Understanding Consumer Behavior: Halal Labeling and Purchase Intentions

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A R T I C L E I N F O
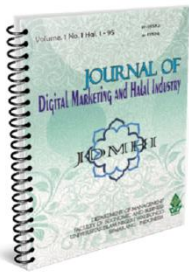
A B S T R A C T

The rapid growth of the Muslim community in the world certainly increases the demand for halal products. This causes halal products to become a necessity. This dynamic needs to be supported by state authorities' guarantee of halal products. This study provides an overview of the role of Halal labelling in influencing individuals to consume Halal products based on their levels of religiosity, knowledge of Halal products, and attitudes towards consuming such products. Additionally, the sampling focus of this study was on Java Island, where access to information technology is widespread, facilitating ease of access to relevant information regarding Halal products. A quantitative approach was employed in this research, utilizing primary data obtained by distributing questionnaires to the residents of Java Island. The construction of the research model is reflected in an adjusted R-squared value of 54.50%, indicating that the independent variables significantly influence the dependent variable. Based on the findings of this research, both knowledge and attitudes have a positive and significant impact on the intention to consume Halal products, whereas religiosity does not. The study recommends that the government consider streamlining and reducing the costs associated with Halal labelling to make it more accessible to micro-scale producers. These measures are expected to support the development of the Halal product market and foster sustainable economic growth.

Introduction

The growth of Muslims in the world has accelerated quite a bit. In 2010, based on data from the Global Religious Future, Muslims in the world were as many as 1.6 billion people, and in 2050 it is estimated that they will grow to 2.8 billion people(Pew Research 2020). The growth of the Muslim population is an

indication that the demand for halal products is getting higher from time to time (Jumani and Sukhabot 2020).

The demand for halal products and services is also caused by the development of tourism and the geographical mobilization of tourists. The provision of halal goods for tourists from Muslim countries in the world will provide a competitive advantage for destinations targeting the tourism segment (Olya and Al-ansi 2018). Based on the 2019 Global Muslim Travel Index (GMTI), Indonesia and Malaysia are the top Muslim tourist destinations (Mastercard and Crescent Rating 2019). This illustrates that Indonesia has begun to be ogled by other countries as a tourist destination. One of Indonesia's strengths is in food products. Further, the demand for products that are guaranteed to be halal is increasing at the global level, due to the increasing awareness of the importance of halal products and the increasing number of Muslims (Katuk 2019).

Halal is no longer purely discussed at the religious level; it has changed into a global symbol that reflects quality assurance and lifestyle choices (Anam, Sany Sanuri, and Ismail 2018). In the business point of view, products that have a halal label can significantly increase profits for producers. This is because non-Muslims can enjoy halal products, while Muslims are prohibited from enjoying haram products (Jumani and Sukhabot 2020). Research conducted by Haque in 2015 stated that attitudes, subjective norms, and behaviors of non-Muslims affect the consumption of halal products. The study also mentioned that halal labeling gives them confidence that the product to be consumed does not contain things that can threaten life (Haque et al. 2015). However, on the other hand, the articulation of halal certification

expressed by non-Muslim SME entrepreneurs has so far focused more on religious aspects, giving rise to sectoral and ideological tendencies that are embedded in the collective memory of society. This causes countries, including Indonesia, to reconsider the significance of the halal label (Sujibto and M 2023).

Indonesia is one of the countries with the largest Muslim population in the world, with a population of around 229.62 million Muslims (Pew Research 2020) It meets the requirements for halal certification of a product if it will enter, circulate, and be traded in this country. Therefore, producers and traders use halal certificates to inform and convince consumers that their products are of good quality and fit for consumption according to religious rules. The problem that is often faced by the public in relation to halal products is that sometimes there is an information asymmetry between consumers and producers. This information asymmetry occurs because manufacturers sometimes do not have sufficient knowledge to analyze the product. For example, pharmaceutical products such as drugs, vaccines, and so on (Famiza et al. 2018).

From the producer's point of view, there is still reluctance on their part to carry out halal certification for their products. The reasons put forward by the producers are the length of time for administration, the high costs incurred, and the bureaucracy that seems complicated (Yulia 2015). However, from the government side, what is currently being carried out by the Halal Product Assurance Organizing Agency (BPJPH) considers that the certification stage is indeed long because it includes audits and inspections of these products. This has become a paradox between the government, producers, and consumers

(Faridah 2019).

The Indonesian government did not remain passive. The government issued Government Regulation No. 39 of 2021, which mandates businesses to obtain halal certification. The government assures the public that all services related to Halal Product Assurance are provided through an integrated electronic system, thus reducing the time and costs incurred by businesses. On the other hand, BPJPH introduced a facility known as Free Halal Certification (SEHATI) to assist businesses, especially micro and small enterprises, in obtaining halal certification free of charge (Indah 2023).

In the first phase, products such as food, beverages, meat products, and slaughter services are required to have halal certification, a mandate that commenced on October 17, 2019, until October 17, 2024. The stipulated sanctions for businesses failing to obtain halal certification by the specified date are written warnings, administrative fines, and the withdrawal of products from circulation.

Table 1.

