



Vietnamese *Phở* Restaurant Choices: Halal Culinary Lifestyle in the People of Jakarta-West Java-Banten

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ABSTRACT

Vietnamese restaurants in Jakarta, West Java, Banten Provinces are growing quite rapidly. Along with the immediate implementation and threat of sanctions from halal guarantee regulations in Indonesia based on Law No. 33 of 2014, followed by PP No. 31 of 2019, and it is now converted into Law No. 11 of 2020 and Law No. 6 of 2023 concerning Stipulation of Government Regulations in Lieu of Law no. 2 of 2022 concerning Job Creation Becomes Law. There are two types of Vietnamese restaurants in Indonesia: (1) with the Indonesian halal logo; and (2) does not have any. The aim of this research is to find out whether there is an influence of consumer awareness and knowledge, the Indonesian halal logo, and religiosity on purchasing decisions at Vietnamese restaurants, as well as the lifestyle of the people. Research Design/Method uses the SEM PLS, to determine the testing sample, describes it using a descriptive and verification approach, explaining the the cause and effect relationship between variables. Results show that the Indonesian Muslims in three selected provinces stated that their decision to enjoy in Vietnamese restaurants had a significant influence both in terms of their religiosity and the Indonesian halal logo. The awareness and knowledge variables have the smallest and insignificant influence on purchasing decisions that influence lifestyle. Discussion: It is an urgent situation in Indonesia to accelerate the socialization of its halal guarantee, before many victims fall due to have violated the Halal Product Guarantee regulations in Indonesia, with criminal sanctions imposed.

Keywords: Knowledge and Awareness, Religiosity, Indonesian Halal Logo, Decision to Buy, Lifestyle

INTRODUCTION

Indonesia is not an Islamic country, even though the majority of its population is Muslim, hence the birth of Law No. 33 of 2014, followed by PP No. 31 of 2019, and especially when it has now become Law No. 11 of 2020 and Law No. 6 of 2023 concerning Stipulation of Government Regulations in Lieu of Law No. 2 of 2022 concerning Job Creation Becoming a Law, is a breath of fresh air regarding the kaffah of Indonesian Muslims in general. Previously, laws and regulations that guaranteed halal products by halal product producers were issued were only carried out "voluntarily." However, starting on 17 October 2019 due to the enactment of these laws and regulations, the halal guarantee system in Indonesia has become "mandatory", followed by 17 October 2024, criminal sanctions for those who do not comply throughout Indonesia, will be implemented.

Regarding Vietnamese culinary delights which are now increasingly present in Indonesia, more and more malls in Indonesia now feature Vietnamese restaurants in them. Some already have the Indonesian halal logo, but most do not yet display the Indonesian halal logo, both in their restaurants and also on the menu list served to their visitors. According to Haque (2019), in his book he explains the problem with the average Vietnamese menu depicted in the menu,

which all appear to be equipped with sliced beef, or a type of flattened beef meatball, not many people understand that the delicious sauce of every Phở soup in Vietnam is the original country there, Pork bone broth is used as the main flavoring. Phở is a Vietnamese beef noodle dish that originated in Hanoi and spread south to Ho Chi Minh City, and throughout the world. The noodles for Phở are called Bánh Phở, made from rice flour.

It seems that you're discussing the influence of Vietnamese culinary culture on Indonesia, as well as the broader implications of cultural exchange and globalization, particularly in the context of web 4.0 and smartphone applications. The integration of Vietnamese culinary delights into Indonesia reflects the rapid cultural acculturation taking place globally, driven by advancements in technology and communication. The citation of Fox (2019) suggests that Vietnam's status as a relatively young country positions it to influence future cultural trends and lifestyles, blending local norms with global preferences. This is exemplified by the popularity of Vietnamese cuisine in Indonesia, facilitated by cross-border communication and globalization. Yen's (2024) perspective, as a Vietnamese researcher living in Australia, underscores the significance of food-related activities in reflecting social, moral, and economic changes within Vietnamese society. The scarcity of ethnographic research on Vietnamese food culture published in English highlights a gap in understanding and documentation, particularly regarding the history and ingredients of Vietnamese cuisine. This gap is particularly notable in the context of Vietnamese halal culinary in Indonesia, which could benefit from greater awareness and documentation. The discourse suggests a dynamic interplay between globalization, technology, and culinary culture, with Vietnamese cuisine serving as a case study for the evolving nature of cultural exchange and adaptation in the digital age.

