# The Influence of Country of Origin and Adherence to Islamic Principles on Imported Food Purchasing Decision

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A R T I C L E   I N F O

A B S T R A C T

Indonesia has the largest Muslim population in the world. It would be the largest market for halal products. The huge opportunity is not only a business prospect for Muslim-majority countries but also by another countries. In fact, most imported food in Indonesia comes from countries with a minor Muslim population, such as China, Japan, Thailand, South Korea, and Singapore. Thus, the halal of imported product is in doubt. Furthermore, the Indonesian still not consider the halal aspects of product Hence, it is needed an identification regarding consideration in purchasing decision of imported food product. This study aims to investigate the factors influencing consumers' decisions to purchase imported food. A survey was carried out to 205 Muslim people residing in some capital cities in Sumatera which were Aceh, Padang, Palembang, and Medan. Data was collected through both offline and online questionnaires. SEM-PLS was applied as data analysis for this study. The study found that country of origin and religiosity have a positive and significant influence on purchasing decisions for imported food products. Additionally, the awareness of halal may act as a mediating variable for religiosity in the purchase decision of imported food products.

## Introduction

Indonesia has the largest Muslim population in the world. According to The Royal Islamic Strategic Studies Centre (RISSC), the total Muslim population of Indonesia in 2022 is approximately 237.56 million people or 86.7% of the Indonesia total population (Rizaty, 2022). Globally, Muslim population of Indonesia represents 12.30% of the Muslim total population. The data highlights potential of Indonesia as a lucrative market for halal products. the Coordinating Ministry for Economic Affairs of the Republic of Indonesia confirms Indonesia as the second-largest consumer of halal food products worldwide covering 11.34% of global halal expenditure.

It means there is an opportunity for the halal industry as huge business prospect and market target not only for the producers from Muslim-majority countries but also by food producers with non-Muslim majority populations. Some of the largest importing countries for food products are China, Japan, Thailand, South Korea, and Singapore, which possibly not consider the halal aspects of the products (Kementrian Perdagangan, 2022). Therefore, it is important to ensure the halal of the imported products for Muslim consumer in purchasing decision.

Halal food is commonly understood as free pork, lard and alcohol food (Alzeer et al., 2018). It is important to notice that halal food is not only determined by the permissible ingredients of food, but also the way and process of production (*Thayyib*). The concept of halal is driven by values such

as integrity, trust and affected to all aspects of a Muslim's life (Vanany et al., 2020). Halal is increasingly becoming a lifestyle choice for Muslim consumers seeking high-quality, healthy, hygienic and Islamic-compliant products (Said & Hassan, 2014). However, the vast array of food products available in the market coupled with the trend of consuming imported food products has led to a decrease in attention paid to the halal aspects.

The imported food industry in Indonesia is quite considerable. The consumption of imported food by Indonesians from 2017 to 2021 is increased by approximately 3.61% (Kementrian Perdagangan, 2022). The data suggests a growing trend in the demand for imported food products reflected in both the quantity and the value of consumption. Furthermore, this increase highlights the importance of examining the factors that influence consumers' purchasing decisions regarding imported food products. Such factors may include, the image of foreign brands, religiosity, halal awareness and etc.

Several studies have examined the theory regarding religiosity variables that positively and significantly affect awareness of halal (Ambali & Bakar, 2014; Hasibuan et al., 2021; Ishaq & Prayoga, 2017). Additionally, other studies have explored the positive and significant influence of awareness of halal on purchasing decisions (Juliana et al., 2022; Muslichah et al., 2020). Then, (Bukhari et al., 2019) explored religiosity as an important consideration in Muslim consumer behavior. Country of origin also a key variable to purchase decision (Schnettler et al., 2008). Literally, the previous studies

did not examine the variable awareness of halal as a mediating factor. This study fulfils the limitation. Moreover, the previous study only investigated the variables for each individual effects. (Fenitra et al., 2024) revealed that many existing research gaps in term of halal product purchase decision. Therefore, it is imperative to identify the considerations such as country of origin, religiosity and awareness of halal in purchasing decision of imported food products. This study also contributes in promoting halal industry development for imported foods.

## Literature Review

### The Stimulus–Organism–Response (SOR) Framework

The Stimulus–Organism–Response (SOR) framework provides a comprehensive theoretical foundation for understanding how country of origin and adherence to Islamic principles shape consumer decisions regarding imported food products. Originally introduced in environmental psychology and later adopted in consumer behavior research, the SOR framework posits that external stimuli influence the internal cognitive and affective states of individuals, which subsequently trigger behavioral responses. This model is particularly relevant for analyzing purchasing behavior in contexts where consumers rely on a combination of product-related cues and internal value systems, such as the consumption of halal food among Muslim consumers. In this study, the SOR framework allows for a deeper understanding of how external information such as origin labeling interacts with internal religious values to produce specific purchasing choices.

Within the context of imported food consumption, the stimulus refers to external cues that consumers encounter when evaluating a product. One of the most influential stimuli in this case is the country of origin. Labels indicating where a product was manufactured or where its halal certification was issued act as informational signals that help reduce uncertainty, particularly in complex global food supply chains. For Muslim consumers, the reputation of a country in terms of halal governance, regulatory enforcement, and the credibility of certification bodies forms a crucial evaluative component. Countries recognized for stringent halal standards, such as Malaysia or Brunei, serve as strong positive stimuli because they are associated with trust, authenticity, and compliance with Islamic requirements. Similarly, non-Muslim countries with internationally recognized halal institutions—such as Japan, Taiwan, or Singapore—also influence consumer perception by signaling reliability and quality. Thus, the country-of-origin cue operates as a stimulus that shapes expectations, reduces risk perception, and triggers cognitive evaluations regarding product suitability.

