




“Gen-Z Muslims’ purchase intention of halal food: Evidence from Indonesia”

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GEN-Z MUSLIMS' PURCHASE INTENTION OF HALAL FOOD: EVIDENCE FROM INDONESIA

Abstract

Halal food production is a crucial sector for Muslims, especially Generation Z, who spend time eating in stalls and restaurants instead of eating homemade food. This tendency is higher than in the previous generation. Thus, this study aims to estimate the factors influencing the purchase intention of halal food for Generation Z Muslims in Indonesia. This quantitative study uses a questionnaire distributed randomly online to 352 respondents. Data analysis and hypotheses were examined using the structural equation model (SEM) approach. The results show that religious belief, exposure, and health reasons are essential in increasing halal awareness. Meanwhile, halal awareness and knowledge positively contributed to increasing interest in buying halal food. On the other hand, Islamic brands do not affect the buying interest of Generation Z Muslims in halal products. This shows that Islamic brands in the food sector have no impact on Generation Z Muslims in a Muslim-majority country like Indonesia. This also confirms previous studies conducted in Muslim-majority countries such as Saudi Arabia that Islamic brands do not increase interest in buying halal food. This is because they are used to buying food without seeing the Islamic brand as long as it is halal. However, this result may be different if Muslims live in a non-Islamic country since Islamic branding can provide a comfortable feeling for Muslims in a non-Islamic country.

Keywords

Generation Z, halal food, religious belief, exposure,
health reason, Islamic brand, purchase intention

JEL Classification

M21, M31, N35, P23

INTRODUCTION

In 2010, there were 1.7 billion Muslims, or 23 percent of the world's population (Kwag & Ko, 2019). By 2050, the Muslim population is projected to reach 2.2 billion, or 26.4% of the world's population (Jia & Chaozhi, 2021). According to a report from The Royal Islamic Strategic Studies Center (RISSC), the number reaches 231.06 million, or equivalent to 86.7% of the total population of Indonesia (Qoniah, 2022). Currently, halal is not only a religious issue but has become part of business and trade (Yamaguchi, 2019). The Muslim population continues to grow worldwide. The global halal market is anticipated to reach \$10 trillion by 2030 (Mostafa, 2020). The growth of the halal industry in the world currently occurs not only in Muslim-majority countries but also becomes a trend in non-Muslim countries. This is because even non-Muslim countries are aggressively developing the halal industry in the face of globalization, demographics, and bilateral relations with Muslim countries. Therefore, the development of the halal industry aims to reach the Muslim market in non-Muslim countries (Konety et al., 2021).

A demographic bonus is the number of productive ages more than non-productive ages. 2030 is anticipated to mark the demographic peak in Indonesia (Lubis & Mulianingsih, 2019). The halal food indus-

try can use this opportunity to proliferate along with the benefits of the demographic bonus. According to Dwinanda and Rachmawati (2021), Generation Z was born between 1995 and 2010. Currently, Generation Z Muslims play an essential role in the contribution of the halal industry in Indonesia. This attracts attention because most of Generation Z was born to parents with stable financial backgrounds and were raised in a multicultural and technology-rich environment (Sari et al., 2020). The contextual environment significantly influences their upbringing, lifestyle, and personality as carefree, fun-loving individuals willing to take risks. Therefore, the halal food industry is an important business for Muslims, especially Generation Z, who like spending time and eating in stalls and restaurants instead of eating homemade food.

1. LITERATURE REVIEW AND HYPOTHESES

The world's largest Muslim population exists in Indonesia. It is experiencing reasonably fast economic growth because it has some characteristics that can be used as an economic power in the country's development (Febriandika et al., 2020). The development of the Islamic economy is relatively rapid in Indonesia, which is currently making many changes in formulating strategies for economic progress (Febriandika et al., 2022). The halal food industry is vital in Muslim-majority countries like Indonesia, which benefits from a demographic advantage.

Religion is one of the most important and influential roles in determining food choices in religious communities. In European countries, religion also significantly affects the likelihood of individuals becoming entrepreneurs (Nunziata & Rocco, 2021). In addition, recent investigations have shown that while high levels of religiosity are incompatible with high values of science in some cultures, religiosity and science may be fully compatible in others, such as Iran (Payir et al., 2021).

