"Determinant factors of Indonesian muslim behavior in choosing halal products"

| AUTHORS | Dudang Gojali https://orcid.org/0000-0003-0494-3156 |
| | Vemy Suci Asih https://orcid.org/0000-0003-1138-8250 |

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Dudang Gojali, M.Ag., Dr., Faculty
of Islamic Economics and Business,
Department of Islamic Accounting,
UIN Sunan Gunung Djati, Indonesia.
(Corresponding author)

Vemy Suci Asih, ST., ME.Sy., Faculty
of Islamic Economics and Business,
Department of Islamic Financial
Management, UIN Sunan Gunung
Djati, Indonesia.

Dudang Gojali (Indonesia), **Vemy Suci Asih** (Indonesia)

DETERMINANT FACTORS OF INDONESIAN MUSLIM BEHAVIOR IN CHOOSING HALAL PRODUCTS

Abstract

This research aims to examine the factors influencing the Indonesian Muslim community's actions in choosing halal items. This objective is accomplished by evaluating the factors of variable creation that affect halal product selection. 183 Muslim respondents in Indonesia collected data for the study by filling out questionnaires. There are nine variables in the questionnaire survey segment: personal social perception, halal certification, halal awareness, trust, subjective norms, satisfaction, attitude, religiosity, and interest. Data were obtained based on participants' availability and willingness to participate in selecting the questionnaire. The approach used is quantitative descriptive, namely, factor analysis, to determine the factors that form variables. One of the most important results is that the nine variables were selected to create an element that significantly influences people's behavior in choosing halal items. Next are satisfaction, personal social perception, subjective norms, attitude, halal certification, interest, trust, and halal awareness. The religiosity variable results give the most significant contribution of importance in shaping the variables.

INTRODUCTION

According to Wilson, halal consumption is closely linked to Islamic tradition (Hong et al., 2019). Quoting from Bonne and Verbeke stated, Shah Alam et al., Farhan and Andriansyah that prohibitions are called halal in Islam, which means allowable in Arabic. Products that meet halal requirements are labeled on the packaging with a halal label and particularly appealing to those Muslims. They live in accordance with the nutritional laws outlined in the Quran and the Hadith. Muslim's choice to choose Halal-certified products over non-Halal-certified products is often associated with religiosity. Practicing Muslims is more likely to perceive the product's Halal attribute as a crucial factor when purchasing decisions. They feel more obliged to follow Islamic teachings than non-practitioner Muslims do (Maison et al., 2019).

Indonesia has quite a considerable number of Muslims. It gives a good perspective both nationally and internationally for the halal industry market. The 2018 population census data quoted from BPS (Badan Pusat Statistik/ Central Statistics Office) shows that Indonesia's population in 2018 was 237,641,326, and the majority (87,180 percent) of them are Muslims. So in Indonesia, there are around 207,176,162 Muslims. Because of their shifted focus, the halal goods market is wide open worldwide, from quality-oriented with no concern about halal to lifestyle with great interest in halal issuance. Items on the market should be meeting customer demand as well as their desires and ex-

pectations. With the declaration of Halal on the product approved by the Food, Drugs, and Cosmetics Research Institute of the Indonesian Council of Ulama cooperating with the Ministry of Health and Religious Affairs, the halal mark for Indonesian products may be recognized (Sukesi & Hidayat, 2019).

The halal study generally covers broad areas of consideration: intention to buy, the basis of returns, customer attitude towards halal goods and choose to purchase, word of mouth, and religiosity. Research by the Muslim community on halal food and its consumption sample was of fundamental importance. Measuring consumers' precise attitude, mostly Muslims, towards the purchase of Halal food, the intention is still questionable and is thus an area under investigation.

Based on previous research and existing theories, various factors can influence Muslim behavior in choosing halal products. However, these factors are not necessarily relevant to Indonesian society. For halal products to develop in Indonesia according to the expectation, it is deemed necessary to conduct this study.

1. LITERATURE REVIEW

Perception is the mechanism for choosing, arranging, and interpreting input information to construct an overall significant image. Knowledge can be characterized as a process of selective categorization and interpretation. The factors influencing a person's perception are the characteristics of a person in education and the situation's elements. If the topic is previously studied, a highly subjective norm can substantially impact Halal foods' purchasing intent. Research suggests that the relationship between Halal Personal Societal Perception affects purchase intention towards Halal products (Nurcahyo & Hudrasyah, 2017).

