	16.38	Good	14.78	Neutral
6	Provide quality assurance	15.40	Good	16.16	Good
7	Avoid dangerous materials	14.93	Neutral	16.00	Good
Attitude		**14.00**	**Neutral**	**13.72**	**Neutral**

This finding aligns with research conducted by Septiani et al. [12] which demonstrated that increased knowledge of halal concepts and heightened awareness of the importance of consuming halal food are positively correlated to purchasing halal products among consumers. Thus, enhancing education and awareness about halal practices could significantly influence purchasing behavior in the communities studied [13].

3.5 Subjective Norms of people interested in buying officially certified halal-labeled sausage

Subjective Norms are respondents' perceptions of the expectations of influential people in their lives *(significant others)* regarding carrying out or not carrying out certain behaviors, which are formed from normative beliefs and motivation.

Table 4. Average and Subjective Norm Scores in Buying Officially Certified Halal-labeled Sausages

No	Indicator	Near the Islamic Boarding School		Distant from Islamic Boarding School	
		Average Score	Category	Average Score	Category
1	Recommendation from colleague	13.13	Neutral	13.71	Neutral
2	Recommendation from family	15.95	Good	15.4	Good
Subjective Norms		**14.54**	**Neutral**	**14.56**	**Neutral**

The subjective norm values from the two hamlets were included in the neutral category (Table 4) because respondents were not sure enough about the advice from their family and colleagues to buy officially certified halal-labeled sausages and were still confused about following advice from family, colleagues or themselves to buy officially certified halal-labeled sausages. Table 4 reveals that the highest value was associated with the family indicator, which falls within the good category. This suggests that, despite the overall neutral findings, respondents still prioritize the advice of their family over that of their colleagues. However, this familial preference did not significantly alter the neutral stance of the respondents regarding halal purchasing decisions. These results follow research conducted by Mariana et al. [14], which states that the surrounding environment, such as friends or family, can influence purchasing decisions. Social pressure can prevent someone from purchasing halal fast food because of Indonesia's habit of consuming halal food.

3.6 Perceived Behavior Control of people interested in buying officially certified halal-labeled sausage

Behavior refers to the perceived ease or difficulty of buying officially certified halal-labeled sausage. Behavioral control is formed from two components, namely control beliefs and the strength of control factors.

Table 5. Average and Community Behavior Control Scores in Buying Officially Certified Halal-labeled Sausages

No	Indicator	Near the Islamic Boarding School		Distant from Islamic Boarding School	
		Average Score	Category	Average Score	Category
1	Availability of stalls selling officially certified halal-labeled sausages	16.12	Good	14.43	Neutral
2	Availability of official certification halal label	15.40	Neutral	14.27	Neutral
3	Affordability of officially certified halal-labeled sausages	13.82	Neutral	14.52	Neutral
Behavior control		**11.5**	**Neutral**	**14.40**	**Neutral**

The perceived strength of behavioral control in both hamlets was categorized as neutral (Table 5), indicating that community factors do not significantly influence the barriers and facilitators of purchasing officially certified halal-labeled sausages. Respondents indicated that these sausages were readily available whenever needed, regardless of location, and their prices vary based on brand preferences, making them accessible to a wide range of consumers. The affordability of sausages, with options available for both cheap and expensive prices, allows respondents to make purchasing decisions that align with their income levels since these two factors strongly correlate [15]. Many officially certified halal-labeled sausages were now widely available in rural communities, often priced at less than IDR 5,000. This broad accessibility contributes to the neutral perception of behavioral control, as the availability and affordability of halal products reduce the perceived barriers to purchasing them. Consequently, consumers in these hamlets are empowered to make choices based on their financial capabilities and preferences, further emphasizing the role of market dynamics in shaping consumer behavior.

3.7 Interest

Respondent's interest in buying officially certified halal-labeled sausages is the respondents' tendency to buy sausages based on whether they see the official halal label or not. The weighted average of attitudes, subjective norms, and behavioral control is needed to determine the interest score.

Table 6. Average and Community Scores in Buying Officially Certified Halal-labeled Sausages

No	Attributes	Weight (%)	Average Score	Category	Weight (%)	Average Score	Category
1	Attitude	42	14	Neutral	46	13.72	Neutral
2	Norm subjective	23	14.54	Neutral	24	14.56	Neutral
3	Perceived control behavior	35	15.11	Neutral	31	14.4	Neutral
Interest			**14.51**	**Currently**		**14.27**	**Currently**

Table 6 shows moderate interest in buying officially certified halal-labeled sausages in hamlets near the hut and far from the hut. This means that people who care about the halal label and do not care about balance, even though they are interested in buying officially certified halal-labeled sausages, many people still only look at the brand and rarely see the correct official certificate halal logo. Additionally, the lack of information regarding the official halal certification of food indicates that individuals exhibit moderate interest. However, when purchasing sausages, they consistently select those officially certified with a halal label according to the brand. In the category of hamlets near the Islamic Boarding School or Kepuh Kulon Hamlet, the score was higher than hamlets distant from the Islamic Boarding School. Respondents in Kepuh Kulon hamlet were more interested in buying officially certified halal-labeled sausages, as seen from their confident attitude and considering the benefits of consuming halal food and the benefits of the halal food as stated in the hadith and information from LPPOM MUI due to the more Islamic environment being near the Islamic Boarding School. This differs from Grojogan Hamlet, which is distant from the Islamic Boarding School, so there is less interest in buying officially certified halal-labeled sausages than Kepuh Kulon Hamlet. These results differ from research conducted by Khibran [16], which states that attitudes, subjective norms, and behavioral control directly influence interest in buying halal beef in Yogyakarta's traditional markets. Apart from that, interest in buying halal beef in Yogyakarta is quite high. This is shown by the high interest in consuming halal beef every day.

4 Conclusion

Based on the findings, several key conclusions can be derived. First, there is no significant difference in the knowledge of respondents living near or distant from the Islamic Boarding School regarding purchasing halal food products. More than 50% of them are aware of the official certified halal label. Second, the public's attitude toward officially certified halal-labeled sausages in both locations is neutral, indicating that proximity to the Islamic Boarding School does not influence the desire to buy these products. Third, the subjective norms of the community, such as family and colleagues, are also neutral, showing that environmental factors have no impact on their decision to buy officially certified halal-labeled sausages. Fourth, behavioral control regarding buying these halal products is similarly neutral, suggesting that environmental differences, whether near or far from the Islamic Boarding School, do not affect purchasing behavior. Finally, overall interest in buying officially certified halal-labeled sausages remains moderate, likely because the individual's attitudes, subjective norms, and behavioral control were all neutral.

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