Islam is a religion that regulates every element of a Muslim's life, including consuming halal food. Regarding foods and beverages, halal and haram refer to what Muslims may and may not consume according to the Quran and Sunnah (Henderson, 2016). Halal food is food free from components that are forbidden to be consumed by Muslims (Denyinghot et al., 2021). All Muslims are required to consume halal cuisine. Religion is a vital guideline of culture and values that affect every aspect of life for religious people (Alqudsi, 2014). The religious attitude of religious communities is one factor in their consumer behavior (Karahalil, 2020). Religiosity is a benchmark for a Muslim to

be committed and involved in God, and it can be measured by attachment to religious activities or teachings and devotion to charity (Nassè, 2020). Zhao et al. (2022) stated that solid religious beliefs could affect a person's level of corporate social responsibility compared to those who do not have strong religious beliefs. A Muslim religious belief is also a person's reference in determining what foods can and should not be consumed (Pramintasari & Fatmawati, 2017).

Diverse food variations in the market create confusion for consumers about what they will consume. Most consumers are unaware of what they have consumed (Ambali & Bakar, 2014). Giving Muslims direction through teaching and exposure to appropriate food purchasing is essential. The fundamental strategy to make people aware of halal food is through educational exposure to halal food requirements related to food safety and hygiene conditions (Ambali & Bakar, 2013). They will be exposed to and make informed decisions about everyday diet due to education. Consumers, schoolchildren, and food sector workers need food safety education. Due to technological advancements, a variety of media can be utilized to inform consumers about the halal status of a product in the current period. People can improve their knowledge by reading daily newspapers, watching television, engaging in social media, or using other communication outlets. All of these have the potential to play a crucial part in the dissemination of information regarding halal warnings and exposures. As a result, educational exposure has the potential to function as a source of understanding regarding the halal food that Muslims consume.

Not only religious motives but also health problems related to religious identity and the level of

acculturation can determine public awareness of halal products or food for consumption (Bonne et al., 2007). Currently, the pattern of food consumption in the community tends to be detrimental to health and the environment due to a lack of understanding of the health and environmental benefits/risks of food (Pink et al., 2022). In recent years, the ethical dimensions of food have been further developed, leading to greater attention to how food is produced and consumed (Pettoello-Mantovani & Olivieri, 2022). Therefore, understanding the reasons for the consumption of certain foods is paramount for improving the lives of people around the world.

As halal urges, a total commitment must be made to producing clean and safe food for consumers. This is under Allah's command in the Qur'an to consume halal and good food to ensure the health of consumers' lives. It is not only seen as a mere religious requirement for the Muslim community, but non-Muslims also perceive that halal food is much cleaner, hygienic, and tastier (Zulfakar et al., 2014). Therefore, the government or the corporation must use health concerns as a source of alternative policy information in order to persuade customers of the significance of their understanding of the halal status of a product, mainly food. Previous studies have demonstrated that considerations about one's health have a favorable impact on the composition of one's food (Ambali & Bakar, 2014).

A brand represents perceptions and feelings toward a product. A product or service brand can give meaning to consumers depending on how the existence of a brand binds consumers. Both countries and companies have seen the power of branding in the global market and seen many conventional brands move to the Muslim market (Yusof & Jusoh, 2014). Brands are not just names and symbols; each brand name has multiple meanings that physically and emotionally relate to consumers. Islamic brands are created according to Islamic principles that guide what is permissible, not only in the food industry but also in cosmetics, pharmaceuticals, logistics, clothing, finance, hospitality, and banking (Talib & Johan, 2012). Therefore, academic scholars should consider Muslims' thoughts, behaviors, and desires for products and services (Sandikci, 2011). The phenomenon of Islamic marketing and branding as a

new and separate discipline has attracted the attention of many academics and practitioners from inside and outside the Islamic world (Wilson & Liu, 2010). Meanwhile, Islamic branding is a branding approach that is friendly or follows Sharia principles (Wilson & Liu, 2011).

Brands boost consumer confidence in buying and consuming Islamic products, especially those that show halal labels on food and other Islamic identities (Purwanto et al., 2021b). In previous research, brands also influence Muslim consumers' interest in skincare products (Ma'ruf et al., 2022). In addition, increasing demand for halal food and intense competition has led to Islamic-specific branding to attract Muslim interest in buying halal cuisine.

Knowledge tends to influence intentions because "knowledge" refers to an individual's or community's awareness of other people's sentiments or experiences. Knowledge also refers to experience or learning-based knowledge. Specifically, knowledge is a person's or group's theoretical or practical understanding of a subject (Ahmat et al., 2011). Meanwhile, knowledge in managing halal food-based organizations refers to the organization's ability to understand sharia principles based on Quran and Sunnah guidelines (Purwanto et al., 2021b). Previous research has proven a correlation between knowledge and interest in buying detergent products labeled halal (Rizkitysha & Hananto, 2022). In addition, Aziz and Chok (2013) discovered a correlation between non-Muslim consumers' understanding of halal cuisine and their intention to purchase.

