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Tatiek Nurhayati, Hendar Hendar,

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Personal intrinsic religiosity and product knowledge on halal product purchase intention

Role of halal product awareness

Role of halal product awareness

Tatiek Nurhayati and Hendar Hendar
*Department of Management, Faculty of Economics,
Universitas Islam Sultan Agung, Semarang, Indonesia*

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Abstract

Purpose – This paper aims to increase knowledge about awareness and intention to choose the halal products. This study assessed the effect of intrinsic religiosity and knowledge of halal products on the awareness and purchase intention of halal products. This study also investigated and examined the role of halal product awareness (HPA) in mediating the relationship between personal intrinsic religiosity (PIR) and halal product knowledge (HPK) with halal product intention (HPI). This knowledge will be very meaningful because there are still many types of products that are not halal certified circulating in the Muslim market segment.

Design/methodology/approach – This study used a self-administered questionnaire with closed questions. As many as 238 Muslim consumers in Indonesia over 17 years old were selected to be tested for regressive relationships from the four constructs. The Sobel test is then used to explain the mediating role of HPA.

Findings – This study shows that there is a relationship between PIR and HPK to HPA and HPI, and HPA to HPI. This study found that HPA was truly a partial mediation in the relationship between PIR and HPK with HPI.

Research limitations/implications – This study is conducted in the halal food sector in Indonesia and in certain cultural contexts so that the application of the same model in various sectors and countries can get various results. In addition, the respondents of this study were halal food customers; it would be very interesting to obtain data from other stakeholders such as halal food producers or retailers.

Originality/value – As per the authors' knowledge, this study becomes the first study in Indonesia to examine the mediating role of HPA in the relationship of PIR and HPK with HPI. Conceptual discussion and results of empirical studies extend previous research on consumer behavior in the halal product market segment. An in-depth study of this phenomenon is expected to contribute in the development of science, especially Islamic marketing and customer behavior.

Keywords Halal product awareness, Halal product intention, Personal intrinsic religiosity, Halal product knowledge

Paper type Research paper

Introduction

Halal and haram are Islamic principles related to human relations with Allah. Halal is something that God allows to do, use or consume. It means halal product is a product that is allowed by God to be consumed and do not impact sin and torture. In the term of food, Al-Qur'an not only asks for halal but also purity (*Tayyib*). These conditions have created the best results and quality in the halal food sector and is also encouraged the growing demand of Muslim and non-Muslim communities around the world. In 2015, global Muslim spending across sectors is more than \$1.9tn. Consumption for halal food and beverages has reached



\$1.17tn that year. It is estimated that in 2021, the potential market for global halal food and beverages will reach \$1.9tn (Reuters, 2017). With creative innovations that occur such as during Ramadan and many opportunities to enter high potential segments, the halal food sector will remain an advanced sector for future (Reuters, 2017). This is an enormous market potential for halal food products. Ignoring the market with such great potential, especially when saturation in the global market, it is not as a wise strategy.

In addition, the emergence of the Muslim middle class who notice Islamic values and their interest in modern consumption (Sandikci, 2011), the characteristics of a relatively homogeneous Muslim community especially in food consumption (Ahmad Alserhan and Ahmad Alserhan, 2012), increased Halal product acceptance among non-Muslims and the emergence of Muslim entrepreneurs (Sandikci, 2011) are phenomena that attract the attention of marketers and make them choose the right strategy to deal with this market change. Several multinational companies from non-Muslim countries already have a version of halal products and services, increasingly coloring the Muslim market and enjoying almost 90 per cent market share of halal, cosmetic and medicinal foods (Alserhan, 2010).

The Muslim market is considered a relatively homogeneous market because there are certain principles and values that bind all Muslim consumers together (Ahmad Alserhan and Ahmad Alserhan, 2012). Every Muslim in the world is guided by the Qur'an and the Sunnah of the Prophet who set the norm that every Muslims should consume halal food and refrain from haram products. This norm is a guide to behavior that is permitted (halal) or prohibited (haram) for every Muslim in the world, no matter where they live. The homogeneous nature of Muslim consumers around the world must act as a big advantage for marketers.