The lack of recognition between the guarantees of Indonesian halal products and the Halal Certification Agency (HCA) in Hanoi, Vietnam, as noted by LPPOM MUI (2019) in Haque (2019), highlights a significant gap in halal certification cooperation between the two countries. This lack of recognition poses challenges for consumers seeking information on Vietnamese halal products in Indonesia, as there is limited accessible information available. However, according to MES (Sharia Economic Society) in its live broadcast (2024), the Vietnamese government has recognized the potential of the halal food and beverage sector, which could generate substantial profits annually. In response to this opportunity, Vietnam has begun to prepare and develop various strategies, including proposing cooperation on halal certification with Indonesia. This initiative suggests a proactive approach by Vietnam to tap into the halal market and address the lack of information and recognition of Vietnamese halal products in Indonesia. The efforts by the Vietnamese government to explore collaboration on halal certification with Indonesia indicate a step towards addressing the existing challenges and enhancing the accessibility of Vietnamese halal products in international markets. This cooperation could lead to greater transparency and trust in the halal certification process, benefiting both consumers and businesses involved in the halal food industry.

The conceptual contribution of this research lies in testing a model to identify the variables that most strongly determine preferences for Vietnamese halal culinary in Indonesia, as well as identifying the weakest variables that pose challenges for policymakers. By understanding these factors, the research aims to provide insights that can inform investment decisions for Vietnamese culinary businesses looking to expand into Indonesia and guide policymakers in making accelerated breakthroughs to optimize the acceptance of halal products, specifically Vietnamese halal culinary, in the Indonesian market. Key research questions include: (1) What variables most strongly influence preferences for Vietnamese halal culinary in Indonesia, particularly in DKI Jakarta, Banten, and West Java? And (2) What are the weakest variables posing challenges for policymakers in optimizing the acceptance of halal products in Indonesia, especially regarding Vietnamese halal culinary?

Addressing these questions can provide valuable insights for stakeholders to enhance the

sustainability and growth of Vietnamese halal culinary businesses in Indonesia, as well as inform policy decisions aimed at fostering greater acceptance of halal products in the Indonesian market.

Theoretical Framework and Hypothesis Development

The Theory of Planned Behavior (TPB), which builds upon the Theory of Reasoned Action (TRA), provides a framework for understanding consumer behavior and predicting market demand. TPB incorporates three key factors that influence behavioral intention: attitude, subjective norms, and perceived behavioral control. They are: (1) Attitude: This refers to an individual's positive or negative evaluation of a particular behavior. In the context of consumer behavior, attitude reflects a person's overall assessment of a product or service. For example, if consumers have a positive attitude towards Vietnamese halal culinary delights, they are more likely to express interest in purchasing them; (2) Subjective norms: These represent social pressures or perceived social expectations that influence an individual's behavior. In the case of consumer behavior, subjective norms may include the influence of family, friends, or cultural values on purchasing decisions. For instance, if there is social pressure within Indonesian Muslim communities to support and consume halal products, this could positively influence the demand for Vietnamese halal culinary delights; and (3) Perceived behavioral control: This refers to an individual's perception of their ability to perform a behavior. In the context of consumer behavior, perceived behavioral control reflects the perceived ease or difficulty of purchasing and consuming a particular product. If consumers believe that they have control over their ability to access and consume Vietnamese halal culinary delights, they are more likely to express interest and engage in purchasing behavior. Understanding these factors can help businesses and policymakers identify strategies to stimulate consumer interest and drive market demand for Vietnamese halal culinary delights. By addressing consumer attitudes, subjective norms, and perceived behavioral control, businesses can tailor their marketing efforts and product offerings to better align with consumer preferences and expectations, ultimately enhancing the growth and sustainability of the market for Vietnamese halal culinary delights in Indonesia.