The organism component of the SOR model represents the internal processes, psychological states, and value orientations that mediate the relationship between external stimuli and behavioral outcomes. In this study, religiosity and halal awareness constitute key organismic variables.

Religiosity reflects the degree to which Islamic principles are internalized and practiced in everyday life, making it a major determinant of how stimuli are interpreted. Highly religious consumers tend to view imported food through a lens of religious obligation, which intensifies their scrutiny of halal labels, ingredient lists, certification authorities, and country-of-origin information. These consumers are more likely to question the permissibility of ambiguous products and rely on cognitive processes grounded in Islamic teachings to guide their purchasing evaluations. Halal awareness further strengthens these internal processes by equipping consumers with knowledge about halal requirements, certification standards, and potential sources of non-halal contamination. Together, religiosity and halal awareness act as mediating psychological mechanisms that filter stimuli and determine whether consumers perceive a product as safe and permissible according to Islamic law.

The response in the SOR framework corresponds to the observable behavior that emerges as a consequence of the interaction between external stimuli and internal organismic states. In the context of this study, the response is the consumer's purchase decision regarding imported food products. When a product originates from a country perceived as having strong halal governance and when the consumer possesses high religiosity and halal awareness, the likelihood of choosing the product increases significantly. The response therefore reflects a combination of trust in external cues and alignment with internal religious commitments. Conversely, if the stimulus is weak—such as unclear country-of-origin information or a country perceived to have weak halal enforcement—religious consumers may refrain from purchasing the product, especially when their internal organismic states (religiosity and awareness) heighten their sensitivity to potential non-halal risks. Thus, the SOR framework provides a clear and systematic explanation of how behavioral outcomes emerge from the interaction between external product-related cues and internal religious orientations.

The strength of the SOR framework lies in its ability to explain not only direct effects but also mediated relationships, which aligns closely with the hypothesized role of halal awareness as a mediator between religiosity and purchasing decisions. Through the organism component, the framework illustrates how religiosity does not merely influence behavior directly but also enhances cognitive awareness and evaluative processes that shape interpretation of external stimuli. This perspective supports the empirical findings that religiosity increases halal awareness, which in turn increases the likelihood of selecting halal-compliant imported products. Additionally, the SOR model accounts for variations in consumer response by acknowledging that internal states differ among individuals. For example, consumers with low religiosity or limited halal awareness may not respond strongly to country-of-origin cues, whereas highly religious consumers may rely heavily on such information due to internalized religious norms.

In broader terms, the SOR framework captures the multidimensional nature of halal consumption, which cannot be fully explained by economic or functional considerations alone. Food purchasing among Muslim consumers is deeply intertwined with identity, faith, ethical commitments, and perceived moral obligations. The SOR theory allows these elements to be integrated into a coherent model by explaining how external information related to product provenance interacts with internal religious values to shape consumption decisions. As global food markets expand and halal certification becomes increasingly dispersed across different countries, the SOR framework becomes even more relevant in explaining how Muslim consumers navigate a complex landscape of choices, certification authorities, and varying levels of regulatory credibility. By grounding this study in the SOR framework, the analysis gains theoretical depth and allows a more accurate understanding of the psychological and behavioral mechanisms that govern halal purchasing decisions.

Muslim consumers are typically more discerning when it comes to the products or services available in the market due to the extensive knowledge of halal and consumption (Choi & Jeong, 2020). It is important to note that halal food is a significant consideration for this demographic. The term of "*halal*" comes from Arabic meaning 'permitted'. Halal food is permitted food to be consumed by muslim under Islamic law. `Halal product is free from any prohibited ingredients for Muslims to be consumed according to *sharia* (Astuti & Asih, 2021). Halal food is considerably pure, healthy, free pork, blood, and carrion food (Adam, 2004).

**Country of Origin**

Country of origin (COO) refers to the country of manufacture, production, design, or origin of goods or products. Some consumers consider this important information important in purchasing decision. The COO can significantly influence consumer purchasing behaviour as globalisation reduce internation barrier (Lew & Sulaiman, 2014).

Consumers identify the origin of product through the 'made in' label on the packaging. Negative consumer perceptions of country of origin can impact purchasing decision (Nasution & Rossanty, 2018). Besides, country image and subjective knowledge of non-Muslim majority countries significantly influence Muslim consumer decisions to consume foreign or imported food (Adityo & Hati, 2019).

**Religiosity**

Religiosity refers to a personal commitment or belief in a particular religion (Fauziah & Al Amin, 2021). Religiosity refers to the degree to which individuals are involved in religious activities. It plays a significant role in shaping attitudes and behaviours influencing purchasing decisions (Sahputra & Nurlatifah, 2020; Sudarsono & Nugrohowati, 2020). Muslim consumers having a strong religious affiliation would exhibit distinct consumption patterns, often favouring halal products (Garg & Joshi, 2018; Jalil et al., 2018; Khan et al., 2019).

### Awareness of Halal

Awareness is the capacity to perceive events and objects (Aziz & Chok, 2013). Halal awareness refers to the state of consciousness of a Muslim who possesses sufficient knowledge of sharia law to understand what is considered halal. This includes knowledge of the proper slaughter process and a preference for consuming halal food (Ahmad et al., 2013). Awareness in the context of halal refers to increasing the level of understanding of what is permissible for Muslims to consume (Ambali & Bakar, 2014). It is crucial for Muslims to be aware of halal products when purchasing and consuming food and drink (Karimah & Darwanto, 2021). As the individual gains a deeper understanding of the concept of halal, they become more discerning in their selection of food and beverage products that are widely available in the community (Septiani & Ridlwan, 2020).