Halal-certified product is the main reason Muslim buyers buy Halal foods for daily consumption. That's because the products certified by Halal instill a sense of trust and assurance that the food products which they purchased comply with Sharia law (Zulfakar et al., 2014). Research conducted by Nurcahyo and Hudrasyah (2017) found that the Halal Certification relationship affects purchase intention towards Halal products. Another study conducted by Aziz and Chok (2013) confirmed a significant positive relationship between halal certification and the plan to buy the halal product.

Halal certification also focuses on the food, beverage, pharmaceutical, and cosmetic industries in Indonesia. It reflects Article 1 of UUJPH number 1, which states that the products referred to in this law cover goods or services relating to food, beverages,

medicines, cosmetics, chemicals, biological products, genetic engineering products, and goods used or used by the community (Ridwan et al., 2020).

Consciousness is a fundamental part of human existence, describing human perception and cognitive reactions to what they eat, drink, and use conditions. Sensitivity in the halal sense means knowing something and being well aware of what is happening in food, drinks, and other halal items now. Information can thus be conceptualized in the Halal sense to provide information to raise awareness about what Muslims are permitted to eat and drink. Halal culture may be defined as a consumer's ability to identify and recall halal items in various circumstances (Nurhayati & Hendar, 2019). Results of Patwary et al. (2018) research suggested that Halal awareness has a significant impact on the consumer's intention to buy Islamic hotel goods. Halal consciousness can be described as an act of consideration over anything permissible in Islam. Halal sensitivity is the customer's worry about food consumption, which is the critical factor in preventing something in other food items that is questionable and uncertain.

In the research of Muhamad et al. (2017), the belief that a halal logo country of origin indicates the logo's credibility is positively related to the intention of considering a halal logo during the purchase of packaged food. Muslim consumers may think that countries with a predominantly Muslim population and lands with a more Islamically conservative outlook would be more serious and willing to implement Islamic regulations. Consumers may

believe that halal certifiers from such countries are more trustworthy and maybe more credible than others to peace halal logos.

The subjective norm is the person's social pressure to perform an action based on the point of view of significant others (Wibowo & Ahmad, 2016). The external environment plays an essential part in directing the efforts of a person towards specific items. An example of foreign forces is a subjective norm that can be understood as the social group's pressures and expectations that belong to an individual. Based on his research, the results obtained personal standards have a significant positive relationship with halal cosmetic products (Haque et al., 2018). The behavioral purposes of consumers to carry out a particular action are a function of a subjective norm. These standards can result from what an individual has personally experienced or the information they have learned from any of their acquaintance's experiences (Garg & Joshi, 2018).

Customer satisfaction in assessing the product that was purchased is strongly related to consumer behavior. These behaviors include disseminating word-of-mouth information, intentions to buy back, and positive feedback to the company. The study (Masudin et al., 2018) indicates the relationship between halal logistics performance, the service value perceiving customer satisfaction, and customer satisfaction to customer loyalty has a positive influence.

Attitude towards behavior refers to favorable or unfavorable personal assessments for conducting the activity. Perspective may also be described as a feeling or way of thinking, which leads to an individual's actions (Patwary et al., 2018). The resulting study (Haque et al., 2010) indicated that non-Muslim consumer's perception of halal food products is affected by their attitude, subjective norm, and perceived regulation of behavior, especially in the context of Malaysia.

Religiosity is characterized as the degree to which a person is committed to the religion they profess and the teachings, such as the person's attitudes and behaviors that represent that commitment (Said et al., 2014). The study of the products that constitute various aspects of the intention to purchase Halal (Awan et al., 2015) reveals five key

constructs, i.e., Halal understanding, view of the personal and the social, halal marketing, halal certifications, and religious beliefs.

This study's objective was to gather evidence on Muslim trustworthiness perceptions for Halal products and other marketing aspects-consumer interest, access to information, and willingness to spend. The findings of this study indicate that only the part of the respondents and the Spending ability is essential to their sense of trustworthiness (Zakaria et al., 2017).