Knowledge refers to facts, feelings, or experiences known by a person or group (Briliana & Mursito, 2017). Knowledge can also be defined as awareness or familiarity gained through experience or learning. Previous studies' findings indicate a relationship between knowledge of halal food and purchasing decisions (Hamdan et al., 2013).

In general, awareness refers to an individual's perceived and intellectual responsiveness to the conditions of what they consume, drink, and utilize (Ambali & Bakar, 2014). Halal awareness is individual awareness about halal issues. Halal awareness is marked by the knowledge of a Muslim about what is halal (Aziz & Chok, 2013). Currently,

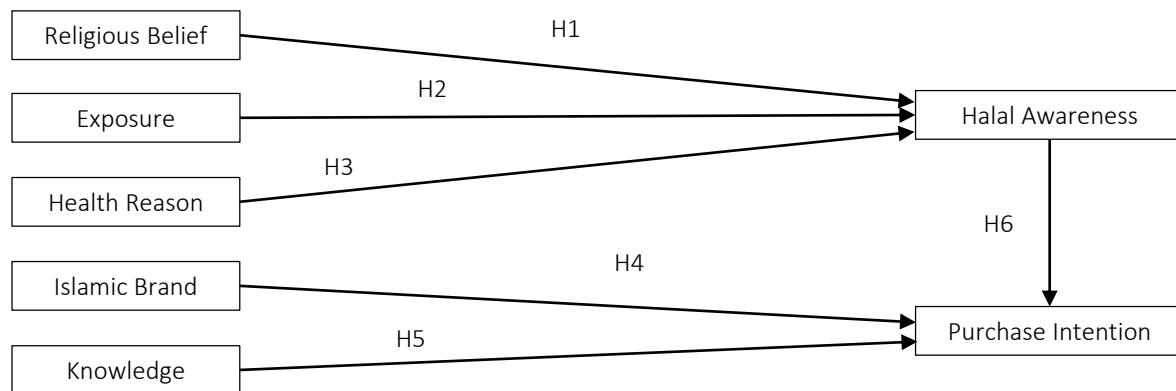


Figure 1. Research model

Muslims are more aware of the importance of buying and consuming halal food, which indirectly leads to the expansion of the global halal food industry (Azam, 2016).

The process of being aware of a product or service is necessary before making a buying decision. This highlights the first part of purchasing for purchasers unfamiliar with the service or product to become acquainted with the product or service. Knowing something or understanding something refers to “awareness” (Bashir et al., 2019). Awareness indicates having a particular interest or experience in something and/or being well-versed in halal food, drink, and products. In addition, consumer awareness of halal influences the decision to buy halal food products (Zakaria et al., 2018). Awareness of buying and consuming halal food is essential for Generation Z Indonesian Muslims because halal products must comply with Islamic law. This proves that consumers, especially Generation Z Indonesian Muslims, are becoming more aware of considering halal issues more seriously and critically and have an understanding and knowledge of halal awareness. Their concerns, especially concerning food consumption, are paramount in avoiding dubious and haram food products. Therefore, it can help consumers, especially Generation Z Muslims, to have a clearer picture that will help them make halal food purchasing decisions that align with their preferences and beliefs.

This study compiles and integrates a model consisting of Islamic aspects, exposure, health reason, and knowledge as a driver of the growth of Gen-Z Muslims’ purchase intention of halal food. Islamic aspects as indicators attached to Muslims

can be categorized into halal awareness, religious belief, and Islamic brand. Based on the results of previous research and the development of the research model (Figure 1), the following hypotheses are offered:

- H1: *Religious belief influences Gen-Z Muslims’ halal awareness.*
- H2: *Exposure influences Gen-Z Muslims’ halal awareness.*
- H3: *Health reason influences Gen-Z Muslims’ halal awareness.*
- H4: *Islamic brand influences Gen-Z Muslims’ purchase intention toward halal food.*
- H5: *Knowledge influences Gen-Z Muslims’ purchase intention toward halal food.*
- H6: *Halal awareness influences Gen-Z Muslims’ purchase intention toward halal food.*