As the Muslim population grows in most countries in the world, it is very beneficial for producers and retailers in the right markets to adapt various types and marketing approaches based on Islam. In this world, it is estimated that 70 per cent of Muslims are following halal standards (Alserhan, 2010). According to Islamic view, not all profitable products can be offered to the market. Only halal and clean products may be offered, while those that are illegitimate must not be offered. Juridically, Indonesia is determined to regulate the issue of halal products through legislation, such as Law No. 33 of 2014 concerning Guaranteed Halal Products. This law was made for:

- providing comfort, security, safety and certainty of the availability of halal products for the community in consuming and using products; and
- increasing added value for businesses to produce and sell halal products.

This law also explains that every consumer has the right to get a product that is comfortable and safe for consumption, which is halal products or products that are permitted to be consumed by *Sharia*.

Unfortunately, even though the Law of Halal Product Guarantee (JPH) has been implemented, the reality shows that these rules are still not fully obeyed by the producers. There are still many products circulating in the market that still do not have a halal label. Data from Institute for Food, Drugs and Cosmetics, the Indonesian Council of Ulama (*Lembaga Pengkajian Pangan, Obat-obatan dan Kosmetika Majelis Ulama Indonesia*, LPPOM MUI) show that while in October 2017, there were only 6,055 companies that submitted halal certification to the Indonesian Council of Ulama (MUI) as Halal certification body, 7,764 halal certifications were given, and 259,985 types of products were halal certified. This amount is relatively small compared to the total number of companies in Indonesia, namely, 26.71 million companies (LPPOM, 2018). It means there are still many types of products that have not been halal certified on the market. For food, the easiest thing for consumers to do is to look at the

composition of the products listed on the label. In addition, consumers must also be responsive to additional food ingredients used by producers on the products they sell. Therefore, it seems that the position of producers is generally stronger than consumers. This can happen because of the high dependence on the product, the lack of knowledge in the production process and the weak ability to bargain the product.

In Islam, the product must be in accordance with *Sharia*, namely, it must be lawful and clean. Products must be free of alcohol, free of fats and ingredients from pigs, or other provisions such as meat that can be consumed only from animals which when slaughtering, the name of Allah is mentioned. Nevertheless, halal has various meaning. For meat products, for example, some Muslims will eat anything except pork such as eating bread, grilled chicken and hamburgers, even though they do not know the slaughter process, while others only eat meat and other foods that are halal certified. In a context like this, it seems that the awareness of halal products is an important part that must be known by a marketer. This study tries to prove the extent of the role of halal product awareness (HPA) in mediating personal intrinsic religiosity (PIR) and halal product knowledge (HPK) with halal purchase intention. This knowledge will be very meaningful when marketers make decisions about developing new products in accordance with Islamic law. It must be understood that product development in Islam must be visualized differently compared to Western thought. In Islam, the moral element must be emphasized in the production process and decision-making, and they are guided by the principles of business ethics (Abuznaid, 2012). All obligations must be carried out in good faith and must be based on the principles of justice, parity and equality. This applies not only to producers and consumers but also other interested parties.

Literature review

Halal product awareness

Islam is a religion that requires its adherents to consume halal food. Therefore, the availability of halal food in the markets is important for Muslim customers. Awareness on halal food is important for customers because food products in Indonesia consist of various local and imported foods that are produced and managed by all ethnic groups, both Muslim and non-Muslim. Some Muslims choose their products by identifying logos and halal certification in food packaging. Some of the products in the market already have halal labels, but there are still many who do not have them yet. For this reason, some customers become more careful in choosing foods.

Conventional marketing literature describes products as anything that can be offered to the market to satisfy wants and needs (Kotler and Keller, 2009). While in Islamic marketing, the product concept is visualized differently from Western thinking. Based on Islamic view, the product must:

- be legitimate means not to cause dull thoughts in any form, cause public disturbances or immorality;
- be in the actual ownership of the owner;
- be submitted since the sale occurred; and
- be of exact quantity and the quality of each item sold (Abuznaid, 2012).