2. RESEARCH DATA AND METHODS

The data used are primary data obtained through questionnaires. A sampling of respondents was done by purposive sampling technique. In 2020, data collection occurred in multiple phases. It gathered the views of 183 Muslim respondents in Indonesia. The questionnaire, via social networks, was circulated electronically. Data was collected based on participants' availability and their ability to engage in the questionnaire, where initiatives have mainly centered on age. Measurement variable with Likert scale. Questionnaires contain questions that are indicators of 9 variables that influence Muslim behavior in buying halal products. The variables used are personal social perception, halal certification, halal awareness, trust, subjective norms, satisfaction, attitudes, religiosity, and interest.

This study used a descriptive qualitative method by using factor analysis. Data processing uses factor analysis, with the following steps: conducting KMO and Bartlett's Test, Anti-image Matrices, Communities, Total Variance Explained, Component Matrix, Rotated Component Matrix, and calculating Component Score Coefficient Matrix. These steps are taken to find out what factors influence Muslim consumers in Indonesia in choosing halal products.

3. RESULTS AND DISCUSSION

Based on the questionnaire distributed to Muslim respondents, a profile of respondents is shown in Figure 1.
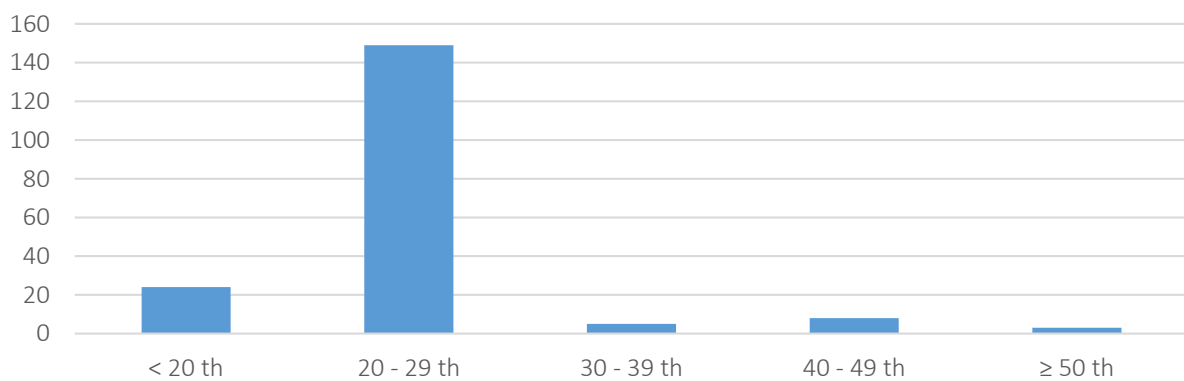
Figure 1. Respondent Profile – age range, number

Figure 1 shows the respondent profile based on age classification. Most respondents are in the age range between 2-29 years. The second-highest number of respondents came from the age range below 20 years. The third position is respondents with an age range of 40-49 years. Next in the fourth position are respondents with an age range of 30 – 39 years. Finally, the least number of respondents came from the age range above 50 years.

Based on the respondents' demographic profile data, the questionnaire assessment data will be

processed by the respondents. The following are the steps of the test results using factor analysis.

Table 1. KMO and Bartlett's test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.912
Bartlett's Test of Sphericity	Approx. Chi-Square	1026.102
	df	36
	Sig.	0.00

Table 1 shows the results of the KMO and Bartlett's Test calculations. Kaiser Meyer Olkin Measure of