2. METHODOLOGY

This study applies quantitative approaches. First, the data for the research project were gained through the participants’ responses to the questionnaires. It was decided to create a survey and distribute it among 352 respondents, Generation Z Indonesian Muslims born between 1995 and 2010. In addition, the questionnaire was also designed in the same way based on previous research, and a five-point Likert scale varied from 1 (strongly disagree) to 5 (strongly agree). An individual or group of people’s attitudes, views, and percep-

Table 1. Research constructs and their relative questions

| Variable | Items | References |
|----------------------|---|--------------------------|
| Religious Belief | I believe there is no god but Allah, and Muhammad is His messenger. | Azam (2016) |
| | I pray five times a day. | |
| | I believe in the pillars of faith and the pillars of Islam. | |
| Exposure | I believe in Al-Quran and Sunnah. | Azam (2016) |
| | Information about the halalness of a product is critical. | |
| | Education is essential to know about halal food. | |
| | My environment supports the consumption of halal food. | |
| Health Reason | Social media has an impact on interest in consuming halal food. | Purwanto et al. (2021a) |
| | Halal food is good for body health. | |
| | I believe halal food is good for mental health. | |
| Halal Awareness | My health depends on the halalness of food. | Azam (2016) |
| | Information about food ingredients is critical. | |
| | I care about the halalness of halal food products. | |
| | I care that consuming halal food is a religious obligation. | |
| Islamic Brand | I care about the cleanliness and safety of halal food. | Azam (2016) |
| | I care about halal certification in food. | |
| | Islamic brand is an essential element in halal food. | |
| | I buy halal food depending on the brand. | |
| Knowledge | Halal food credibility is affected by Islamic brands. | Ambali and Bakar (2014) |
| | Islamic branding is sufficient to indicate that food goods are halal. | |
| | I understand the law in Islam to consume halal and haram food. | |
| | I feel that I have sufficient knowledge about halal and haram food products. | |
| Purchasing Intention | I have enough knowledge to distinguish between what is allowed and what is forbidden. | Abd Rahman et al. (2015) |
| | I know the food that has been certified halal. | |
| | I intend to make future purchases of halal food products. | |
| | I am more interested in purchasing halal food than I am in purchasing anything that is not halal. | |
| | I intend only to eat halal food in the future. | |
| | I will choose to buy halal food products. | |

Note: * items with a strikethrough have been removed.

tions concerning social phenomena can be measured with the help of a Likert scale as was done by Derbani et al. (2022) in research examining online buying behavioral tendencies of Generation Z. Data were obtained from participant responses to the distributed survey and then statistically processed. In addition, SPSS and AMOS software were used to develop measurement models based on the validity and reliability of the test. Statistical analysis was used to investigate the profile of respondents as well as a general description of the data; frequency was the factor utilized to estimate the variance of the general technique.

This study is based on data obtained from a questionnaire that assesses each participant's interest in buying halal food. Table 1 summarizes the questionnaire and the sources from which the questions originated. Based on that data, four questions assess religious belief, four assess expo-

sure, four assess health reasons, four assess halal awareness, four assess Islamic brand, four assess knowledge, and four assess purchase intentions.

Due to their low factor loading, two questions were excluded from the final analysis following further review using exploratory factor analysis (EFA). This method is typically employed to eliminate incorrect variables (Paul et al., 2013). The components excluded from the analysis are detailed in Table 1. SPSS and AMOS were utilized to conduct both exploratory and confirmatory factor analyses.

3. RESULTS

In this study, as many as 352 valid respondents from Generation Z Indonesia were collected through an online questionnaire. Demographic results show that there are 42.9% are men (151),

Table 2. Measurement model

Source: Own calculations.

| Construct | Items | Factor Loading | CR | KMO | Cronbach Alpha | AVE |
|--------------------|-------|----------------|-------|-------|----------------|-------|
| Religious Belief | R1 | .792 | 0.813 | 0.750 | .721 | 0.527 |
| | R2 | .525 | | | | |
| | R3 | .782 | | | | |
| | R4 | .771 | | | | |
| Exposure | X1 | .544 | 0.674 | 0.676 | .717 | 0.447 |
| | X2 | .681 | | | | |
| | X4 | .764 | | | | |
| Health Reason | HR1 | .866 | 0.825 | 0.818 | .858 | 0.647 |
| | HR2 | .878 | | | | |
| | HR3 | .731 | | | | |
| | HR4 | .730 | | | | |
| Halal Awareness | HA1 | .512 | 0.550 | 0.642 | .656 | 0.289 |
| | HA3 | .549 | | | | |
| | HA4 | .553 | | | | |
| Islamic Brand | IB1 | .750 | 0.839 | 0.790 | .820 | 0.567 |
| | IB2 | .776 | | | | |
| | IB3 | .690 | | | | |
| | IB4 | .792 | | | | |
| Knowledge | K1 | .594 | 0.796 | 0.781 | .802 | 0.498 |
| | K2 | .794 | | | | |
| | K3 | .788 | | | | |
| | K4 | .624 | | | | |
| Purchase Intention | PI1 | .715 | 0.792 | 0.775 | .829 | 0.490 |
| | PI2 | .647 | | | | |
| | PI3 | .769 | | | | |
| | PI4 | .663 | | | | |