The references you provided shed light on various aspects related to halal food consumption, including halal awareness, halal certification, knowledge, lifestyle, and cultural influences. Let's break down the key points: As Aziz and Chok (2012) mentioned halal awareness and certification, they highlighted the significance of halal awareness and certification in influencing consumers' intentions to purchase halal food. This suggests that consumers are more likely to purchase halal food products if they are aware of halal principles and if the products are certified as halal. Where, Hasan (2011) mentioned the relationship between knowledge and lifestyle. He discusses its relationship between knowledge and lifestyle in the context of food consumption. This suggests that consumers' knowledge about halal principles and their adherence to Islamic moral values inherited from Prophet Muhammad SAW influence their lifestyle choices, including their dietary preferences. Furthermore, Fieldhouse (1995) explores the food ideology and cultural influences. Where he defines food ideology as a body of beliefs related to food and its consumption within specific cultures or ethnic groups. Foster (1962) observes that culture is not merely a collection of customs but rather a system of categories, rules, and learned plans that guide people's lives. This implies that cultural influences, including Islamic moral values and dietary customs passed down through generations, play a significant role in shaping consumers' food choices and consumption behaviors. As an overall, these references suggest that factors such as halal awareness, certification, knowledge, lifestyle, and cultural influences all contribute to shaping consumers' intentions and behaviors regarding the purchase and consumption of halal food products, including Vietnamese halal culinary delights in the Indonesian market.

Understanding these factors is essential for businesses and policymakers seeking to cater

to the needs and preferences of halal-conscious consumers and promote the growth of the halal food industry. As culture is a system of categories, rules and learned plans about how people live their lives that form a complete life plan (Klukhohn, 1946; Foster 1962; McCort and Malhotra, 1993; Neal et al., 2006; Schiffman and Kanuk, 2002, Schwartz, 1994). Where they emphasized emphasizes the comprehensive nature of culture, which encompasses a wide range of elements that shape individuals' lives and behaviors. With some key points, as: (1) system of categories: where culture provides individuals with a framework of categories that help them understand and interpret the world around them. These categories include language, social roles, norms, values, symbols, and rituals, among others. By categorizing experiences and phenomena, culture helps individuals make sense of their environment and navigate social interactions; (2) rules: where culture establishes rules and guidelines that govern behavior within a society or group. These rules can be explicit or implicit and cover various aspects of life, such as communication, social interaction, etiquette, and morality. Adherence to cultural rules is often enforced through social norms, expectations, and sanctions; (3) learned plans: where culture encompasses learned patterns of behavior, beliefs, and values that individuals acquire through socialization and acculturation. These learned plans guide individuals in how to think, feel, and act in different situations and contexts. They are transmitted from one generation to the next through formal education, informal socialization, observation, and imitation; (4) complete life plan: where culture provides a comprehensive framework that shapes individuals' lives from birth to death. It encompasses all aspects of human existence, including family life, social relationships, work, religion, leisure activities, and personal identity. by providing a holistic life plan, culture gives individuals a sense of belonging, identity, and purpose within their society or community.

The references cited support the idea that culture is a complex and multifaceted phenomenon that influences virtually every aspect of human life. Understanding the role of culture is essential for comprehending human behavior, communication, and social dynamics in diverse cultural contexts. The description provided by Santoso et al. (2009) regarding a series as a system aligns with the notion that various elements within a cultural context, including religion, can function as interconnected components working towards a common goal. In this case, religion is highlighted as a significant factor that influences consumer attitudes and behavior, particularly in the context of food purchasing decisions and eating habits.

Several previous studies have demonstrated the impact of religion on consumer behavior, supporting the idea that religious beliefs and practices shape individuals' attitudes towards products and consumption practices. These studies, including those by Assadi (2003), Bonne et al. (2007), Delener (1994), and Pettinger et al. (2004), emphasize the role of religion in influencing various aspects of consumer behavior, including food preferences, dietary restrictions, and purchasing decisions. Specifically, Bonne et al. (2007) highlight the influence of religion on food purchasing decisions and eating habits, suggesting that religious beliefs and values can guide individuals' choices regarding food consumption. This underscores the interconnectedness between religion, culture, and consumer behavior, with religious principles often serving as a guiding force in shaping individuals' attitudes and behaviors towards food. These studies provide valuable insights into the role of religion as a component within the broader cultural system that influences consumer attitudes and behavior, particularly in the realm of food consumption. Understanding the interconnected nature of these elements is essential for businesses and policymakers seeking to navigate cultural dynamics and effectively cater to diverse consumer preferences and needs.