Count of Halal Certification

	2021	2022	Total
Count of Halal Certification Issuances by Product	25.491	107.096	132.587
Count of Halal Certification Registrations by Product	25.491	147.179	172.670
Count of Halal Auditors	120	-	120
Number of Self-Declaration Assistants	1.128	-	1.128
Halal Certificates by Business Scale			
Micro/Small	1.725	1.090	2.815
Medium	1.208	563	1.771
Large	1.276	2.517	3.793
Total	**8.896**	**102.926**	**111.822**

Source: (Halal Product Assurance Organizing Agency (BPJPH) 2022)

The impact of these government regulations can be observed through the data released by BPJPH. In the years 2021 and 2022, there is evidence of an upsurge in public awareness regarding halal certification. However, this surge is not commensurate with the number of halal auditors available. In 2021, the number of halal auditors was only 120, and there was no increase in 2022. On the contrary, the issuance of halal certificates continued to rise, reaching 25,491 in 2021 and surging by 76,19% to 107.096 in 2022. Meanwhile, the registration of halal certifications increased significantly by 82,68% to reach 147.179.

However, this situation can be alleviated with the increasing efforts of the government, facilitated by BPJPH, in recruiting and training Halal Product Assistants (PPH) for self-declaration program. Given the background provided above, this research was aimed at actualizing various kinds of knowledge, such as behavior, knowledge, and economics, that are related to the labeling of halal products. This is undertaken to gauge the extent of public awareness concerning halal products. For a significant portion of consumers, halal labeling also serves as a determinant influencing their decisions in consuming halal products (Anam et al. 2018).

This study also aims to present an updated picture of halal products and their current position, conceptualize the relationship between halal-labeled products and product quality perceptions, and glance at the Indonesian market potential for halal-labeled

products internationally, which ultimately provides a brief policy to all stakeholders regarding halal certification.

Literature Review

Theoretical Framework and Hypotheses

Moslems base all activities on sharia principles, and the discussion of halal and haram is always considered in every journey of life, so the halal discussion is not limited to food or drink, but we must pay more attention to it. When the term "halal" is used in the Qur'an, it refers to things or actions that are permissible under Islamic law (Ali et al. 2017; Maison et al. 2018). As a result, halal refers to all activities or actions that are permitted or permitted to be used, taken as benefits, or otherwise as seen. In addition to the discussion of halal, there is also the opposite of halal, namely haram. The forbidden items include pork, blood, carrion, and intoxicating drinks that are not fit for consumption. Thus, the term "halal" or "haram" must be applied to every object and deed within the scope of our daily lives. According to Sharia, this designation provides guidelines that must be used for all aspects of life for all Muslims.

Allah SWT said in Al-Baqarah (1) 168:

> "O mankind! Eat of that which is lawful and wholesome in the earth and follow not the footsteps of the devil. Lo! he is an open enemy for you."

The interpretation provided by the Ministry of Religious Affairs of Indonesia states that (Lajnah Pentashihan Mushaf Al-Qur'an 2022):

> "O mankind! Consume from the permissible foods, those which are neither unlawful in substance nor in the manner of acquisition. In addition to being lawful, food should also be wholesome, safe, and moderate. The intended food is that which is found on Earth, created by Allah for all of humanity."

And also Allah said in Al-Maidah (5) 88:

> "And eat of what Allah provided for you (which is) lawful and good. And fear Allah, in Whom you believe."

The general understanding regarding halal products is that an item must be free from substances present in pork or alcohol, and when it comes to livestock, the slaughter must be in accordance with Islamic way (Abd Rahman, Asrarhaghighi, and Ab Rahman 2015). Furthermore, halal products are not only processed foods, but also products such as cosmetics, detergents, health products, and even services such as financial services, which are included in the study of halal products (Rizkitysha and Hananto 2020; Yener 2015).

Halal products have the characteristics stated in Law No. 39 of 2021 concerning guarantee products for Halal products, where guarantees are given to products and/or services related to all forms of food, all forms of beverages, various medicines, cosmetics, chemical, biological, genetically engineered products, and so on. Meanwhile, halal products are products that are declared halal in accordance with Islamic law (Pemerintah Republik Indonesia 2021).

Religiosity

Religiosity is defined as the belief in God that is accompanied by a commitment to adhere to the principles that are believed to be set by God. Religiosity functions as a principle that regulates the ideals of life, which are reflected in the values and attitudes of the community, which in turn shape the behavior and practices of the community and various institutions that

are influenced by religion (Jannah and Al-Banna 2021; Shyan et al. 2004). Religiosity can also be defined as the extent to which an individual is committed to the religion and teachings he adheres to, so that individual attitudes and behavior reflect this commitment (Rizkitysha and Hananto 2020).

A study of halal products describes the extent to which consumers are sensitive to religious laws. This depends on the level of knowledge of the religious law itself. Consumers who practice and have deeper beliefs in religion may know more about the religious regulations for a product and may devote greater effort during purchase evaluation, such as avoiding prohibited items (Mizerski 2016). Consumer orientation can also be influenced by religion. Consumers will contemplate purchasing or eating things that do not contradict or violate their beliefs (Jannah and Al-Banna 2021).