57.1% are women (201), 100% are Muslim (352), and 100% are born between 1995–2010 (352). In addition, 67.6% are students (238), 12.5% are workers (44), and 9.7% belong to other categories (34). The provinces are 1.1% Aceh (4), West Sumatra 0.9% (3), North Sumatra 0.9% (3), South Sumatra 25% (91), Lampung 1.7 % (6), Jambi 1.4% (5) Riau 0.9% (3), Bangka Belitung 1.7% (6), Bengkulu 1.7% (6), DKI Jakarta 6.5% (23), Banten 2.0% (7), West Java 7.0% (23 people), Central Java 26.7% (94), East Java 7.1% (25), DIY 0.9% (3), Bali 2.6% (9), Nusa Tenggara West 0.9% (3), East Nusa Tenggara 1.1% (4), West Kalimantan 0.3% (1), South Kalimantan 1.3% (5), Central Kalimantan 0.3% (1), East Kalimantan 0.9% (3), West Sulawesi 0.9% (3), Southeast Sulawesi 1.1% (4), South Sulawesi 2.6% (9), Central Sulawesi 1.1% (4), Gorontalo 0.3% (1), North Maluku 0.6% (2), and Papua 0.3% (1).

In order to verify that there was no instance of single-factor bias, a one-factor test for common method bias (CMB) was carried out. This test aims to determine whether the model contains a bias due to the influence of a single element. According to this

test, using the other factors may result in bias if the first component in the preliminary EFA accounts for more than fifty percent of the overall variance (Podsakoff & Organ, 1986). Since the percentage of variance attributed to a single component (7.28%) was lower than the 50% criterion, as mentioned in Table 2, this study did not contain any single-factor bias. Confirmatory factor analysis (CFA) was then used to evaluate the validity and reliability of the remaining items and their relative construction, following the elimination of two items with factor loadings that were lower than sixty percent as a result of exploratory factor analysis (EFA). The statistics indicate that the overall KMO index of the model is 0.911, which is already higher than the threshold. Consequently, the outcomes of the factor analysis model will be reliable, and the sample size will be sufficient. Furthermore, the results of the CFA model showed a good and reliable fit ($\chi^2/df = 2.340$, GFI = 0.869, CFI = 0.914, TLI = 0.900, and RMSEA = 0.062), as mentioned in Table 4. Additionally, Cronbach’s Alpha value for each construct is greater than 0.6, indicating an adequate reliability level (Gu & Lai, 1991; Cronbach, 1951).

On the other hand, the composite reliability values on each excellent construct varied between the range of 0.6 and 0.8 as acceptable values (Bagozzi & Yi, 1988). In addition, the average extracted variance (AVE) for each construct also met the standard values (Browne & Cudeck, 1992). Although less than 0.5 for the four constructs (exposure, halal awareness, knowledge, and purchase intention), because the CR value is more than 0.6, except for halal awareness, the construction is acceptable (Fornell & Larcker, 1994). In summary, considering the values reported in Table 3, the model has an acceptable level of reliability and validity.

Table 3. Discriminant validity

Source: Own calculations.

| Construct | R | X | HR | HA | IB | K | PI |
|-----------|-------|-------|-------|-------|-------|-------|-----|
| R | 0.726 | | | | | | |
| X | 0.486 | 0.669 | | | | | |
| HR | 0.394 | 0.421 | 0.804 | | | | |
| HA | 0.456 | 0.527 | 0.517 | 0.538 | | | |
| IB | 0.229 | 0.43 | 0.21 | 0.337 | 0.753 | | |
| K | 0.331 | 0.491 | 0.264 | 0.434 | 0.537 | 0.705 | |
| PI | 0.538 | 0.548 | 0.367 | 0.579 | 0.411 | 0.533 | 0.7 |

Note: The diagonal is SQRT (AVE).