### Purchasing Decision

Purchasing decisions are the stage at which consumers buy a product after making various considerations. There are five stages in purchasing decisions: needs recognition, information seeking, alternative evaluation, purchase decision, and post-purchase behaviour (Kotler & Armstrong, 2018).

### Hypothesis

### Country of Origin Has a Positive and Significant Influence on the Purchase Decision of Imported Food Products

The first hypothesis proposes that the country of origin exerts a positive and significant influence on consumers' decisions to purchase imported food products. The theoretical foundation for this hypothesis draws from the country-of-origin effect, which asserts that consumers associate certain attributes, levels of quality, and reputational cues with the nation from which a product originates. These associations function as cognitive shortcuts that shape consumer evaluations, particularly when direct knowledge about a product is limited. In the context of halal food consumption, the country of origin becomes even more critical because consumers often rely on the reputation of foreign halal authorities to assess the legitimacy of halal certification. Countries with established and internationally respected halal certification systems, such as Malaysia's JAKIM or Brunei's BKMH, are frequently perceived as more credible, leading consumers to prefer products that bear certifications from these institutions. Furthermore, even non-Muslim-majority countries like Japan, Taiwan, and Singapore have developed reputable halal institutions to tap into the global halal market, demonstrating that the influence of country of origin extends beyond religious demographics and into perceptions of reliability, production standards, and regulatory integrity.

Empirical evidence supports the view that country-of-origin information enhances consumer confidence by signaling the rigor of the halal certification process and the overall quality of the product. Studies have shown that consumers use country-of-origin cues to evaluate both tangible product attributes and intangible elements such as trust, safety, and compliance with religious

requirements. This is particularly relevant in markets where halal fraud or mislabeling is a concern, prompting consumers to rely on external cues as risk-reduction strategies. As global supply chains become increasingly complex, consumers often face uncertainty about the origin and processing of imported products; thus, the reputation of the issuing country becomes a central factor in reducing perceived risk. In this regard, the country of origin shapes consumer expectations and reinforces purchasing decisions by providing assurance regarding halal integrity and product authenticity. This hypothesis is therefore grounded in both cognitive evaluation theory and empirical patterns observed among Muslim consumers in international markets.

$H_1$ : Country of Origin has a positive and significant influence the Purchase Decision of imported food products.

**Religiosity Has a Positive and Significant Influence on the Purchase Decision of Imported Food Products**

The second hypothesis posits that religiosity positively and significantly influences consumer decisions to purchase imported food products. Religiosity refers to the degree of commitment an individual has to their religious beliefs, practices, and values, which subsequently guides their attitudes and behaviors across various aspects of life, including economic and consumption decisions. In the context of halal food consumption, religiosity plays a central role because the act of purchasing food itself becomes a reflection of religious obedience. Consumers with high levels of religiosity are more likely to scrutinize product

permissibility, avoid prohibited ingredients, and prioritize products that comply with religious laws. The theoretical foundation for this hypothesis is grounded in value-driven consumption theory, which suggests that individuals whose beliefs are strongly shaped by religious values integrate these values into their everyday choices, especially when engaging with products that directly relate to religious obligations.

From an empirical standpoint, research consistently shows that religiosity is a key determinant of halal product consumption. Highly religious individuals often demonstrate stronger motivation to ensure that the food they consume aligns with religious prescriptions, even when this requires additional effort, higher costs, or more selective purchasing behavior. In countries with significant Muslim populations, such as Indonesia, religiosity has been found to surpass other factors like knowledge and subjective attitudes in influencing halal consumption choices. The global expansion of the halal industry, combined with heightened awareness of halal integrity issues, has further amplified the role of religiosity in guiding consumer preferences. As consumers seek to maintain religious identity through consumption practices, religiosity becomes a significant predictor of purchase behavior, especially for imported products where halal assurance may be less visible or less familiar. This hypothesis is therefore supported by both theoretical reasoning and consistent empirical findings showing that religious commitment shapes consumption decisions.

$H_2$ : Religiosity has a positive and significant

influence the Purchase Decision of imported food products.

**Religiosity Has a Positive and Significant Influence on the Purchase Decision Through Halal Awareness**

The third hypothesis suggests that religiosity influences purchase decisions indirectly through the mediating variable of halal awareness. Halal awareness represents a consumer's understanding and consciousness of the principles, processes, and importance of halal in determining whether a product is permissible for consumption. This hypothesis is rooted in the idea that religiosity not only shapes attitudes but also enhances knowledge-seeking behavior and attentiveness toward religious guidelines. Individuals with high levels of religiosity are more likely to actively seek information about the halal status of products, develop a deeper understanding of halal certification processes, and scrutinize product attributes more carefully. In this sense, halal awareness becomes the cognitive mechanism through which religious values are translated into purchasing decisions.

Empirical research supports the mediating role of halal awareness by showing that awareness significantly increases consumers' ability to differentiate between halal and non-halal products, leading to more informed decisions. Highly religious individuals tend to be more engaged with halal literacy, better understand certification logos, and show greater sensitivity to the credibility of certifying institutions. This heightened awareness subsequently leads to more consistent and intentional halal-based purchasing decisions. The stimulus–organism–response (SOR) framework helps explain this mechanism, where religiosity serves as the stimulus, halal awareness functions as the internal organism or cognitive state, and purchasing behavior acts as the response. By mediating the effect of religiosity, halal awareness amplifies the influence of religious beliefs and ensures that consumers make decisions aligned with their religious commitments. Therefore, this hypothesis is grounded in a strong theoretical model and supported by empirical evidence indicating that halal awareness significantly strengthens the link between religiosity and actual consumption behavior.