Knowledge

Knowledge is a change in the behavior of an individual that comes from curiosity and is based on experience. Consumer knowledge is the sum of experience and information that a person knows about certain goods or services. Knowledge is one of the main determinants of consumer behavior. Therefore, when someone wants to increase his knowledge, he will find out information about something that he thinks is interesting and needs to be known more deeply, so that the collection of information he gets will become his new knowledge. And it is possible that the knowledge he has will give rise to a preference for that matter.

According to Engle, Blackwell, and Miniard, quoted in Ujang Sumarwan's book related to the sharing of knowledge, consumer knowledge is divided into three types, namely product knowledge, purchase knowledge, and usage knowledge (Febriandika, Wijaya, and Hakim 2023). Product knowledge refers to information related to a product, including product categories, brands, product terminology, product attributes or features, product prices, and product beliefs. Every consumer has the desired product information; even Muslim consumers will consider products in accordance with Sharia principles, one of which is a halal label. Furthermore, purchasing knowledge can provide consumers with information about how to get the products they want. Then, usage knowledge relates to whether a product provides benefits when the buyer already knows how to use the product.

Knowledge is divided into two major parts, namely, objective knowledge and subjective knowledge. Objective knowledge refers to the level of accurate information that consumers have about a particular product, whereas subjective knowledge reflects consumers' perceptions of what they think they know about a product (Carlson et al. 2009). Accurate product knowledge provides greater insight into how consumers evaluate products. The perception of a product, on the other hand, will influence a consumer's decision to consume or not consume an item (Jannah and Al-Banna 2021).

Furthermore, knowledge of a product is a collection of various kinds of information that consumers have about a product, which includes product categories, brands, product terminology, product attributes or features, product prices, and product beliefs. Product knowledge involves knowledge about product benefits and knowledge about the satisfaction that products provide to consumers (Nurhayati and Hendar 2020).

Thus, knowledge about halal products is defined as a collection of various kinds of information about halal products, which include product categories, brands, product terminology, product attributes or features, product prices, places, and times of sale, how to use, and beliefs about halal. Knowledge about halal products also consists of knowledge about where and when consumers buy halal products and who sells halal products (Nurhayati and Hendar 2020). Based on cue utilization theory, (Jamal and Sharifuddin 2015) suggest that due to asymmetric information that may exist in the market, Muslim consumers use Halal labels as cues of relevant information that help their decision making.

Attitude

The theory of attitude has been used as a theoretical basis to examine the variables that influence food consumption decisions. One of the attitude theories is the Theory of Planned Behavior, which was proposed by Ajzen as an extension of the Theory of Reasoned Action. The Theory of Planned Behavior states that three conceptually independent determinants can influence behavioral intentions, namely: a) attitude towards behavior, b) subjective norms, and c) perceived behavioral control, which links beliefs and behavior (Ajzen 2005).

According to Ajzen, subjective norms can also be referred to as attitudes towards certain behaviors. In other words, a person's perception of social factors will influence everyone to perform or not perform certain behaviors (Ajzen and Fishbein 1980). In this theory, attitudes are considered the result of beliefs. Therefore, consumers will have a positive or supportive attitude if their behavior yields positive results. On the other hand, consumers will have a negative or unpleasant attitude if their behavior leads to a negative outcome. However, a person is assumed to have many behavioral beliefs associated with a particular behavior (Ajzen 2002).

Based on beliefs that can hold at any given time (related to the subjective value of the expected outcomes based on the behavior), the aggregation group will produce favorable or unfavorable "attitudes" towards that behavior. In terms of purchasing halal food, it is necessary to pay attention to the behavioral beliefs of each consumer, which will determine whether the person will have a favorable or unfavorable attitude towards the purchase of halal products. A person's normative beliefs represent the perceived behavioral expectations of the individual or the person's important reference groups such as their spouse, family, friends, and others (Ajzen 2001).

Intention to Buy

Consumer purchase intention is described as a subjective tendency toward a product and can be one of the important indicators used to predict consumer behavior. Consumers are given continuous information about the products to be purchased through various adequate media, such as advertisements, articles, and the internet, which can be easily accessed. In addition, various types and variations of products, equipment, traditional markets, minimarkets, and other shopping centers offer an alternative to complex decision-making (Madahi, Inda, and Sukati 2012).

There are several approaches related to consumer behavior in making purchases, including the most common approach taken by sellers in gaining an understanding of actual consumer behavior is to study their purchase intentions. Where, purchase intention is an antecedent that stimulates and encourages

consumers to buy products or services. Thus, purchase intention has a function as an alternative to measure consumer buying behavior (Haque et al. 2015). Intention is one of the factors that motivates consumers and then affects their behavior. How strongly consumers are willing to experiment, as well as the amount of effort they are willing to put into it, determines the likelihood that a particular behavior will be performed by individuals, which depends largely on the strength of their intentions. If the intention to perform a particular behavior is strong, each of these behaviors is more likely to occur (Febriandika et al. 2023).

