



# Halal Food Products: Do Religiosity Affect Consumers Attitude and Intention to Use?

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**Abstract.** The purpose of this research is to uncover values driving Indonesian muslims consumption decisions with respect halal food. Cross-sectional data were collected through distributed 369 questionnaires in Indonesia, mainly to Muslim consumers who come from different city and are currently living in Java Island Indonesia. The results show that the religiosity and attitude is a valid model for predicting muslim consumers intention to purchase halal labelled food products. The findings reveal that for consumers with high and low religiosity are the most influential determinants of their intention to purchase halal-labelled food products. Limitation include the focus on only muslims consumers within an ethnic majority population living in Indonesia. The findings could be useful for halal industry food makers to better serve customers serve their customers through sophisticated marketing strategies. This study extends understanding of consumers halal-labelled food purchasing power using TRA to determining the rationales for purchasing halal food in Indonesia. Unlike other studies, this study used only Islamic religiosity which divided into 4 indicators such as ideological, ritualistic, consequential, and experimental.

**Keywords:** islamic religiosity, purchase intention, halal food, consumer behavior, theory of reasoned action, Indonesia

## 1 Introduction

Muslims value Islam's fundamental principles because they are attractive and inspiring. These regulations inform Muslims what they should and should not do. Halal means observing the rules, whereas haram involves breaking the rules. Muslims prefer to eat halal cuisine as part of their religion, which distinguishes them from individuals of other faiths [1]. In most Muslim nations, the role of religion in the consuming world is determined not only by personal religious conviction but also by compliance with official rules. The laws governing Muslim consumption are guided by the Quranic idea of what is lawful (Halal) and what is not permissible (Haram) for a believer [2]. Furthermore, in the consuming sector, religious responsibilities and beliefs influence people's attitudes and feelings toward a variety of products, including food, financial, beauty, and medicinal products [3].

Although the list is brief, it has far-reaching consequences for Muslims' purchasing habits. Because of its consequences for some of the most profitable consumer market enterprises, the subject has recently become a critical area of research. In Islamic countries, the financial and food sectors have seen the most dramatic effects. Muslim academics increased their investigation of the food, cosmetics, and pharmaceutical industries on suspicion that many multinational companies use enzymes extracted from swine meat or alcohol as preservatives, causing Muslim buyers to be skeptical of these goods [4], [5]. However, it is also acknowledged that religion does not have the same influence on two people. As a result, one could claim that the extent of religious impact varies from person to person among Muslim consumers. As a result, it is not only religion that is important in the consumer world, but also the intensity of one's religious ties, known as religiosity. Simply put, religiosity is the degree to which one is religious [6]–[8]. Religiosity refers to the degree of dedication an individual has towards their religion, as evidenced by their attitudes and behaviors [9]. However, much of the study on Halal product perceptions has failed to analyze the role of religion in influencing such attitudes [10]–[12]. The purpose of this study is to look at the influence of inter- and intra-personal religiosity in determining Muslim attitudes about Halal items and their intent to buy them [13]–[15].

The existing study methodology was founded on the postulates of the theory of reasoned action (TRA) in order to investigate Muslim attitudes regarding Halal items and their desire to purchase such products. In the area of Halal products, the most significant theoretical model is TRA. First, it openly incorporates subjective norms into the process of attitude formation [16]. Thus, it measures individual attitudes toward objects and accounting for reference groups' involvement in generating and maintaining them. Religion is an inherent aspect of authority in most Islamic nations, leaving secularism on the periphery, hence subjective effects must be considered while studying religious issues in these societies. The possible influence of subjective standards on such attitudes and intention to choose Halal products may explain the function of reference groups and society in establishing such attitudes. This study also examines how religiosity predicts Halal product choice [10], [17].

The study of Muslim attitudes towards Halal products is crucial in Java Island, Indonesia, since Halal items are thought to be the norm. However, the growing prominence of international brands in consumer goods and food has changed our cultures' blind confidence to varied degrees of mistrust [18], [19]. Strong positive attitudes regarding Halal products and their impact on choice. Halal products will emphasize the need to address this issue in the second-most populous Muslim nation. Finally, religiosity's function in forecasting such attitude can aid Muslim consumers.