Table 4. Confirmatory factor analysis

Source: Own calculations.

| COF Index | Acceptable Value | CFA Model | Results |
|------------------------|------------------|-----------|----------|
| X2 (Chi-square) | | 653.450 | Good Fit |
| Df (Degree of freedom) | | 279 | |
| X2/df | < 3 | 2.340 | Good Fit |
| GFI | >0.8 | 0.869 | Good Fit |
| CFI | >0.9 | 0.914 | Good Fit |
| TLI | >0.9 | 0.900 | Good Fit |
| RMSEA | <0.08 | 0.062 | Good Fit |

Table 5. SEM results for testing the hypotheses

Source: Own calculations.

| Hypothesis | Path | B | S.E. | p-value | Result |
|------------|---------|-------|------|---------|---------------|
| H1 | R → HA | 1.077 | .094 | *** | Supported |
| H2 | X → HA | .905 | .043 | *** | Supported |
| H3 | HR → HA | .784 | .076 | *** | Supported |
| H4 | IB → PI | .193 | .038 | .311 | Not Supported |
| H5 | K → PI | .399 | .065 | .006 | Supported |
| H6 | HA → PI | .490 | .082 | *** | Supported |

Note: Degree of confidence: *** p < 0.001, ** p < 0.01.

The hypothesis is accepted if the probability value (p-value) < 0.05, which means that there is a significant influence between the independent

variable and the dependent variable. On the other hand, the hypothesis is rejected if the probability value (p-value) > 0.05, which means there is no significant effect between the independent and dependent variables. As in Table 5, H1 shows that the results of the religious belief construct (R) get a p-value of < 0.001 and a standardized coefficient (β) of 1.077 for the halal awareness (HA) construct. The influence of religious belief on halal awareness is positive, where the p-value obtained from the significance level is 0.05. Therefore, the first hypothesis can be accepted, which means that the influence of religious belief can shape halal awareness.

H2 shows that the results of the exposure construct (E) obtain a p-value of < 0.001 and a standardized coefficient (β) of 0.905 for the halal awareness (HA) construct. The effect of exposure on halal concern for Generation Z Muslims is positive, where the p-value obtained from the significance level is 0.05. Therefore, the second hypothesis is accepted, meaning exposure can shape halal awareness.

H3 shows that the results of the health reason (HR) construct obtained (p-value) of < 0.001 and the standardized coefficient (β) of 0.784 for the halal awareness (HA) construct. The effect of health reasons on halal awareness is positive, where the p-value obtained from the significance level is 0.05. Therefore, the third hypothesis is accepted, which means that health reasons influence halal awareness in Generation Z Muslims. H4 shows that the results of the Islamic brand (IB) construct yield a p-value of 0.311 and a standardized coefficient (β) of 0.193 on the purchase intention (PI) construct. The influence of Islamic brands on purchase intentions cannot be accepted because the p-value obtained from the significance level is more than 0.05. Therefore, the fourth hypothesis is rejected.

H5 shows that the results of the knowledge construct (K) obtain a p-value of 0.006 and a standardized coefficient (β) of 0.399 for the purchase intention (PI) construct. The effect of knowledge on purchase intentions is positive, where the p-value obtained from the significance level is 0.05. Therefore, the fifth hypothesis is accepted, which means that the influence of knowledge can influence the interest in buying halal food in

Generation Z Muslims. H6 shows the results of the halal awareness (HA) construct to obtain a p-value of < 0.001 and a standardized coefficient (β) of 0.490 against the purchase intention (PI) construct. The effect of halal awareness on purchase intentions is positive; the p-value obtained from the significance level is 0.05. Therefore, the sixth hypothesis is accepted, which means that the effect of halal awareness can influence the interest in buying halal food.

4. DISCUSSION

The results of this study prove that religious belief has a positive and significant effect on halal awareness in Generation Z of Indonesian Muslims by producing a standardized coefficient (β) value of 1.077 and p-value < 0.001 . The higher the person's religious belief, the higher the halal concern for halal food; this affects the interest in buying halal food. Religious belief is a condition when a person has an attachment to carrying out religious activities or teachings and devotion to charity. Therefore, the individual's religiosity can be reflected in product purchase decisions under the individual's religious beliefs. For most Muslims, their religious beliefs have been theoretically identified as an integral source in shaping their behavior and dietary habits. Therefore, the beliefs can affect the awareness of halal food. They also firmly believe that consuming halal food is a Muslim's obligation. These results are consistent with Ambali and Bakar (2013), who have proven that religious beliefs influence halal concerns.