Research Framework

Impact of religiosity toward intention to buy

Religiosity is an important constituent of subcultures and has been defined as the degree of commitment to one's religion, which can also be understood as the level of religious belief. Religiosity is the primary source, which nurtures personal values. Values are one of the most important factors in forming attitudes (Graafland 2017). Several studies have investigated the role of religion and religiosity. Research by Mokhlis revealed that three shopping orientation factors, namely quality awareness, impulsive shopping, and price awareness, were associated with religiosity (Safiek 2009). However, research conducted revealed that individual religiosity has a very low influence on the intention to buy halal meat products (Ali et al. 2017), Furthermore, several fatwas demonstrate Muslim consumers' freedom to choose. The decision of the ulema chosen can raise doubts about whether this decision has effectively reached the entire Muslim community (Mizerski 2016). Due to the contradictions of previous research, the researcher wants to confirm the results of this

study, so that hypothesis 1 in this study is:

H$_1$: Religiosity has an impact on the intention to buy halal products.

Impact of knowledge on purchase intention

Knowledge refers to facts, feelings, or experiences that are known to a person or group of people; it can also be defined as awareness gained through experience or learning. More specifically, knowledge means the expertise and skills acquired by a person or group of people through a theoretical or practical understanding of a subject. With increasing knowledge, consumers become more able to identify whether extrinsic cues communicate quality or not (Anam et al. 2018). Previous research related to knowledge revealed that knowledge does not significantly affect the consumption of cosmetic products (Abd Rahman et al. 2015) Abdul Aziz found that knowledge about halal food was positively related to the intention to buy it from non-Muslim consumers (Aziz and Chok 2013)

H$_2$: Knowledge has an impact on the intention to buy halal product.

Impact attitude on intention to buy

Attitude is described as a learned tendency to consistently respond favorably or unfavorably with respect to a particular object. In the context of studies based on the purchase of halal products, attitude is the best predictor of intention to buy (Al-Otum and Nimri 2015; Ali et al. 2017). On the other hand, there is some evidence that contradicts the findings of Omar, who discovered that attitude has an insignificant relationship in predicting the intention to purchase halal products (Mohamed Omar et al. 2012). Attitude is a significant predictor of intention to purchase halal products (Afendi, Azizan, and Darami 2014; Hall and Sevim 2016). Therefore,
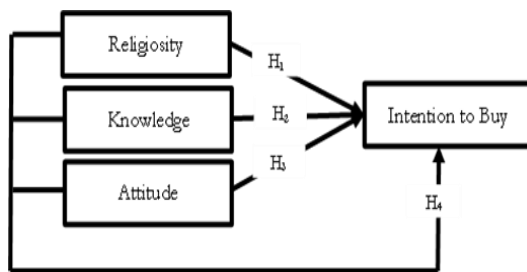
hypothesis 3 in this study is

H₃: Attitude has an impact on the intention to buy halal product.

H₄: Knowledge, religiosity, and attitude have a simultaneous influence on the intention to buy the product.

From the hypothesis above, the following framework can be made:

Figure 1.
Research Framework

Method, Data, and Analysis

This research is quantitative and will use primary data in the form of a questionnaire. In addition, the questionnaires were distributed through online surveys supported by Google Forms. Non-probability sampling serves as the selected sampling approach, wherein each element within the population lacks a likelihood or chance of being included in the research study, as elucidated by (Sekaran and Bougie 2016). Non-probability sampling is purposefully employed to cater to analytical needs, eliminating the random sampling framework. Within this research, the purposive sampling technique, a form of non-probability sampling, is utilized to procure targeted and specific information from distinct community groups, as advocated by (Hair et al. 2017). To ensure precision, the study establishes specific criteria. In this

context, the focus is on individuals who adhere to a daily consumption of halal products, excluding those outside this defined criterion from the research sample.

The questionnaire in this study contains 4 constructs and a total of 32 items using a Likert scale with a score of 1–4 (1: strongly disagree to 4: strongly agree) (Abd Rahman et al. 2015). The researcher adopts the question indicators from each construct by referring to several previous studies that have proven their validity and reliability.

Table 2.

Summary of construct measurements

Constructs	Items	References
Religiosity (X₁)	13	(Abd Rahman et
Knowledge (X₂)	7	al. 2015; Jumani
Attitude (X₃)	6	and Sukhabot
Intention to buy (Y)	6	2020; Nurhayati and Hendar 2020; Rizkitysha
Number of Item	**32**	and Hananto 2020)

Prior to distributing the questionnaire to the selected participants, a preliminary evaluation is essential. This assessment encompasses both the validation and reliability of the questionnaire to ensure its capacity to accurately represent a specific variable. This instrumental assessment includes two integral components: the validation test and the reliability test. The validation test is employed to assess the questionnaire's appropriateness in measuring the target points. For the study results to be considered valid, a degree of concurrence between the collected data and the data pertaining to the subject of investigation must be present (Sugiyono 2017). The validation test specifically employed the Pearson Product Moment method, as outlined by (Sugiyono 2015).

The second test is the reliability test,

conducted to determine if the questions can consistently gauge a variable over different time points. This measurement is administered only once, and subsequently, the outcomes are juxtaposed with responses to other questions to ascertain the level of correlation. In accordance with Ghozali's criteria, an instrument is considered reliable when the Cronbach Alpha coefficient surpasses 0.6 (Ghozali 2013).