## **2 Literature review**

### **2.1 Halal Industry**

Halal products and services are predominantly manufactured and provided in accordance with Islamic religious principles and requirements. The global demand for halal products has made this concept more popular. Previously, halal economy and industry were synonymous [6]. The State of the Global Islamic Economy Report 2022 Edition by Thomson Reuters and Dinar Standard defines

the halal economy as a business model based on Islamic law. It offers several halal products and services. Rules ensure these items and services are secure and meet criteria. This includes food, beverages, cosmetics, medications, and entertainment. This law protects religious freedom and provides halal products and services [20].

Halal is part of people's daily life today. This has led to a boom in Indonesian firms who eagerly embrace halal and display labels and slogans explaining it. Several cosmetics companies have promoted halal cosmetics through the "Halal from the Start" campaign. The tagline "Halal Food is Quality Food" is also used by ice cream makers to show their commitment to quality. Fashion companies have also introduced halal cosmetics through their "Halal from the Start" concept. Fashion companies have also launched Indonesia's first halal-certified jilbab, demonstrating their commitment to making products that are attractive, comfortable, and halal-compliant [21].

## **2.1 TRA and Halal Purchase Relationship**

Muslim purchasing and eating decisions have been studied, with a focus on TRA. Azmawani, Ibrahim, and Suhaimi [22] predicted Malaysian consumers' halal product preferences using the Theory of Reasoned Action (TRA). Hermin and Bayu [23] and David and Aulia [24] examined how the Theory of Planned Behavior (TPB) applies to Halal product purchases. Amin [25] examined Islamic bank customers' credit card usage using the Theory of Reasoned Action (TRA). Mukhtar and Butt [26] examined how two Theory of Reasoned Action (TRA) factors affect Muslim consumers' halal product opinions. The majority of study on halal product attitudes uses TRA. Researchers say it's important to consider all the aspects that affect halal product perceptions.

## **2.2 Religiosity**

Religion influences people's lives, beliefs, and attitudes. According to Ali et al. [27], many individuals follow religion's laws and ideas. It teaches people how to live and believe. Food varieties are also restricted in several religions. Religion can change thinking and buying [28]. Religious persons make animal product purchases and dietary choices depending on their beliefs [29]–[31]. Religion influences buying decisions. Muslims choose their meals based on faith. Thus, it is crucial to understand how religion affects people's purchasing intentions, especially Halal purchase intentions, which can have major effects. We assume that:

H1: Religious factors positively influence consumers' purchase intentions towards Halal products.

## **2.3 Customer Attitude and Intention**

Researchers examine what people believe and do to determine how they feel. They compare themselves to others to learn more. Researchers agree that attitudes include cognitive and emotive judgments of an object or concept. Fishbein and Ajzen [32] define attitude as a person's positive or negative feelings toward an entity or their intention to act. In consumer behavior and marketing, attitude is a person's favorability or unfavorability toward a particular company. Thus, consumers may have different opinions about certain things depending on the situation. Numerous research have shown that consumer habits can impact each other, including Hussain et al. [4], Nooh et al. [33], and Schiffman and Kanuk [34]. Many research use models to examine how consuming behavior affects buying and eating. An individual's consumer behavior can affect their

diet. According to Ajzen [32] and Batubara and Harahap [35], the references denote cited scholarly sources. Researchers use two main principles to understand consumer behavior and buying reasons. The notions are called TPB (theory of planned behavior) and TRA. These methods help researchers understand why people buy and use halal items. Prior study has shown that cognitive processes, subjective beliefs of normalcy, and perceived control greatly affect halal product purchases. This study examines how cognitive and affective processes affect halal product purchases. We suggest the following hypothesis:

H2: Consumer attitudes positively influence purchasing intentions for halal products.

H3: Religious factors positively influence consumers' purchase intentions towards Halal products through Attitudes.

### 2.4 Objective of The Research

This study aims to evaluate the TRA by describing how religion affect customer attitudes and buy intentions. Finally, how do this factors affect Halal product purchases? The conceptual structure of this study is shown in Figure 1.

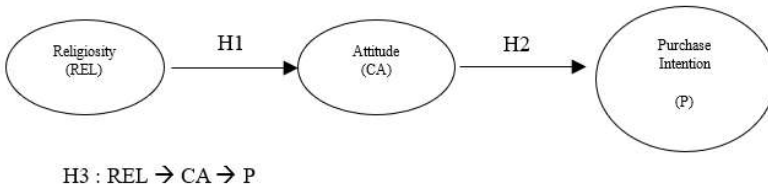


Fig. 1. Research Framework

## 3 Research Method

Our quantitative investigation is backed by post-positivism and classed as a survey study due to its measurement instruments [36]. Because the study was explanatory [37] and latent variable scores were to be examined [38], we used a partial least squares structural equation model. [37] stated that this study used many metrics and calculations to identify how items are related. We're intrigued how well these measurements predict or explain outcomes. We also seek to find hidden patterns and linkages. For this, we will use methods that involve several factors and calculate their influence [39]–[41].