Table 2. Anti-image matrices

		Personal Social Perception	Halal Certification	Halal Awareness	Trust	Subjective Norms	Satisfaction	Attitude	Religiosity	Interest
Anti-image Covariance	Personal Social Perception	.375	−.027	−.034	−.120	−.076	−.054	.007	−.045	−.072
	Halal Certification	−.027	.393	−.159	.029	−.062	−.049	−.117	−.007	−.019
	Halal Awareness	−.034	−.159	.545	−.187	−.032	.069	−.041	.041	−.056
	Trust	−.120	.029	−.187	.527	−.059	−.063	−.004	−.001	.074
	Subjective Norms	−.076	−.062	−.032	−.059	.419	−.010	−.058	−.043	−.050
	Satisfaction	−.054	−.049	.069	−.063	−.010	.296	−.050	−.129	−.034
	Attitude	.007	−.117	−.041	−.004	−.058	−.050	.396	−.072	−.003
	Religiosity	−.045	−.007	.041	−.001	−.043	−.129	−.072	.275	−.095
	Interest	−.072	−.019	−.056	.074	−.050	−.034	−.003	−.095	.516
Anti-image Correlation	Personal Social Perception	.937[a]	−.071	−.076	−.269	−.192	−.163	.018	−.140	−.163
	Halal Certification	−.071	.912[a]	−.343	.064	−.152	−.142	−.296	−.023	−.042
	Halal Awareness	−.076	−.343	.830[a]	−.349	−.067	.172	−.087	.106	−.105
	Trust	−.269	.064	−.349	.878[a]	−.125	−.159	−.009	−.002	.141
	Subjective Norms	−.192	−.152	−.067	−.125	.956[a]	−.029	−.142	−.126	−.108
	Satisfaction	−.163	−.142	.172	−.159	−.029	.898[a]	−.145	−.454	−.086
	Attitude	.018	−.296	−.087	−.009	−.142	−.145	.937[a]	−.218	−.008
	Religiosity	−.140	−.023	.106	−.002	−.126	−.454	−.218	.893[a]	−.254
	Interest	−.163	−.042	−.105	.141	−.108	−.086	−.008	−.254	.938[a]

Note: a. Measures of Sampling Adequacy (MSA).

Sampling (KMO), an index of the distance ratio between the correlation coefficient and the partial correlation coefficient, is the first-factor analytics assumption. The KMO value shall be deemed worthy if>0.5. The following calculation result is Bartlett's Test of Sphericity, which has a significance value <0.05, which is 0.00. Based on these results, the factor analysis's assumption test is completed and can be further analyzed.

Table 2 shows the results of the calculation of the anti-image correlation. The values produced for each variable in the study indicate the criteria for the Measure of Sampling Adequacy (MSA) number> 0.5. With MSA value for Personal social perception at 0.937, Halal certification at 0.912, Halal awareness at 0.830, Trust at 0.878, Subjective norms at 0.956, Satisfaction at 0.898, Attitude at 0.937, Religiosity at 0.893 and Interest at 0.939. The value of the anti-image correlation is intended to determine variables suited for use in factor analysis. The nine variables used in this study can be used for factor analysis as they have an MSA value > 0.5. Then the data in this study can be further analyzed.

These test results indicate that nine variables may form factors that influence Muslim behavior in Indonesia in choosing halal products. According to this research (Said et al., 2014), the study found that analysis indicated that Halal food products have many factors affecting customer purchasing decisions and actions. The elements are the faith and belief of customers, their trust and confidence in Halal logo/ labels, increasing levels of income, higher education levels, unrestricted access to knowledge, growing demand for convenient products (less time for preparation & consumption),

and improving health and nutritional concerns. Experience in the view of customers would benefit from designing and selling Halal product lines that would cater to the global market. Muslims from various parts of the world vary in terms of their buying power and demand for food.

Table 3 shows the results of Communalities, which show how much the variable can explain the factors. Personal social perception variable can explain a factor of 69.7%; Halal certification can explain a factor of 64.9%, Halal awareness can explain a factor of 36.7%, trust can explain a factor of 45.9%, Subjective norms can explain a factor of 67.1 %, satisfaction can explain a factor of 69.9%, attitude can explain a factor of 65.9%, religiosity can explain an aspect of 71.2% and interest can explain a factor of 52.8%. It can be seen that the Extraction variable value below 0.5 or 50% is the Halal Awareness and Trust variable.

In this study, the results of Communalities calculation support the primary research. The carried out research (Vanany et al., 2019) states that Planned Behavior Theory (PBT) identifies factors that predict and alter behavior. The variables are evaluated based on the responses, social norms, and perceived behavioral control (PBC) of an individual. Attitude refers to the degree to which a behavior is judged favorably or unfavorably. The studies revealed how religion shaped and affected food choices for consumers. Faith also impacts consumers' likes and dislikes and is reflected in the attitudes and behaviors of individuals.

Thus, the variable religiosity is the most significant variable that can explain the factors that influence

Table 3. Communalities

Source: SPSS computation (2020).