$H_3$ : Religiosity has a positive and significant influence the Purchase Decision through Halal Awareness

## Method, Data, and Analysis

The study surveyed respondents from several cities on the island of Sumatra, namely Aceh, Medan, West Sumatera (Padang), and South Sumatera (Palembang) (Figure 1). Data collection took place over a period of almost two months, from June to July, during which questionnaires were distributed and feedback was obtained from 205 respondents. They were, 111 respondents from Medan, 38 from Palembang, 31 from Aceh, and 25 from Padang. These results show that the majority of respondents came from Medan City because it is the place of origin of the researcher, so they can distribute questionnaires offline.

**Figure 1.**
*Location of Study*



The data was collected by survey using questionnaires distributed to 205 muslim people. The collected data were analysed using the Structural Equation Model (SEM) method with the assistance from WarpPLS version 7.0. SEM is a multivariate analysis that allows for the simultaneous analysis of several research variables (Ananto, 2022).

The collected data was analysed using SEM-PLS with WarpPLS 7.0 software to determine the causal relationship between the independent and dependent variables. This study employs two independent latent variables, one mediating variable, and one dependent latent variable. Meanwhile, awareness of halal is a mediating variable between the religiosity variable and the decision to purchase variable. The independent variables in this study consist of country of origin and religiosity, which will be examined for their influence on the dependent variable, namely the decision to purchase imported food. The SEM-PLS analysis comprises three prediction

algorithms: outer model, inner model, and hypothesis testing (Solimun et al., 2017). The initial analysis to be discussed is the measurement model. The convergent validity output from WarpPLS is used to determine whether indicators are valid in measuring variables. Valid indicators are those that are correlated with each other in measuring a variable. If the item score has a narrower range, such as 0.7 - 0.9, then the items are declared convergent and can be used to estimate a construct (W. W. Chin, 1998). Besides, indicator validity also be assessed through discriminant validity analysis by examining cross-correlations. This involves determining the correlation between indicators within each variable and ensuring that the loading factor value in a corresponding variable is greater than the correlation value of indicators in other variables.

A reliability test was also conducted on the measurement indicators for each variable. The reliability test evaluates the consistency of indicators in measuring a variable. The results of the reliability test in SEM-PLS are presented through the composite reliability value and Cronbach's alpha value. A variable set is considered reliable if the composite reliability and Cronbach's alpha values are greater than 0.7 (W. W. Chin, 1998).

The second analysis of SEM-PLS is measurement inner model. The analysis and evaluation of the structural model in SEM-PLS is determined by the coefficient of determination $(R^2)$. This coefficient indicates the extent to which the independent variable can explain the dependent variable, at least must be ≥0,25.

In addition to $R^2$, the accuracy of the structural model can also be assessed by its prediction relevance ($Q^2$). Models with a $Q^2$ greater than zero are considered to have predictive relevance, with higher positive $Q^2$ values indicating greater predictive relevance (Hair et al., 2019).

This section typically has the following sub-sections: Sampling (a description of the target population, the research context, and units of analysis; the sample; and respondents' profiles); data collection; and measures (or alternatively, measurements).

The last step of SEM-PLS is hypothesis testing. The purpose of hypothesis testing is to determine whether the proposed hypothesis can be accepted or rejected. The test criteria require a positive path coefficient and a p-value < 5% to conclude a positive and significant effect of exogenous

variables on endogenous variables (W. W. Chin, 1998).

## Result and Discussion

Understanding respondent characteristics helps to establish the research context and provide strong foundation for interpreting the analytical results. This section outlines the respondent's backgrounds, including demographic aspects such as gender, age, and education level, as well as other relevant information like purchase intensity and types of food purchased. This information not only offers a general overview of the respondents but also enables the understanding of how demographic factors may influence the observed patterns. The detailed characteristics of respondents are presented in Table 1.

**Table 1.**

*Characteristic of Respondents*

| Characteristics | Frequency | Percentage (%) |
|---|---|---|
| Gender | | |
| Male | 48 | 23,41 |
| Female | 157 | 76,59 |
| Age (years old) | | |
| <25 | 81 | 39,51 |
| 25 – 40 | 110 | 53,66 |
| >40 | 14 | 6,83 |
| Education Level | | |
| Junior High school | 1 | 0,49 |
| Senior High school | 65 | 31,71 |
| Diploma | 1 | 0,49 |
| Associate Degree | 10 | 4,88 |
| Undergraduate | 94 | 45,85 |
| Postgraduate | 34 | 16,59 |
| Income (IDR per month) | | |
| <1.500.000 | 89 | 43,41 |
| 1.500.000 – 2.499.000 | 29 | 14,15 |
| 2.500.000 – 3.999.000 | 35 | 17,07 |

| | | |
|---|---|---|
| 4.000.000 – 5.499.000 | 22 | 10,73 |
| >5.500.000 | 20 | 14,63 |
| Purchase Intensity | | |
| Less than once a month | 21 | 10,24 |
| 1 – 2 times a month | | |
| 3 – 4 times a month | 121 | 59,02 |
| ≥5 times a month | 38 | 18,54 |
| | 25 | 12,20 |
| | | |
| Types of food | | |
| Fruits | 76 | 37,07 |
| Instant/Frozen food | 126 | 61,46 |
| Snack | | |
| | 116 | 56,59 |

Table 1 summarizes the demographic and behavioral characteristics respondents of this study. The majority of respondents were female (76,59%) that indicates that woman are generally me dominant in household purchasing. According to Krizan et al. (2022) the mother is the most common member of the family who goes shopping and buying household products, food and clothing. Meanwhile, fathers are responsible for making purchasing decision regarding technological products and cars. Some studies revealed that women often consume healthier food than men (Alharbi & Alarifi, 2022; Feraco et al., 2024) making them more aware of product attributes such as quality and safety.