In this study, 3 tests must be carried out as a requirement of the parametric test: the normality test, the multicollinearity test, and the heteroscedasticity test. The normality test uses the probability plot method and Kolmogorov-Smirnov (Ghozali 2013; Yusuf 2019). The multicollinearity test aims to test whether there is an intercorrelation between the independent variables (independent) in the regression model. The way to determine the value of multicollinearity is to look at the VIF value. If the VIF value is less than 10 and above 0.05, it can be said that the variable passes the multicollinearity test. As well as the heteroscedasticity test using a scatterplot, which aims to test the regression model, there is an inequality of variance from the residuals of one observation to another observation (Ghozali 2013).

Multiple regression analysis was used to determine the magnitude of the effect of independent variables (religiosity, knowledge, and attitude) on the dependent variable (intention to buy), with the following equation model:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + e$$

Y	= Intention to buy
β_0	= Constant
X1	= Religiusity
X2	= Knowledge
X2	= Attitude

β_1, β_2 = Regression Coefficient
e = Standard error

In hypothesis testing, there exist two distinct approaches: partial testing (T-test) and simultaneous testing (F-test). The T-test serves the purpose of assessing the influence of an independent variable (X) on a dependent variable (Y), while holding multiple other independent variables presumed to be associated with the dependent variable constant. This T-test is instrumental in identifying the interrelationships among various independent variables. The conclusion is drawn by contrasting the significance value (Sig) with a predefined threshold of 5%. If Sig is less than H_0, it signifies that H_0 has a discernible impact, whereas if Sig exceeds H_0, it implies that H0 lacks an effect.

On the other hand, the F-test is employed to ascertain whether all the independent variables (X) integrated into the model collectively exert a substantial impact on the dependent variable (Y). To justify the rejection of H_0 and acceptance of Hi, this test considers the computed F probability value.

Result and Discussion

Descriptive Analysis

This study collected data from 183 respondents, but the sample size is limited to 128. This sample has been declared strong to meet the standard, which only requires a minimum sample of 118 people for research that uses continuous data (data intervals and ratios) (II, Kotrlik, and Higgins 2001). The procedure explains that the ratio of respondents' responses that have a calculation range between 1 and 10 has the required number of respondents ranging from 85 to

210 (Berakon, Aji, and Hafizi 2021).

Table 3.

Respondent's profile

Parameters	Categories	Frequency	%
Gender	Female	84	65.6
	Male	44	34.4
Education	Senior High school	67	52.3
	Diploma	3	2.3
	Bachelors	40	31.3
	Masters	18	14.1
Age	<20	32	25.0
	21-30	75	58.6
	31-40	15	11.7
	41-50	5	3.9
	51-60	1	0.8
Income	<1.000.000	28	21.9
	1.000.000-3.000.000	58	45.3
	3.000.000-5.000.000	21	16.4
	5.000.000-7.000.000	8	6.3
	7.000.000-9.000.000	4	3.1
	>9.000.000	9	7.0
Marital Status	Not Married Yet	98	76.6
	Married	30	23.4
Province	DKI Jakarta	7	5.5
	Banten	1	0.8
	West Java	18	14.1
	Central Java	58	45.3
	DI Yogyakarta	39	30.5
	East Java	5	3.9

From the data presented in table 2, it is found that the respondents are dominated by the people of Central Java, with as many as 58 respondents, or 45.3%, followed by respondents who are in DI. Yogyakarta, with as many as 39, or 30.5%, and West Java, with as many as 18, or 14.1%. In that case, it is dominated by the late Z generation and early Y generation, with as many as 90 respondents, or 70.3%, followed by the millennial generation, with as many as 32 respondents, or 25%. Furthermore, the marital status of the data shows that most respondents are unmarried (as much as 76.6%) or married (as much as 23.4%) and are dominated by female respondents (as many as 84 respondents, or 65.6%). Looking at the respondent's level of education, it is dominated by high school equivalent (as many as 67 respondents, or 52.3%), followed by undergraduates (as many as 40 respondents, or 31.3%). Finally, if you look at the income range of respondents, it is dominated by a range that is in the range of 1 million to 3 million per month, followed by a range that ranges below 1 million.

The level of education greatly affects a person's consumption; this can be reflected in the various relationships between educational attainment and family consumption. Many irrational consumers are typically in high school. Usually, many irrational consumers are at the high school level (Jannah, Murwatiningsih, and Oktarina 2021). The better their level of consumption and the more rational their consumption pattern, the higher their education (Zhang and He 2007). Income also affects people's consumption desires; in general, the higher the income, the higher the level of consumption in society (Hutajulu and Rahmadana 2015). This is an opportunity as well as a challenge for entrepreneurs who want to increase their product sales. One thing that

needs to be considered is the halalness of the product.