	Initial	Extraction
Personal Social Perception	1.000	.694
Halal Certification	1.000	.649
Halal Awareness	1.000	.367
Trust	1.000	.459
Subjective Norms	1.000	.671
Satisfaction	1.000	.699
Attitude	1.000	.659
Religiosity	1.000	.712
Interest	1.000	.528

Note: Extraction Method: Principal Component Analysis.

Table 4. Total variance explained

Component		Initial Eigenvalues			Extraction Sums of Squared Loadings		
		Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
Dimension	1	5.438	60.426	60.426	5.438	60.426	60.426
	2	.966	10.734	71.160			
	3	.615	6.830	77.990			
	4	.517	5.740	83.730			
	5	.387	4.299	88.030			
	6	.326	3.619	91.649			
	7	.283	3.143	94.792			
	8	.278	3.089	97.881			
	9	.191	2.119	100.000			

Note: Extraction Method: Principal Component Analysis.

Indonesia's Muslim behavior in choosing halal products. In contrast, the variable that provides the smallest contribution in solving the aspect is Halal Awareness.

Table 4 shows the value of the Variance Explained calculation results that can explain how many factors might be formed from the variables in this study. In the Component column, you can see that nine components represent variables. Eigenvalues criteria are the calculated values in the Initial Eigenvalues column > 1. Based on the results shown, only the first component that meets these criteria is 5,438 and has a ratio of 60,426 percent of total diversity. This value indicates that only one factor is formed of the nine variables used.

Figure 2. shows the Eigenvalues values following Table 4, i.e., only one component has a value > 1.

Table 5. Component matrix[a]

	Component
	1
Personal Social Perception	.833
Halal Certification	.805
Halal Awareness	.606
Trust	.677
Subjective Norms	.819
Satisfaction	.836
Attitude	.812
Religiosity	.844
Interest	.727

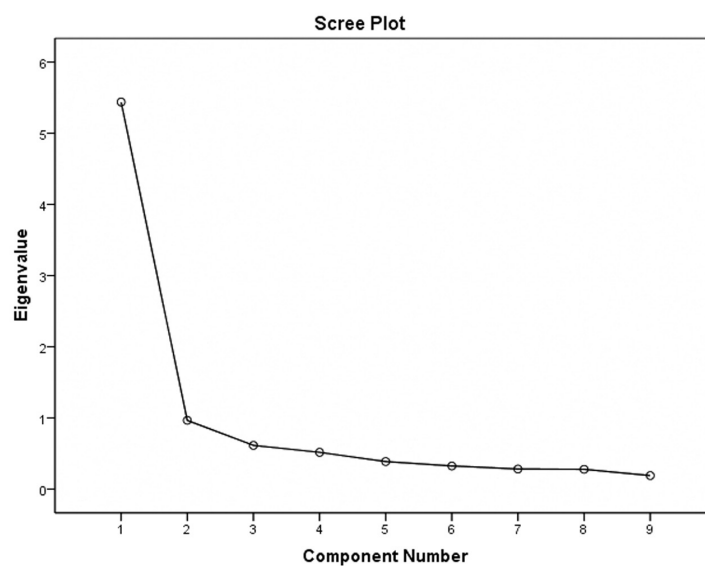*Note:* Extraction Method: Principal Component Analysis. a. 1 component extracted.

Figure 2. Scree plot

Table 5 shows the results of the Component Matrix calculation. Column 1 shows that nine variables in this study have a strong correlation with component 1. The highest value is in the Religiosity component of 0.844, and the lowest cost in the Halal Awareness component is 0.606.

Tabel 6. Rotated component matrix[a]

Source: SPSS computation (2020).

Result
a. Only one component was extracted. The solution cannot be rotated.

In Table 5. Matrix Components there is only one component that is contracted, so in Table 6. Rotated Component Matrix there are no components that can be turned.

Table 7. Component score coefficient matrix

Source: SPSS computation (2020).

	Component
	1
Personal Social Perception	.153
Halal Certification	.148
Halal Awareness	.111
Trust	.125
Subjective Norms	.151
Satisfaction	.154
Attitude	.149
Religiosity	.155
Interest	.134

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
Component Scores.