The majority of respondents were in the 21 – 30 years old which means the imported food segments mostly young adult category. Recent studies identify younger Muslim consumers (Millennials and Gen Z) as an important market segment for halal and imported food (Ishak et al., 2024). Gen Z is known as a digital generation that is critical, rational, highly connected to technology and information, also quick adopter of trend and lifestyle (Febriandika et al., 2023).

Most respondents have bachelor's degree which indicated well-educated consumer base. People with high education level tends to process product information and critically assess label food product to find healthier foods (Fadlillah et al., 2015; Islam, 2021). In terms of income, most respondents earned IDR 3.000.001 – 5.000.000 per month, placing them in a middle-income category. Several studies indicate that income disparity affect the imported food consumption, food preference and food choices (Andretti et al., 2025; Li et al., 2024; Mohammed & Almojel, 2025).

Respondents showed varying frequencies of purchasing imported food, with most buying one to two times per month. The types of imported food most frequently purchased were snacks, beverages and instant or processed foods. It's reflecting a preference for convenient and ready to consume items that fit modern and practical lifestyle.

The analysis of the measurement model

(outer model) is conducted to assess the feasibility of the indicators used to measure the variables. In this study, latent variables are measured using reflective indicators.

Therefore, the validity of the indicators is tested using convergent and discriminant validity. Table 2 shows the results of convergent validity.

**Table 2.**

*Convergent Validity Result*

| Variable | Indicator | Loading Factor | P-Value |
|---|---|---|---|
| Country of Origin | X1.1 | 0.857 | <0.001 |
| | X1.2 | 0.889 | <0.001 |
| | X1.3 | 0.937 | <0.001 |
| | X1.4 | 0.933 | <0.001 |
| | X1.5 | 0.886 | <0.001 |
| Religiosity | X2.1 | 0.674 | <0.001 |
| | X2.2 | 0.733 | <0.001 |
| | X2.3 | 0.713 | <0.001 |
| | X2.4 | 0.708 | <0.001 |
| | X2.5 | 0.784 | <0.001 |
| | X2.6 | 0.589 | <0.001 |
| | X2.7 | 0.559 | <0.001 |
| | X2.8 | 0.607 | <0.001 |
| | X2.9 | 0.645 | <0.001 |
| | X2.10 | 0.822 | <0.001 |
| | X2.11 | 0.769 | <0.001 |
| | X2.12 | 0.791 | <0.001 |
| | X2.13 | 0.634 | <0.001 |
| | X2.14 | 0.795 | <0.001 |
| | X2.15 | 0.602 | <0.001 |
| | X2.16 | 0.793 | <0.001 |
| Awareness of Halal | X3.1 | 0.838 | <0.001 |
| | X3.2 | 0.772 | <0.001 |
| | X3.3 | 0.841 | <0.001 |
| | X3.4 | 0.698 | <0.001 |
| Purchase Decision | Y1.1 | 0.667 | <0.001 |
| | Y1.2 | 0.821 | <0.001 |
| | Y1.3 | 0.828 | <0.001 |
| | Y1.4 | 0.755 | <0.001 |

According to Table 2, all indicators have a P-Value smaller than alpha (0.05), indicating the validity in measuring variables. Additionally, the narrow range of loading factor values (0.6-0.8) for each variable suggests that the indicators used in the study are convergent and can be used to estimate the variables. The results of the cross-

correlation analysis are presented in the table below.

**Table 3.**

*The Results of The Cross-correlation Analysis*

| Indicator | Country of Origin | Religiosity | Awareness of Halal | Decision |
|---|---|---|---|---|
| X1.1 | **0.857** | 0.056 | -0.111 | 0.057 |
| X1.2 | **0.889** | 0.063 | -0.026 | -0.061 |
| X1.3 | **0.937** | -0.019 | 0.027 | -0.063 |
| X1.4 | **0.933** | -0.008 | 0.040 | -0.008 |
| X1.5 | **0.886** | -0.089 | 0.063 | 0.080 |
| X2.1 | -0.014 | **0.674** | -0.039 | -0.011 |
| X2.2 | -0.044 | **0.733** | 0.279 | -0.017 |
| X2.3 | -0.175 | **0.713** | 0.127 | 0.071 |
| X2.4 | 0.015 | **0.708** | 0.063 | 0.029 |
| X2.5 | -0.086 | **0.784** | 0.233 | 0.026 |
| X2.6 | 0.152 | **0.589** | -0.252 | -0.041 |
| X2.7 | 0.128 | **0.559** | -0.192 | 0.075 |
| X2.8 | 0.062 | **0.607** | -0.354 | 0.022 |
| X2.9 | 0.020 | **0.645** | -0.370 | -0.003 |
| X2.10 | 0.047 | **0.822** | 0.069 | -0.094 |
| X2.11 | 0.024 | **0.769** | -0.046 | 0.015 |
| X2.12 | 0.044 | **0.791** | 0.065 | -0.064 |
| X2.13 | 0.054 | **0.634** | -0.104 | -0.020 |
| X2.14 | -0.070 | **0.795** | 0.201 | 0.004 |
| X2.15 | -0.043 | **0.602** | -0.136 | 0.107 |
| X2.16 | -0.040 | **0.793** | 0.163 | -0.048 |
| X3.1 | -0.081 | 0.259 | **0.838** | 0.095 |
| X3.2 | -0.114 | -0.197 | **0.772** | 0.087 |
| X3.3 | 0.095 | -0.012 | **0.841** | -0.003 |
| X3.4 | 0.192 | -0.139 | **0.598** | -0.363 |
| Y1.1 | -0.103 | -0.019 | -0.221 | **0.667** |
| Y1.2 | -0.002 | -0.135 | 0.186 | **0.821** |
| Y1.3 | 0.105 | -0.004 | 0.258 | **0.828** |
| Y1.4 | -0.022 | 0.169 | -0.290 | **0.755** |