Delener (1994) asserted that religiosity is a significant cultural aspect influencing consumer behavior aligns with the findings of Jusmaliani and Nasution (2008). Their study elucidates how various aspects of religiosity impact individuals' interest in purchasing halal products. Religiosity encompasses the degree of commitment, devotion, and adherence to

religious beliefs and practices. In the context of consumer behavior, religiosity plays a crucial role in shaping attitudes, preferences, and purchasing decisions. Individuals with high levels of religiosity are likely to prioritize products that align with their religious principles and values, such as halal-certified products. Jusmaliani and Nasution (2008) indicates that buying behavior goes beyond considerations of taste and price; it also incorporates religious factors. This suggests that for consumers with strong religious convictions, the religious authenticity of products, such as their adherence to halal standards, holds significant sway in their purchasing decisions. These findings underscore the importance of understanding the influence of religiosity on consumer behavior, particularly in markets where religious considerations play a prominent role, such as the halal food industry. Businesses and marketers must recognize and respect the religious values and preferences of consumers to effectively cater to their needs and preferences.

Based on the references provided, it seems that consumer behavior regarding the awareness of consuming halal products is influenced by various factors, including knowledge about the importance of halal certification, the presence of the halal logo, and understanding and application of Islamic law in consumption behavior. Consumer behavior regarding awareness of consuming halal products is still hampered by a lack of knowledge about the importance of halal certification in the decision to purchase a product (Yuhanis and Nyen, 2012). As well as Khoerunnisa, (2016) who states that there is a significant influence on consumer behavior that is aware of the halal logo on purchasing decisions. On the other hand Soesilowati's (2007) research results state that the understanding and application of Islamic law in consumption behavior is reflected in consumption behavior and is influenced by the learning process, both through socialization and the formal education system as well as the information obtained. Where a proposed model based on the variables and hypotheses mentioned: (1) Independent Variables, for: (a) awareness of halal certification: the level of knowledge and awareness among consumers about the importance of halal certification in determining the halal status of products; and (b) presence of halal logo: the presence of recognizable halal certification logos or symbols on products, indicating their compliance with halal standards; (2) Mediating Variable, for: (a) understanding and application of islamic law: consumers' comprehension and application of islamic law (sharia) principles regarding food consumption, including halal requirements and prohibitions; (3) Dependent Variable, for: (a) purchasing decision: consumer behavior regarding the decision to purchase halal products, influenced by their awareness of halal certification, the presence of halal logos, and their understanding of islamic law principles: (4) Hypotheses, for:

H1: Awareness and Education have a positive and significant effect on the Decision to Buy Vietnamese halal culinary/resto;

H2: Indonesian Halal Logo have a positive and significant effect on the Decision to Buy Vietnamese halal culinary/resto;

H3: Religiosity have a positive and significant effect on the Decision to Buy Vietnamese halal culinary/resto;

H4: Decision to Buy have a positive and significant effect on the terhadap on effect Lifestyle to buy Vietnamese halal culinary/resto.

This proposed model suggests that consumers' awareness of halal certification and the presence of halal logos directly influence their purchasing decisions to buy Vietnamese halal culinary/resto. Furthermore, the understanding and application of Islamic law act as mediating factors that strengthen the relationship between awareness of halal certification and logos and purchasing decisions. This hypothesis was carried out to examine people living in three provinces in Indonesia, namely Jakarta, Banten and West Java, as samples. Further research

could validate and refine this model by conducting empirical studies to test the proposed hypotheses and explore additional factors that may influence consumer behavior regarding halal product consumption.