Table 7 shows the results of one factor that can be formed from the variables in this study. The model of the factors that influence Indonesian Muslims' behavior in choosing halal products shown in equation (1).

$$Factor\_1 = 0.153 \text{ Personal Social Perception}_{std} + 0.148 \text{ Halal Certification}_{std} + 0.111 \text{ Halal Awarness}_{std} + 0.125 \text{ Trust}_{std} + 0.151 \text{ Subjective Norms}_{std} + 0.154 \text{ Satisfaction}_{std} + 0.149 \text{ Attitude}_{std} + 0.155 \text{ Religiosity}_{std} + 0.134 \text{ Interest}_{std}.$$

One factor influences Indonesian Muslims' behavior in choosing halal products. Factor_1 of the empirical tests was composed of nine variables. Each variable gives a different value for contribution. The contribution value of each variable that forms the factor can be seen in the coefficient.

This study's results are in keeping with other studies. As (Mathew et al., 2014) say, food is a regular necessity for humans makes consumer prospects even more promising. People of different cultural backgrounds and religions, however, have different perceptions and experiences about food. The growing concern about health in today's society promotes acceptance of halal food as it incorporates the whole concept of healthy and hygienic food consumption to encourage better health. Today's consumers are more aware of the value of safety and consequently affect their food consumption decisions. They prefer nutrition that can keep them healthy and improve their quality of life and mental state. In Islam, the use of halal food is an essential feature of faith. Diet's cultural practices and religious beliefs are complicated, but it has a common understanding among Muslims. For example, the halal logo or mark expresses and convinces Muslim customers that they are processed and prepared following Islamic requirements.

Factors that influence Indonesian Muslim's actions in choosing halal goods, influenced by Religiosity$_{std}$, which has the highest value of 0.155. In comparison, the smallest factor for forming coefficient value in this study is the Halal Awarness$_{std}$ variable 0.111.

The results of this study confirm the (Sukesi & Hidayat, 2019) analysis In Indonesia, the halal industry is experiencing very rapid growth, as it has tremendous potential, particularly within the Indonesian Muslim market. Yet awareness among Indonesian society about halal products and production is still relatively far from sufficient. Although various information about the halal industry is more accessible nowadays, thanks to technology, many consumers don't know about the halal status of the products they consume and or don't want to know about it.

CONCLUSION

Halal products are in great demand by Indonesians. Research on the behavior of Indonesian Muslims in choosing halal products is still limited. Thus, this study attempts to fill that gap. By selecting variables under the conditions of Indonesian society, a factor can be formed that can represent Muslim communities' behavior in choosing halal products. Based on these results, Muslim interest in choosing halal products can be approached through the variables that contribute to the greatest. In other words, halal products' marketing to Muslim communities in Indonesia can use an approach that prioritizes aspects of religiosity, then focuses on issues of satisfaction, personal social perception, subjective norms, attitude, halal certification, interest, trust, and halal awareness.

The knowledge contribution provided from this study's findings is to show a new factor that can influence Muslim behavior in Indonesia when choosing halal products. This element is composed of nine variables that each have a weight value. Novelty is seen in this study from the shaped factor model. The novelty adds factors that can influence Muslim behavior in choosing halal products in the literature.

LIMITATION AND SUGGESTION FOR FUTURE STUDY

This research is limited to only nine variables: personal social perception, halal certification, halal awareness, beliefs, subjective norms, satisfaction, attitudes, religiosity, and interests. For future research, other variables such as halal marketing and halal understanding may be considered. The sample used in this study is limited to Indonesia's Bandung West Java region, so that models may be used in a larger population for more comprehensive research.

AUTHOR CONTRIBUTIONS

Conceptualization: Dudang Gojali.
Data curation: Dudang Gojali, Vemy Suci Asih.
Formal analysis: Dudang Gojali, Vemy Suci Asih.
Investigation: Dudang Gojali.
Methodology: Dudang Gojali.
Resources: Dudang Gojali, Vemy Suci Asih.
Software: Vemy Suci Asih.
Validation: Dudang Gojali.
Visualization: Dudang Gojali, Vemy Suci Asih.
Writing – original draft: Vemy Suci Asih.
Writing – review & editing: Dudang Gojali.

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