Table 3 shows that all indicators meet the valid criteria for measuring each variable. This is because each indicator in each measured variable has a loading factor value greater than the other indicators. In addition to validity analysis, the outer model also analyses indicator reliability. Indicator reliability was measured using composite reliability and Cronbach's Alpha which is shown in Table 4.

**Table 4.**

*Reliability Test Results*

| Variable | Composite Reliability | Cronbach's Alpha |
|---|---|---|
| *Country of Origin* | 0.956 | 0.942 |
| *Religiosity* | 0.940 | 0.931 |
| *Awareness of Halal* | 0.816 | 0.704 |
| *Purchasing Decision* | 0.853 | 0.769 |

According to the results of the reliability test using WarpPLS 7.0, the composite reliability

and Cronbach's alpha values exceed 0.7. This indicates that all indicators measuring the variables of country of origin, religiosity, awareness of halal, and purchasing decisions are reliable.

### Inner Model

Inner model measurement is carried out to determine the strength of the independent variables in predicting or estimating the dependent variable. The results of the goodness of fit model are summarised in the table below:

**Table 5.**

*Goodness of fit Model R-square and Q-square*

| Dependent Variable | R-Squared | Q-Squared |
|---|---|---|
| Awareness | 0.539 | 0.533 |
| Purchase Decision | 0.357 | 0.358 |

The $R^2$ value of the purchasing decision variable is 0.347, indicating that 34.7% of the diversity of imported food purchasing decision variables can be explained by the country of origin and religiosity variables. The remaining 65.3% is attributed to other variables outside the scope of this study. The $Q^2$ value of 0.348 suggests that the independent variables in this study strongly predict imported food purchasing decisions. A $Q^2$ value greater than 0.35 indicates a strong predictive level, while 0.02 is considered small and 0.15 is moderate. The goodness of fit of the model can be assessed using R-squared and Q-squared as well as model fit and quality indices, as shown in the table below.

**Table 6.**

*Goodness of fit Model based on Model Fit and Quality Indices*

| Model Fit and Quality Indices | Result | Criteria |
|---|---|---|
| Average path coefficient (APC) | 0.348, P<0.001 | P value < level of significance (5%) |
| Average R-squared (ARS) | 0.443, P<0.001 | P value < level of significance (5%) |
| Average adjusted R-squared (AARS) | 0.437, P<0.001 | P value < level of significance (5%) |
| Average block VIF (AVIF) | 2.597 | acceptable if <= 5, ideally <= 3.3 |
| Average full collinearity VIF (AFVIF) | 1.984 | acceptable if <= 5, ideally <= 3.3 |
| Tenenhaus GoF (GoF) | 0.520 | small >= 0.1, medium >= 0.25, large >= 0.36 |
| Sympson's paradox ratio (SPR) | 1.000 | acceptable if >= 0.7, ideally = 1 |
| R-squared contribution ratio (RSCR) | 1.000 | acceptable if >= 0.9, ideally = 1 |
| Nonlinear Bivariate Causality Direction Ratio (NLBCDR) | 1.000 | acceptable if >= 0.7 |

Note :
APC, ARS, and AARS p-values below the 5% significance level indicate that the PLS model is acceptable
AVIF and AFVIF values below 3.3 indicate that the PLS model does not contain multicollinearity.
A GoF value greater than 0.36 indicates that the PLS model has strong predictive power
An SPR value of 1, RSCR value of 1, and NLBCDR value greater than 0.7 are indicative of an acceptable PLS model.

Based on the goodness of fit model results, the model used in this study is deemed ideal.

This is supported by the fulfilment of all goodness of fit criteria, indicating that the SEM-PLS model used in this study does not contain multicollinearity and has strong predictive power.

Hypothesis testing is conducted after ensuring the validity and reliability of the tools used for variable measurement. The path coefficient is evaluated to perform hypothesis testing. The result of path analysis is shown in Figure 2.

**Figure 2.**
*Path Analysis*
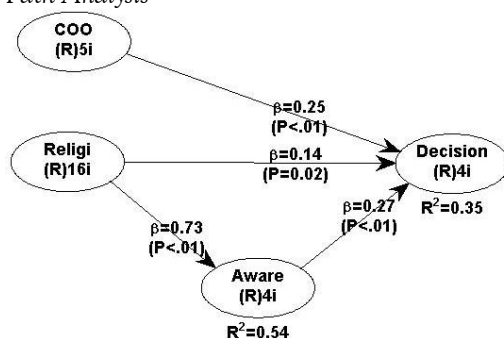


**The Influence of Country of Origin on Purchasing Decisions**

The influencing of the country of origin on the purchasing decision for imported food generated a path coefficient of 0.25 with a P value of less than 0.01. These results suggest a positive path coefficient and a P value that is less than 5%. The study proposes that positive consumer views of certain countries lead to increased purchases of imported products, supporting hypothesis $H_1$.