RESEARCH METHOD

This research uses primary data. Primary data is research data obtained directly from the original source (Sekaran, 2015). Therefore, this research methodology used the flow of: (1) Data Collection Method, where involves collecting data directly from respondents through a survey method using questionnaires; (2) Unit of Analysis, where the unit of analysis for this research is all respondents who have purchased food at Vietnamese restaurants with a halal logo in the three areas studied; (3) Data Collection Procedure, where data collection is conducted through the distribution of questionnaires to respondents. Before sending out the questionnaires, a pretest is conducted to ensure the clarity and understandability of the questionnaire items. And, its questionnaire is sent directly to the companies where the respondents are located via Google Form. The questionnaire includes an explanation of the research objectives and instructions for filling it out; (4) Sampling Method, where its sample selection method used is purposive sampling, where respondents are selected based on specific criteria. The criteria include being adults capable of providing their own opinions without external influence and having bought or eaten at Vietnamese restaurants with the Halal logo in the three areas studied; and (5) Sample Size, where its sample size is determined based on the number of respondents who return the questionnaire; as well as (6) Research Period, where research period spans from the beginning of the new year, January 2024, to the end of March 2024. This includes the distribution and collection of questionnaires from respondents.

Overall, this research employs a systematic approach to collect primary data from respondents using surveys, ensuring clarity and understanding of the questionnaire items through pretesting. The purposive sampling method is employed to select respondents based on specific criteria relevant to the research objectives.

RESULTS AND DISCUSSION

Respondent Profile

A total of 170 respondents participated in this research from 250 questionnaires distributed, all respondents were Indonesian (citizens) and Muslim. The largest number of respondents came from West Java Province (56 percent), followed by Jakarta (30 percent) and Banten Province (14 percent). There were slightly more female respondents (55.5 percent) than males (44.5 percent). A percentage of 34.72 percent of respondents were between 20 and 25 years old and 24.6 percent were in the 26-29 year age group. The majority come from the middle (40.5 percent) and upper (23.52 percent) income groups.

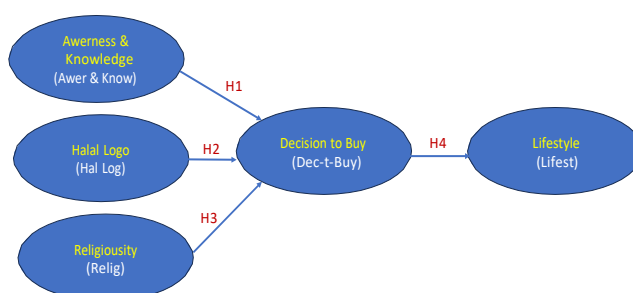


Figure 1. Framework

Source: Processed data (2024)

Table 1. Hypothesis Results

Hypothesis	Loadings	T-Value	Result
H1: Awer&Know → Dec-t-Buy	0.152	1.731	Not supported
H2: HalLog → Dec-t-Buy	0.339	4.388	Supported
H3: Relig → Dec-t-Buy	0.375	4.442	Supported
H4: Dec-t-Buy → Lifest	0.743	12.940	Supported

Source: Processed data (2024)

Outer Result

The Partial Least Squares (PLS) results indicate the validity and reliability of the indicators used in the research. The breakdown of the findings, are on its: (1) Reliability, where: (a) refers to the consistency and stability of measurement. A common measure of reliability is Cronbach's alpha, with a threshold of 0.7 often considered acceptable, and (b) According to the PLS results, all indicators from the variables Awareness & Knowledge (Awer&Know), Halal Logo (HalLog), Religiosity (Relig), Decision to Buy Halal (Dec-t-Buy), and Lifestyle (Lifest) have reliability scores above the cutoff value of 0.7. This indicates that the indicators are reliable for measuring each variable, as they demonstrate consistent results; (2) Validity, where: (a) refers to the accuracy and appropriateness of the measurements in reflecting the underlying construct or concept being studied; (b) assessed using measures such as average variance extracted (AVE) and construct validity; (c) the average variance extracted (AVE) measures the amount of variance captured by the indicators in relation to the variance due to measurement error. AVE values above 0.5 are generally considered satisfactory; (d) construct validity assesses whether the measurement model accurately represents the underlying construct. This is often evaluated using methods such as confirmatory factor analysis; and (e) according to the PLS results, both AVE and construct validity show satisfactory results for all variables, indicating that the indicators effectively measure the constructs they are intended to represent. In general, these findings provide confidence in the validity and reliability of the measurement model used in the research, ensuring that the data collected accurately reflects the constructs under investigation. This strengthens the credibility and robustness of the research findings.