Table 4.
Responses of each variable and indicator

Code	Variable and Indicator	Means
REL 1	I believe that there is only one god, and that is Allah	3.97
REL 2	I believe that Muhammad is the last prophet sent by Allah	3.97
REL 3	I always avoid both minor and major sins.	3.29
REL 4	I have basic knowledge of my religion.	3.51
REL 5	I always follow the teachings of Islam in every step of my life.	3.47
REL 6	I pray at least five times per day.	3.68
REL 7	I regularly read the Quran	2.99
REL 8	I regularly fast during Ramadan	3.82
REL 9	I always respect other people	3.61
REL 10	I avoid activities that can hurt others	3.56
REL 11	I have a feeling of fear for Allah	3.84
REL 12	I feel happy to see other people follow the teachings of Islam	3.83
REL 13	I feel sorry when I do something forbidden by Islam	3.76
X1 Religiosity		**3.64**
KNW 1	I know that the products I consume are halal.	3.78
KNW 2	I understand Islamic law regarding halal and haram.	3.70
KNW 3	I think I have sufficient knowledge regarding items that are prohibited by Islam.	3.50
KNW 4	I have sufficient knowledge to distinguish between permissible and prohibited products in Islam.	3.63
KNW 5	I know the difference between halal certification for products and halal certification for places.	3.20
KNW 6	I know about the current issue of suspected haram ingredients.	3.12
KNW 7	I'm always looking for information related to halal products.	3.23
X2 Knowledge		**3.45**
ATT 1	I like choosing halal products.	3.89
ATT 2	I always look for the Halal label when buying products.	3.63
ATT 3	I think halal products are important.	3.91
ATT 4	Using halal products is my own choice.	3.91
ATT 5	I believe that products that have the Halal logo from MUI can guarantee the halalness of the product.	3.67
ATT 6	I believe that the information related to halal products is valid.	3.46
X3 Attitude		**3.75**
ITB 1	I intend to buy halal products in the future.	3.88
ITB 2	I will choose to buy halal products.	3.90
ITB 3	Having a Halal label helps me to decide which brand/package I will buy.	3.75
ITB 4	Having a halal label helps me reduce my overall shopping time.	3.48
ITB 5	The existence of a halal label reduces my anxiety about the haram content in the products I buy.	3.74
ITB 6	Halal labeling makes my life easier because I don't have to spend too much time reading ingredients.	3.72
Y Intention to Buy		**3.75**

Respondents' perceptions of the question items on the religiosity variable have an average of 3.64 questions about there being

only one God, namely Allah REL 1, and Prophet Muhammad being the last prophet sent by Allah REL 2. This occupies the first position with an average answer of 3.97, and the lowest is 3.47 on the REL 5 question with a statement about the respondent following Islamic guidance in every step of his life.

The next variable, X_2, is knowledge. The average of respondents who answered was quite high at 3.45. However, the lowest respondents' perceptions in the KNW 6 statement are statements related to their knowledge of current issues regarding materials suspected of being haram, with a score of 3.12. What is interesting is that respondents know enough about the difference between halal certification for products and halal certification for places as described in the KNW 5 statement. And the highest is in KNW 1, where they know that the products, they consume are halal.

Variable X3 about attitude, the smallest score is in ATT 6 related to respondents' trust in halal product information (3.46), and the highest is ATT 3 and ATT 4, where according to the respondent's view, halal products are important and choosing halal products is an encouragement from themselves (3.91). This is an interesting finding related to the high level of awareness of respondents about the halal products they consume. The last dependent variable (Y) is an intention to buy products with halal labels. Overall, halal labels help respondents to choose goods effectively and efficiently, which is reflected in the average respondent's response to this variable of 3.75. The smallest value is in the ITB4 question item related to the halal label, which helps

reduce overall shopping time. While the highest points are at ITB 2 for purchasing halal goods, which is 3.90. This is certainly a reflection on the need for producers to make halal labeling one of the priorities in their business strategy, especially in Indonesia.

Analysis of Instrument test results

The instrument test uses two tests, namely the validity test and the reliability test. The results of the validity test can be seen in table 5, and the results of the reliability test can be seen in table 6.

Table 5.
The result of the Pearson Product Moment Validity Test

No.	Religiosity	Knowledge	Attitude	Intention to buy
1	0.518	0.568	0.487	0.609
2	0.518	0.689	0.755	0.433
3	0.671	0.701	0.660	0.797
4	0.531	0.744	0.683	0.756
5	0.690	0.713	0.666	0.761
6	0.701	0.830	0.758	0.704
7	0.509	0.669		
8	0.636			
9	0.489			
10	0.578			
11	0.517			
12	0.648			
13	0.500			

Table 6.
Cronbach's alpha reliability test results

	Cronbach's Alpha	
No	Cronbach's Alpha	Variable
1	0.819	Religiosity
2	0.822	Knowledge
3	0.725	Attitude
4	0.764	Intention to buy

Table 5 shows the results of validity testing.

The table is compared to the count on Pearson's product moment to determine validity. In this study with 128 respondents, it was found in the r table to be 0.146[*]. The test results above show that all question items are in the valid category because they are greater than 0.146. It can be concluded that all the statements for each variable reflect the variables that have been determined. Table 5 shows the results of the reliability test using Cronbach's alpha. The results show that all variables pass the reliability test because all of Cronbach's alpha values are above 0.600.

Analysis of classic assumption test results

In this study, three classical assumption tests were used, namely the normality, multicollinearity, and heteroscedasticity tests.

Table 7.