### 3.1 Sampling and Data Collection Procedure

The respondents for this survey were Indonesian Muslims who answered the questions. They are of diverse ages and sell, buy, utilize, and consume Halal products. A total of 369 questionnaires

were distributed among the selected sample in accordance with the study's objectives and interests. The questionnaire data collection period lasted from May 15, 2023 to June 5, 2023. We successfully collected data from 500 individuals over the course of the study period, and 369 of them provided us with valuable and accurate information. In this context, valid data refers to responses submitted by persons who fully meet the criteria established for this research project.

The next sections address demographic data, reliability and validity analyses, and correlation results.

**Table 1.** Description of Respondent Data

Profil	Kategori	Responden	Persentase
Jenis Kelamin	Perempuan	219	59.41%
	Laki-laki	150	40.59%
Usia	<18 tahun	3	0.74%
	19-25 tahun	108	29.34%
	26-32 tahun	174	47.05%
	33-40 tahun	75	20.48%
	41-50 tahun	6	1.66%
	>50 tahun	3	0.74%
Pendidikan	SMA	94	25.46%
	Diploma (D1,D2,D3)	106	28.78%
	S1	127	34.32%
	S2	38	10.52%
	S3	4	0.92%

Table 1 displays information about the research subjects' age, gender, and educational background. For example, the bulk of the 219 respondents (59.41%) were female, while 150 respondents (40.59%) were male. There were also 174 respondents between the ages of 26 and 32 (47.05%), 108 between the ages of 19 and 75 (29.34%), 6 between the ages of 33 and 40 (20.48%), 4 between the ages of 50 and 3 (0.74%), and 3 between the ages of 41 and 50 (1.66%).

## 4 Data Analysis and Result

The reflecting measurement model, also known as the composite mode, is evaluated for indicator reliability, internal consistency reliability, convergent validity, and discriminant validity using Hair et al. [42] standards. Hair et al. [42] state that indicators must have factor loadings or correlation weights greater than 0.70 to be reliable. Thus, low factor loading components that contributed little were removed. Cronbach's Alpha,  $\rho_A$ , Composite Reliability (CR), and their bottom bound 95% percentile confidence intervals should be better than 0.70 for internal consistency. Our study shows that these data meet the 0.70 criteria and remain at the appropriate confidence level, with interval upper bounds below 0.95. The average variance extracted (AVE) is greater than 0.5, demonstrating

convergent validity. Discriminant validity was assessed using the heterotrait-monotrait value (HTMT) and Fornell and Lacker criterion. As advised by Hair [42] and Cepeda [38], we utilized a bootstrap test to verify that the HTMT confidence interval upper limit was smaller than 0.90. This analysis shows discriminant validity. We provided specific data and confidence ranges in Appendices 1 and 2 to save space and demonstrate that measurement model evaluation quality requirements have been met.

The evaluation of structural models tests ideas about research factor relationships. Hair et al. [42] state that the structural model evaluation check includes checking for multicollinearity between variables with a VIF (variance inflated factor) size less than 5, hypothesis testing, and 95% confidence intervals of estimated path coefficient parameters, as well as the structural effect of direct variables, measured by f square. The model's evaluation includes R square criteria of 0.19 (low influence), 0.33 (mid influence), and 0.66 (strong influence), Q square more than 0, and SRMR less than 0.08 (acceptable fit) [42]. RMSE and MAE predict PLS less than linear regression model. Hair et al. [42] and Sarstedt [43] said robustness check include FIMIX PLS structural model linearity and heterogeneity.