Inner Result

The inner model results are checked for loading values and T values to show the significance of each path representing the hypothesis. The results are depicted in Table 1. Based on the research results and the conclusions drawn, summarize the findings for each hypothesis, are:

- (1) Awareness and Education (Awer&Know) on Vietnamese Halal Culinary Purchasing Decisions (Dec-t-Buy):
 - (a) The hypothesis was not supported by the data;
 - (b) Conclusion: There is no significant positive effect of awareness and education on Vietnamese Halal Culinary Purchasing Decisions. Changes in awareness education levels do not influence decisions to consume Vietnamese halal Restaurants;

(2) Indonesian Halal Logo (HalLog) on Vietnamese Halal Culinary Purchasing Decisions (Dec-t-Buy):

- (a) The hypothesis was supported by the data;
- (b) Conclusion: The presence of the Indonesian halal logo has a significant positive influence on Vietnamese halal culinary purchasing decisions. Increasing the visibility of the logo is likely to lead to an increase in decisions to consume Vietnamese halal food/restaurants.

(3) Religiosity (Relig) on Vietnamese Halal Culinary Purchasing Decisions (Dec-t-Buy):

- (a) The hypothesis was supported by the data.
- (b) Conclusion: Religiosity has a significant positive effect on Vietnamese Halal Culinary Purchasing Decisions. Higher levels of religiosity increase the likelihood of consumers deciding to consume Vietnamese halal restaurants.

(4) Vietnamese Halal Culinary Purchasing Decisions (Dec-t-Buy) on Lifestyle (Lifest):

- (a) The hypothesis was supported by the data.
- (b) Conclusion: The decision to purchase Vietnamese halal food has a significant positive effect on lifestyle. Over time, these decisions accumulate and contribute to the development of a halal lifestyle among Indonesian halal restaurant consumers (represented by research respondents).

These conclusions provide insights into the factors influencing Vietnamese Halal Culinary Purchasing Decisions among Indonesian consumers and highlight the significance of factors such as halal certification, religiosity, and their impact on consumer behavior and lifestyle choices.

CONCLUSIONS

Based on the findings in this research, it certainly has implications for the practical world or in other words, managerial implications for the industrial world and halal lifestyle, to be able to continue to improve and develop things related to satisfaction and loyalty of Vietnamese halal restaurant customers, there are several managerial implications for the industrial world and the promotion of halal lifestyle among Indonesian halal customers: Firstly, to increased awareness and knowledge efforts: (a) Stakeholders, especially government authorities, should prioritize efforts to increase awareness and knowledge among the Indonesian Muslim community regarding halal products and certification. (b) Socialization activities need to be intensified and made more sustainable to ensure that consumers have adequate awareness and understanding of the importance of consuming halal products. Secondly, to expansion of halal cadre volunteers: (a) There is a need to recruit more Indonesian halal cadre volunteers from diverse demographics (ages, genders, educational backgrounds) to facilitate the dissemination of information about halal products and certification. (b) These volunteers can play a crucial role in accelerating the spread of information about halal products and certification, thereby increasing the speed of halal economic transactions. Thirdly, to improvement of halal product accessibility: (a) Efforts should be made to enhance the accessibility of halal products that have been certified by Indonesian halal auditors and received Indonesian halal certification. (b) It is important to ensure that consumers have easy access to halal products that meet established halal standards, thereby promoting confidence and trust in halal consumption. Fourthly to emphasizing systematic understanding of halal products: (a) Stakeholders should focus on providing consumers with a systematic understanding of the importance of consuming halal products. (b) This includes ensuring that consumers understand the legal regulations related to halal product guarantees and the significance of adhering to halal standards in their consumption choices. To sum up, these managerial implications emphasize the importance of collaborative efforts among stakeholders to enhance awareness, accessibility, and understanding of halal products and certification among Indonesian consumers. By addressing

these aspects, stakeholders can contribute to the promotion of a halal lifestyle and the satisfaction and loyalty of halal restaurant customers.

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