Kolmogorov-Smirnov Test Result

		Unstandardized Residual
N		128
Normal Parameters[a,b]	Mean	.0000000
	Std. Deviation	1.35132471
Most Extreme Differences	Absolute	.113
	Positive	.072
	Negative	-.113
Kolmogorov-Smirnov Z		1.277
Asymp. Sig. (2-tailed)		.077

a. Test distribution is Normal.

b. Calculated from data.

Table 8.

Multicollinearity test results

Coefficients[a]

Model	Collinearity Statistics	
	Tolerance	VIF
1 (Constant)		

Religiosity	.736	1.358
Knowledge	.602	1.660
Attitude	.575	1.740

a. Dependent Variable: Intention to buy

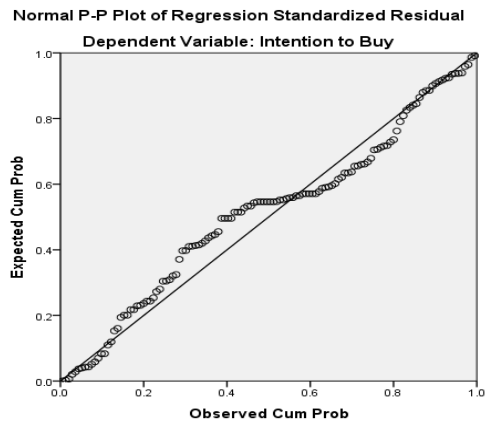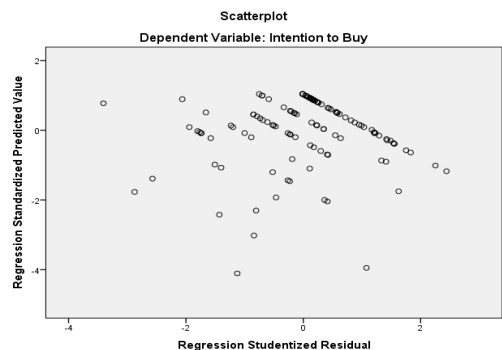**Figure 2.**

Normal P-Plot Test Result

Figure 3.

Scatterplot test result

Normality

The normality test uses the Kolmogorov-Smirnov and probability plots. In tables 6 and 7, the Kolmogorov-Smirnov test shows a significant value of 0.077 and is above 0.05, and the normal graph plot is the P plot, where the points are between straight lines. These two tests indicate that the data is normally

[*] Using the formula df = (N-2) and degree of freedom (df) 0.05

distributed.

Multicollinearity

The results of the multicollinearity test in table 8 show that the VIF values of the 3 variables are above 0.05 and below 10 (religiosity 1.358, knowledge 1.660, and attitude 1.740). It can be concluded that in this study there is no intercorrelation between the independent variables.

Heteroskedastisity

The results of the analysis of heteroscedasticity can be seen in figure 2. These results show that there is no clear pattern, and the points are spread above and below the number 0 on the Y axis, implying that the existing data does not exhibit heteroscedasticity.

Analysis of hypothesis and coefficient of determination

There are four hypotheses tested in this study, three of which are partial tests and one of which is a simultaneous test. The results of the calculations using SPSS can be seen in tables 8 and 9 below. The results using SPSS state that religiosity has a sig. value of 0.082, which is greater than 0.05, and the result of the t-test on X1 is 1.753 compared to T Table is 1.975 of the two results (see the sig. value and compare the T table with the t-test result), it can be concluded that H_1 is rejected, which means that religiosity has no effect on purchasing intention.

In the knowledge variable, the significance value is 0.037, which is smaller than 0.05, and the result of the t-test is 2.113, which is greater than the T-table value of 1.975. That means the second hypothesis is accepted, so it can be concluded that attitudes have a positive and significant impact on the intention to buy halal products. The attitude variable has a significant value of 0.000, which is smaller

than 0.05, and the result from the t-test is 6.947, which is greater than the T-table value of 1.975. It can be concluded that the third hypothesis is accepted, which means that attitude has a positive and significant impact on the intention to buy.

Table 9.
T-Test Result
Coefficientsᵃ

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	3.769	1.705		2.210	.029
	Religiosity	.065	.037	.124	1.753	.082
	Knowledge	.109	.051	.165	2.113	.037
	Attitude	.579	.083	.555	6.947	.000

a. Dependent Variable: Intention to buy

Tabel 10.
Result Analysis of Variance (ANOVA)

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	278.018	3	92.673	49.551	.000ᵇ
	Residual	231.912	124	1.870		
	Total	509.930	127			

a. Dependent Variable: Intention to buy

b. Predictors: (Constant), Attitude, Religiosity, Knowledge

Tabel 11.
Result of Coefficient of Determination
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.738ᵃ	.545	.534	1.36757

a. Predictors: (Constant), Religiosity, Knowledge, Attitude

The results of the simultaneous tests in Table 11 of the ANOVA above show that attitude, religiosity, and knowledge all have a positive and significant influence. This can be seen in the significant value of 0.000, which is smaller

than 0.05. It can be concluded that hypothesis 4 is accepted, which means that, overall, both attitude, religiosity, and knowledge have a positive and significant impact on the intention to buy halal products. The results of the coefficient determination, or R square, there are values of 0.545, or 54.50%, which means that variable X simultaneously has an effect of 54.50% through variable Y. 45.50% is influenced by variables outside of this research.