**Table 2.** Hypotheses and Path Coefficients Significance Testing Results

Hypotheses	Path Coefficient	T statistic	P Value	PCI		Sig/Supported?	F <sup>2</sup>	VIF	R <sup>2</sup>
				Upper Limit	Bottom Limit				
CA à IP	0.345	6.573	0.000	0.433	0.237	Supported	0.126	1.000	0.398
REL à CA	0.631	14.4864	0.000	0.710	0.541	Supported	0.662	1.000	0.119
REL à CA à IP	0.211	5.511	0.000	0.289	0.142	Supported	0.345	1.000	

Note. Bootstrapping based on 5000 samples, direct, indirect, hypothesized effect assessed by applying a one-tailed test at 5% of significance level [5%, 95%]. Effects of the covariates assessed by applying a two-tailed test at 5% of significance level [2.5%, 97.5%]. PCI = percentile confidence interval; VIF = variance inflation factor

The structural model evaluated in Table 2 is acceptable, with no multicollinearity across variables, as indicated by inner VIF values less than 5 (based on robust parameter estimate). Furthermore, the R square value obtained through data processing allows us to draw the following conclusions: the influence of intention to purchase on attitude is 39.8% (relatively mid effect), religious factors and religiosity on purchase intention is 11.9% ( low effect). According to Hair et al (2018), a Q square value greater than zero suggests predictive importance. Furthermore, Sarstedt (2019) reports that the model SRMR value of 0.057 shows an acceptable fit. Robustness tests such as linearity and heterogeneity also produced excellent findings. In terms of heterogeneity in the structural model, the p values of the squared variables were more than 0.05, indicating a linear relationship between variables, and the PLS BIC and CAIC models fulfilled the 1-segment model rather than the 2-segment model.

#### 4.1 Hypothesis Results

The role of attitude is crucial in the TRA model because it investigates the relationship between consumers' attitudes toward purchasing halal items and its impact on their intention to make a purchase (CA  $\rightarrow$  PI). This study focuses on Indonesia's Muslim community. Based on earlier study by Lada et al [11] and Alam and Sayuti [44], the findings reveal a significant connection between these two variables, as supported by the path coefficient ( $\beta = 0.148$ ) and p value ( $0.002 < 0.05$ ). As a result, we can certainly state that there is a positive association between customers' attitude about halal products and their eventual intention to purchase them.

It is critical for every Muslim to understand the fundamental principles of Islam when buying and utilizing food goods when selecting and purchasing halal products. In this case, we discovered a positive relationship between consumers' perception of religion and their intention to purchase halal products (RELIPI) results show that the path coefficient ( $\beta = 0.227$ ) and p-value ( $0.000 < 0.05$ ) we accept this hypothesis. Our findings support previous research by Mukhtan and Butt [26] and Nizam and Daud [45], which found that religion plays a vital influence in the halal product selection process.

The structural components of Halal product attitude were examined in this study. The model is expanded by adding religiosity variables to examine its effect on Halal goods purchases. The particular backdrop of this research helped anticipate the future of Halal in Muslim majority island. Halal is often considered less relevant in countries with a small non-Muslim population. However, this research shows that Muslims in these nations are aware of and favourably view Halal items, which influences their propensity to buy them. Thus, Muslim societies dictate such attitudes.

Halal product attitude is only significant when the product's Islamic Sharia conformity is questionable or insufficient. Muslim customers suspect transnational brands more than local ones. Muslim consumers will likewise be less concerned with Muslim brands than Western ones. International brands have unique identities like other brands. Local culture influenced these enterprises' names, emblems, and signs [34]. Foreign Muslim brands will carry their local heritage, including Islam. This similarity may assist a foreign brand create partial congruence and a first defense [24].

Unfortunately, Western companies are only remembered by the Muslim world for their imperial past or crusades. However, not all foreign brands face antagonism. Automobiles, computers, mobile phones, and weaponry are the most involved products and have better brand images. These products require modern production techniques, therefore Muslim local brands have limited competition [46]. More crucially, their permissible use may be debated and ruled by a scholarly fatwa, but Muslims generally allow their use. However, low-to-medium participation multinational firms must comply with Sharia law to survive. Thus, Muslims' distrust of food, cosmetics, and pharmaceutical brands is unsurprising [47]. Javanese society's positive view of Halal items suggests that a company that violates Sharia Law could face difficulties. Further, Western brands are more likely than local businesses to face similar animosity in particular product categories. Thus, foreign brands must maintain their Halal compliance image.

## 5 Conclusion

The results show that attitude influence Javanese Muslims' Halal product choices. Market researchers and worldwide brands should build their marketing efforts to raise awareness of their Halal product compliance utilizing clear communication. Convenience sampling collected this study's data. Second, it exclusively examines customer attitudes regarding Halal items. Breaking products into categories may help clarify the issue in the future. Future study can examine how product categories, social classes, gender, and Halal certification affect customer attitudes toward Halal items.

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