The findings show that exposure has a positive and significant effect on halal awareness in Generation Z Indonesian Muslims by producing a standardized coefficient (β) of 0.905 and a p-value < 0.001 . Generation Z Muslims believe that information about the halalness of a product is crucial. Consumers are also getting easier to find information about the halalness of a product due to technological advances. Exposure to halal food or products may include advertisements in newspapers, television, radio, the Internet, or other channels. Likewise, in an environment where the majority of the population is Muslim, it is effortless to find halal food. Moreover, schools are also very supportive of caring for food, and people are

exposed to information from social media. These results are consistent with Azam (2016), who concluded that exposure influences halal awareness.

Health reasons have a positive and significant effect on halal concern for Generation Z Indonesian Muslims by producing a standardized coefficient (β) of 0.784 and a p-value < 0.001 . Healthy and clean food is often associated with food that has received a halal label (Afsari et al., 2017). Muslims believe that consuming halal food is not only an obligation to carry out religious orders but it also affects their physical and mental health. The more customers believe halal food products are safe, the more they will believe they are healthy (Nurhasah et al., 2018). Muslims cannot ignore the correlation between physical fitness and human wellness. Muslims who are health-conscious may prefer the cuisine because it has nutritious ingredients. For human health, it is essential to guarantee that meat originates from healthy animals. Currently, many modern diseases are caused by poor nutrition and unhealthy food consumption. This leads to a high level of awareness about halal food. Health reasons are another source of information where consumers can be aware of what they consume daily. Manufacturers can add information on health reasons to convince consumers to increase brand awareness of halal food. The more consumers believe that halal food items are safe for consumption, the greater their belief that consuming them is beneficial (Nurhasah et al., 2018). The results are consistent with Ambali and Bakar (2014), who found that health reasons influence the concerns.

The analysis of this study proves that the Islamic food brand does not influence the interest in buying halal food by producing a standardized coefficient (β) value of 0.193 and a p-value of 0.311. Muslim consumers consume goods and services under Islamic laws and conventions. Hence, Islamic branding must fulfill all brand characteristics (Alam & Maknun, 2021). From the indicators above, most believe that Indonesia, as a country with a majority Muslim population, does not need and depend on a brand to buy halal food. Alserhan (2010) has described brands as Islamic when the brands are: (1) true Islamic brands: halal items manufactured in Islamic nations and marketed to Muslims; (2) traditional Islamic brands:

presumed to be halal from Islamic countries and marketed to Muslims; (3) inbound Islamic brands: halal brands from Islamic nations, not necessarily for Muslims; or (4) outbound Islamic brands: halal products from non-Islamic nations, not necessarily for Muslims. The results of this categorization show different attitudes between subjective norms, purchase intentions, and behavior. Many halal food products sold do not display an Islamic brand on their food products. This is because most Generation Z Muslims from Indonesia do not make Islamic brands a critical element in their interest in buying halal food. However, few companies will try to create a trusted brand in consumer perception to get a good image in the minds of consumers. The findings in this study only apply to halal food products; this could be different if it relates to Islamic branding on cosmetics or shampoos focused on Muslim customers.

The findings in this study differ from Purwanto et al. (2021a), who concluded that a brand influences interest in buying halal food. However, these findings confirm previous studies conducted in Muslim-majority countries such as Saudi Arabia that Islamic brands do not affect increasing interest in buying halal food. It is in line with Azam (2016) that Islamic brands do not affect Muslim consumers' purchase intention in Saudi Arabia. They are used to buying food without seeing the Islamic brand as long as it is halal. This result may be different if Muslims live in a non-Islamic country since Islamic branding can provide a comfortable feeling for Muslims in a non-Islamic country where most of the food products in circulation do not comply with Islamic rules.

Knowledge positively and significantly affects the interest in buying halal food in Generation Z Indonesian Muslims by producing a standardized coefficient (β) value of 0.399 and a p-value of 0.003. Product knowledge is an essential factor in consumer decision-making. It can influence how consumers access products (Said et al., 2014). Knowledge in the context of halal food is a condition where someone knows about product information. It is fundamental in convincing consumers to choose what they want. This is also the main reason consumers save their money in Islamic banks for religious and profit reasons. Consequently, product knowledge is a collection

of several forms of information that customers have about products. These types of information include product categories, brands, product language, product traits or features, product prices, and product trust. Knowledge of a product entails familiarity with the advantages offered and the gratification customers attain from using it. This knowledge includes product qualities or traits, when and where a product will be acquired, and how producers propose using or consuming a product, so it works effectively. Knowledge of halal products includes product categories, brands, nomenclature, features, prices, place and time of sale, how to use them, and beliefs regarding halal items. A person's knowledge can also be measured based on knowledge between haram and halal food. Therefore, they can distinguish between halal and haram food or something that is not allowed in the view of Islam. This can be assessed from their knowledge of halal certification and food composition so that it can shape their interest in buying halal food. The results are consistent with Rizkitysha and Hananto (2022), who proved that knowledge influences interest in buying detergents labeled halal.