The analysis results indicated that consumers prioritize the country of origin of imported products based on the presence of a majority Muslim population and an institution responsible for halal certification. Countries with huge Muslim population strongly emphasised the halal status of products and established certification institution to ensure that products sold are halal. For example, Malaysia has the Jabatan Kemajuan Islam Malaysia (JAKIM), which deals with all matters relating to the Islamic religion, including halal certification. Similarly, Brunei Darussalam has the Bahagian Kawalan Makanan Halal (BKMH), which authorized halal certification. Then, some non-Muslim countries also had halal guarantor institutions. For example, Singapore has the Islamic Council of Singapore (MUIS), Japan has the Muslim Professional Japan Association (MPJA), and Taiwan has the Taiwan Halal Integrity Development Association (THIDA). Many non-Muslim countries also have halal standardization institutions because halal certification is necessary to encourage the sale of products to Muslim consumers. The country of origin information in the halal logo is used by consumers to assess the credibility of the halal logo on the product, as well as the quality and standardization of a product's halal certification activities (Muhamad et al., 2017).

Moreover, country's image also should be considered. The country's image has a significant impact on consumers' purchasing decisions (Josiassen & Assaf, 2010). The subjective knowledge and perception of consumers regarding a country influenced the decision to consume food products from other country (Adityo & Hati, 2019).

**The Influence of Religiosity on Consumer**

**Behaviour**

The analysis denoted the influence of religiosity on purchasing decisions for the imported food. The results showed a positive path coefficient of 0.14 with a P value of 0.02, indicating that religiosity has a significant and positive influence on consumer decisions to buy imported food. Religiosity which refers to the level of commitment to a particular religious group is a significant factor that influences purchasing behaviour (Delener, 1994). As the consumer purchasing decisions can be categorised based on the beliefs. In Indonesia, religiosity has a significant influence on the consumption of halal goods compared to knowledge and attitude factors (Sudarsono & Nugrohowati, 2020).

This research focuses on Muslim communities who believe that Halal is mandatory for adherents of Islam in consuming food. Muslim consumers who describe themselves as religious person and have high religiosity tend to have different consumption patterns and prefer halal products and services (Khan et al., 2019). Religion influences attitudes towards the ownership and use of goods and services, as well as the emphasis on material life. For example, Islam prohibits the consumption of pork and Hinduism prohibits the consumption of beef. Religious beliefs can impact consumer behaviour, sometimes even prohibiting the use of certain goods and services (Bailey & Sood, 1993).

**Religiosity has a Positive and Significant Influence on Purchase Decision through Awareness of Halal**

Awareness of halal refers to the level of knowledge that Muslim consumers possess in order to find and consume products that comply with Islamic law (Garg & Joshi, 2018). A high level of awareness of halal makes halal food the preferred choice for consumption (Awan et al., 2015). Indirect impact of religiosity on purchasing decisions for imported products through the variable of awareness of halal presented in the table below.

**Table 7.**
*Indirect Hypothesis Test Results*

| Independent Variable | Mediating Variable | Dependent Variable | Indirect Effect | SE | P value |
|---|---|---|---|---|---|
| Religiosity | *Awareness of Halal* | Decision | 0.197 | 0.048 | <0.001 |

Religiosity has a significant indirect effect of 0.197 on purchasing decisions through awareness of halal (P < 0.001). This finding suggested that awareness of halal mediates the relationship between religiosity and purchasing decisions. This implied that religious individuals and have a higher level of awareness of halal are more likely to take into account the halal of imported products.

Religiosity through halal awareness has a

positive influence on consumer's purchasing decisions for the imported food products. Halal awareness is crucial for muslim consumers as it determines whether the product is permissible for consumption. This awareness is created when consumers understand the halal of the product (Aulia, 2018; Setyaningsih & Marwansyah, 2019). Halal awareness refers to a Muslim's understanding of the halal concept, process, and principles, which ultimately prioritises halal food for consumption (Ahmad et al., 2013; Pambudi, 2018). The findings of this study indicated that individuals with strongly religious beliefs are more likely to comprehend the concept of halal, including its processes and principles, and place greater importance on consuming halal food.

**Discussion**

The findings of this study demonstrate that the country of origin exerts a significant and positive influence on consumer purchasing decisions for imported food products. The path coefficient of 0.25 with a P value below 0.01 indicates that consumers rely heavily on their perceptions of a product's country of origin when evaluating credibility, especially in relation to halal certification. This result aligns with the broader theoretical framework of country-of-origin effects, which posits that evaluations of a product are shaped by consumers' impressions of the nation from which it originates. Empirical evidence supports this relationship, as previous studies have shown that consumers utilize country-of-origin information to assess both the quality of halal certification and the reliability of certification authorities. This phenomenon is particularly visible in countries with large Muslim populations, such as Malaysia and Brunei Darussalam, where established institutions like JAKIM and BKMH are widely recognized for their strict standards. Even non-Muslim majority countries such as Japan, Taiwan, and Singapore have introduced credible halal certification bodies, illustrating the growing global importance of halal assurance as a strategic component of food marketing.