Discussion

Three variables were examined in this study: religiosity, knowledge, and attitude, all of which have an impact on purchase intention. Specifically, two variables, knowledge, and attitude, were found to influence purchase intention. The influence of knowledge on purchase intention exhibits a significant positive relationship. This result supported by several previous studies that revealed that knowledge affects people's intention to buy halal products (Haque et al. 2015; Rizkitysha and Hananto 2020). It is undeniable that Indonesians in general and people in Java in particular already have good access to information, so they can easily find information related to halal products.

Research conducted by Sayogo states that the level of public awareness in Indonesia about healthy and halal lifestyles is increasing, so there is a need for online traceability related to halal products to make it easier for people to get information and knowledge about halal products (Sayogo 2018). Consumers' ability to track halal information directly influences and guides their purchasing decisions. This can also be understood from the perspective that consumers possess a curiosity about the halal determination process before a product is presented or sold. The awareness of Muslim

consumers aligns with their capability to trace information regarding the halal status of a product. Consumers are becoming more discerning, and Muslim consumers in Indonesia are increasingly concerned about halal consumption (Jannah and Al-Banna 2021).

The second variable is the influence of attitude on purchase intention. This result is supported by research conducted by Rizkityasa, who found that attitude affects the intention to buy halal goods (Pradana, Huertas-García, and Marimon 2020; Rizkitysha and Hananto 2020). If a consumer holds a positive attitude towards a product or service, then that individual is likely to have a high purchase intention. This is because the consumer has a favorable perception of the product or service, having evaluated it and found it to align with their needs and preferences (Akın and Okumuş 2021).

From the perspective of halal labeling, it is evident that several variables have an influence, such as knowledge and attitude, whereas religiosity does not have an impact on purchase intention. This is an interesting finding. Because religiosity should increase public awareness of consuming halal goods, this can be seen from previous studies that say that religiosity affects the intention to buy halal goods(Ahmed et al. 2019; Graafland 2017; Pradana et al. 2020; Rizkitysha and Hananto 2020). However, research conducted by Haque in 2015 revealed that not only do Muslim communities enjoy halal products, but non-Muslims also enjoy them, so religiosity does not only rely on certain religions, but halal goods have become a subjective norm accepted by society. With its acceptance as a subjective norm, anyone can consume goods of good quality (Anam et al.

2018; Haque et al. 2015) (Anam et al., 2018; Haque et al., 2015). From a health perspective, the presence of Halal certification emphasizes the principles of cleanliness, hygiene, nutrition, safety, morality, creation, reliability, pre-production, honesty, and administrative activities related to finance and social life (Mabkhot 2023).

Conclusion

This study uses three independent variables religiosity, knowledge, and attitude—and one dependent variable—the intention to buy halal products among people on the island of Java. The results indicate that knowledge and attitudes have a positive and significant impact on the intention to buy halal products but not on religiosity. On the other hand, simultaneously, the variables of religiosity, knowledge, and attitude have a very strong influence. This can be because the consumption of halal products is not only enjoyed by Muslims but by all religious adherents.

The variable of knowledge that has a significant positive influence can be attributed to the fact that Java Island benefits from easy accessibility to information technology and a wide variety of substitute products. With this accessibility, individuals can readily and affordably seek information about the products they intend to consume.

On the other hand, attitudes also have a significantly positive influence because individuals have a high level of trust regarding the importance of Halal products and how they choose to consume them.

However, in the case of the third variable, religiosity, it does not have a significant influence on purchase intention. This is because Halal products have already become a subjective norm among the public and are not perceived as specific to any particular religion. Halal is now considered a lifestyle that emphasizes universal principles such as cleanliness and hygiene standards in handling materials and the requirement for good nutritional content.

To support this research, researchers have shown that similar results have also been found in several previous studies (Ahmed et al. 2019; Graafland 2017; Haque et al. 2015; Pradana et al. 2020; Rizkitysha and Hananto 2020; Sayogo 2018) In addition, it was found that the greatest influence was found in attitude, because attitude is a subconscious activity that encourages humans to carry out an activity without realizing it and is carried out continuously. Related to religiosity, religiosity has no influence on people's buying intentions because halal products have become a subjective norm accepted by society.

Recommendations

Recommendations to all stakeholders: first, the government should reduce the cost of halal certification to encourage people at the micro level to add halal labels to their products; second, because the psychological impact of halal labeling on consumers is quite significant, it is hoped that producers will also register their products so that their products are guaranteed halal and add value to their products. The third is for consumers to be more careful and seek more information about the products they consume. Fourth the government, through the halal label, must ensure that products bearing the halal label not only meet the halal requirements in substance but also adhere to high-quality standards. This ensures that the public, especially non-Muslim communities, can have confidence in enjoying quality products.

For further research, researchers provide suggestions to deepen the knowledge of certain products, such as pharmaceuticals, processed foods, or livestock, so that it deepens and enriches the knowledge, especially in the study of halal products. In addition, researchers are aware of the limitations in this study, where the number of samples is still small, so the possibility of bias and the lack of respondents as representatives from each province are still very lacking. Future research would be better served by increasing the number of samples so that the results of the study reflect the existing population.

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