Halal concern positively and significantly affects the interest in buying halal food for Generation Z Indonesian Muslims by producing a standardized coefficient (β) value of 0.490 and a p-value < 0.001. Awareness is the ability to understand, feel, and be aware of the phenomena (Faturrohman, 2019). In this case, Generation Z Indonesian Muslims are increasingly aware of the halalness of food. In addition, their concern for food can be seen in their concern for food cleanliness and halal certification. Therefore, most will also remain consistent with always buying and consuming halal food in the future. According to Islam, awareness of the product halalness can be an absolute requirement for food consumers and producers. Therefore, a Muslim may be more confident in buying or consuming food with the awareness that food is halal.

Consequently, the firm belief and concern for halal consumers will be interested in buying halal food in the future. However, the level of consumer awareness of consuming halal food varies between Muslim countries based on their income and perceived religiosity (Susilowati et al., 2018). The results of this study are consistent with Nurhayati

and Hendar (2020), who showed that halal concern influences interest in buying halal products.

This study focuses on the key factors that influence the interest of Generation Z Indonesian Muslims in buying halal food. Data collected from a structured questionnaire were analyzed through SEM estimation. This study focused only on Generation Z. The reason behind the decision is the special awareness Generation Z shows regarding consuming food. This paper is expected to provide a view that religious belief, exposure, health reason, and knowledge can influence the decision of Indonesian Gen Z Muslims to buy halal food. Meanwhile, Islamic brands do not influence the interest in buying halal food for Gen Z Muslims in Indonesia. The practical or managerial implications are expected to provide guide-

lines for food producers in Indonesia to consider Gen Z Indonesian Muslims as potential markets for the halal food industry. Their lifestyle, which is different from previous generations, can impact the consumption of halal food. Exposure is their preference for the consumption of halal food, starting from the environment, education, and even social media. Health reasons are believed to be a strong reason to buy halal food, not only as an obligation of a Muslim but also as a pattern of their daily healthy life. Knowledge of food is also a consideration for Muslims. They believe that the food consumed must be according to Islamic norms. Therefore, to encourage them to buy halal food, producers need to find ways to convince them that the food is under their religious beliefs, giving consumers the understanding that their products are halal and healthy.

CONCLUSION

This study aims to estimate the factors influencing the purchase intention of halal food for Generation Z Muslims in Indonesia. The findings show that religious belief, exposure, and health reasons are critical in increasing halal awareness. Meanwhile, halal awareness and knowledge positively contributed to increasing interest in buying halal food. On the other hand, Islamic brands do not affect the buying interest of Generation Z Muslims in halal products. This shows that in a Muslim-majority country like Indonesia, Islamic brands in the food sector have no impact on Generation Z. This also confirms previous studies conducted in Muslim-majority countries such as Saudi Arabia that Islamic brands do not affect increasing interest in buying halal food. This is because they are used to buying food without seeing the Islamic brand as long as it is halal. However, this result may be different if Muslims live in a non-Islamic country since Islamic branding can provide a comfortable feeling for Muslims in a non-Islamic country where most food products in circulation do not comply with Islamic rules.

However, the Islamic brand is not a determining factor in increasing interest in buying halal products in Muslim-majority countries, especially among Generation Z Muslims. Therefore, halal food business owners and policymakers need to improve customer knowledge and awareness to increase interest in buying halal products among Generation Z. Meanwhile, the increase in halal awareness is influenced by religious beliefs, exposure, and health reasons.

This study has several limitations. First, the respondents only come from Indonesia and are limited to Muslims. Future research needs to consider broader data coverage and aspects of demographics, nations, or regions. Second, this analysis was conducted in a Muslim-majority country, requiring further research in non-Muslim countries as a comparison. It is possible to have different results, especially concerning the relationship between Islamic brands and purchase intention.

AUTHOR CONTRIBUTIONS

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Methodology: Nur Rizqi Febriandika.

Software: Nur Rizqi Febriandika.

Supervision: Nur Rizqi Febriandika, Lukmanul Hakim.

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