The influence of religiosity on purchasing decisions further reinforces the central role of religious values in shaping consumer behavior. With a positive and significant path coefficient of 0.14 and a P value of 0.02, the results indicate that individuals with higher levels of religiosity are more likely to prioritize religious principles when making consumption choices. This observation is consistent with consumer behavior theories emphasizing that religiosity functions as a guiding framework through which individuals interpret and evaluate marketplace offerings. Prior empirical studies conducted in Indonesia similarly reveal that religiosity substantially affects decisions to purchase halal products, often surpassing the influence of knowledge or attitudes. In everyday practice, religious individuals frequently consider product permissibility as an essential element of their consumption patterns, particularly in contexts where the differentiation between halal and non-halal products becomes increasingly complex due to the expansion of the global food industry.

The relationship between religiosity and

consumption choices is further reflected in how individuals navigate religious rules pertaining to acceptable food types. In Islam, the prohibition of pork, and in Hinduism, the prohibition of beef, highlight the extent to which religious norms can shape and even restrict certain types of consumption. These religious frameworks influence not only what consumers choose to purchase but also how they interpret product information encountered in the marketplace. As markets become more diverse and globalized, religious consumers—especially those with a strong sense of identity and commitment—face an abundance of products that require careful scrutiny. This has resulted in a more deliberate, cautious, and religiously informed pattern of decision-making that strengthens the role of religiosity in the consumption sphere.

The study also confirms that awareness of halal mediates the relationship between religiosity and purchasing decisions, with an indirect effect of 0.197 and a P value below 0.001. This suggests that religiosity influences not only internal beliefs but also enhances consumer knowledge and attentiveness toward the halal status of products. In other words, religious individuals tend to develop higher levels of halal awareness because their beliefs motivate them to seek information about product permissibility. This mediating effect resonates with the stimulus–organism–response perspective, in which religiosity acts as a stimulus that shapes internal cognitive conditions such as awareness, which then guide behavioral responses, including purchasing decisions. Empirical studies corroborate this finding by showing that consumers with strong halal awareness consistently place halal certification and product compliance at the forefront of their decision-making processes.

The emergence of halal awareness as a mediating variable is also closely tied to contemporary societal phenomena. Growing global demand for halal-certified products, instances of fraudulent or misleading halal labeling, and increasing public discourse on halal integrity have contributed to heightened consumer sensitivity. Social media platforms, international halal expos, and government-led halal literacy campaigns further amplify awareness among Muslim consumers. As a result, consumers not only rely on the presence of a halal logo but also seek information about the authenticity of certification bodies, the rigor of halal inspection processes, and the transparency of the supply chain. Religious consumers with high halal awareness often move beyond passive acceptance and adopt a more investigative stance toward the products they consume.

Overall, the findings indicate that purchasing decisions among Muslim consumers are shaped by an interplay of country-of-origin perceptions, religiosity, and halal awareness. These elements collectively form a multidimensional decision-making process that integrates religious values, perceived institutional credibility, and informed understanding of halal requirements. The results of this study underscore the notion that Muslim consumer behavior cannot be fully

explained by conventional economic or functional considerations alone. Instead, purchasing choices are deeply embedded in value-based and belief-driven evaluations that reflect broader cultural, religious, and social dynamics. As the global halal market continues to expand, these findings highlight the need for producers, policymakers, and certification authorities to recognize the interconnected significance of country reputation, religious identity, and consumer knowledge in shaping purchasing behavior.

## Conclusions

The study concludes that country of origin and religiosity have a positive and significant influence on purchasing decisions for imported food products. Consumers tend to rely on their perceptions of a country's credibility and certification systems when evaluating whether a product is trustworthy, especially in relation to halal assurance. The findings also reveal that religiosity plays a crucial role in shaping consumer decisions, where individuals with stronger religious commitment demonstrate a higher preference for halal-compliant products. Furthermore, awareness of halal is found to positively and significantly mediate the relationship between religiosity and purchasing decisions. This indicates that the more religious a person is, the more likely they are to develop a higher awareness of halal principles and subsequently place greater emphasis on the halal status of a product during the decision-making process.

Despite these meaningful findings, the study

is subject to several limitations. First, the research relies on self-reported data, which may be influenced by social desirability bias, especially in topics related to religiosity and halal consumption. Second, the sample is geographically and culturally specific, limiting the generalizability of the results to broader Muslim populations in different regions with varying levels of halal infrastructure and exposure to imported products. Third, the cross-sectional design does not capture changes in consumer behavior over time, particularly as halal regulations and global certification systems evolve. Finally, the study does not consider additional variables such as trust in halal authorities, product familiarity, or marketing communication, all of which may further influence purchasing decisions and potentially strengthen the explanatory model.

The findings offer several practical and theoretical implications. For policymakers and halal certification bodies, the results highlight the importance of strengthening the credibility, transparency, and international recognition of halal certification systems to enhance consumer confidence, especially for imported goods. Food manufacturers and marketers can benefit from emphasizing country-of-origin information and collaborating with reputable halal certification institutions to appeal to Muslim consumers with high levels of religiosity and halal awareness. From a theoretical standpoint, the study expands existing knowledge by demonstrating the mediating role of halal awareness in the religiosity–purchase decision relationship,

providing a clearer understanding of how internal beliefs translate into consumption behavior. Future research is encouraged to explore this model in different cultural contexts, incorporate additional psychological and marketing variables, and employ longitudinal or experimental designs to enrich the understanding of halal-related consumer behavior in an increasingly globalized market.

## Recommendation

The limitation of this research is the geographic scope and focused on Muslim consumer only. Furthermore, the variables could be added such as culture, technology (social media) and etc. Therefore, it could be recommended to conduct further research with broader geographic scope with involving diverse religion consumers and considered variables. In term of policy recommendation, the consumer should extend the knowledge about halal criteria and values for imported food product.

## Acknowledgements

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