In addition, the products offered must be halal, both food and beverage, lifestyle and services (Alserhan, 2010). In a society whose population is predominantly Muslim, the halal aspect is an important part of consumption behavior because it shows obedience to Allah SWT. The community needs clear information about halal and haram products in aspects of

food, drinks, medicine, cosmetics and various other types of goods that are often consumed by Muslims (Abdul-Talib and Abd-Razak, 2013).

Along with the increasing number of Muslim populations around the world, global halal brands continue to emerge in unique markets with enormous growth potential. Many market shares are contested and market intelligence is a necessity. Consultant groups help global halal brands reach their market segments by providing accurate information. Many organizations have contributed to increasing awareness of meeting market needs and desires, and systematically providing information to a comprehensive market structure. This does not only involve suppliers, but information also flows to end users. In the end, the situation resulted in consumer awareness of the existence of halal product lines offered by the global brand (Abdul-Talib and Abd-Razak, 2013).

Awareness is a basic part of human existence, which describes human perception and cognitive reactions to what conditions they eat, drink and use (Ambali and Bakar, 2014). Awareness in the halal context literally means having experience of something and/or being well-informed about what is happening now in food, beverages and other halal products. Therefore, awareness in the halal context can be conceptualized as a process of providing information to increase the level of awareness of what is permitted by Muslims to eat, drink and so forth (Ambali and Bakar, 2014).

Analogous to the concept of brand awareness that explains the ability of consumers to be able to recognize and remember brands in different situations (Aaker, 1976), halal awareness can be interpreted as the ability of consumers to recognize and remember halal products in different situations. It means halal awareness has two dimensions, namely, halal recall and halal recognition. Halal recall means that when consumers look at the product category, they can remember the product with the product brand name and halal right. While halal recognition means consumers have the ability to correctly identify halal products when they have seen or heard them. For a Muslim, awareness of halal products plays an important role when buying products or services, being in control of consumer risk assessment, and the level of certainty of purchasing decisions because of awareness of the halal products to be consumed. According to Awan *et al.* (2015), people who have halal awareness generally have a tendency to ensure the products to be purchased, materials to make products and additives used are halal, and have sufficient knowledge to make the right decisions before buying a product. In addition, they will also have a relatively similar perception of the government responsibility, the halal products authority, producers and traders about the circulation of halal products.

Personal intrinsic religiosity and halal product awareness

Religion is an interesting topic for researchers and practitioners of social scientists who want to uncover one's consumption habits, welfare and life in general (Rakrachakarn *et al.*, 2015). Religiosity as a measure of the degree to which people hold and practice beliefs in certain religious values and ideas has been used to operationalize religious constructs (Singhapakdi *et al.*, 2012; Bakar *et al.*, 2013; Karami *et al.*, 2014; Pace, 2014). Consumer researchers are very interested in understanding how religiosity influences a person's desire for the property because most of them consider the desire and acquisition of property to determine a person's quality of life (Rakrachakarn *et al.*, 2015). Religiosity is reported to have a significant influence on various dimensions of consumer behavior, including determining their tendency toward the adoption of new products (Yousaf and Shaukat Malik, 2013).

Religiosity is defined as belief in God accompanied by a commitment to follow the principles believed to be established by God (Singhapakdi *et al.*, 2012; Bakar *et al.*, 2013). So religiosity is related to one's faith in God and the extent to which the person takes the path deemed determined by God (Vitell *et al.*, 2008; Singhapakdi *et al.*, 2012). Religiosity is a

multidimensional concept that concerns the beliefs, practices, knowledge, experiences and effects of these elements in daily activities (Abou-Youssef *et al.*, 2015). Based on Islamic view, the level of religiosity is generally assessed in a more subtle way, such as the level of frequency of a person to pray. The most pious Muslims ritual prayers five times specified throughout the day and obey the principles of Sharia and Sunnah (Prophet's Hadith). The next level of being a pious person includes people who obey five times of prayer but sometimes they lose one time of prayer if they are busy (and balance them at different times) and obey some aspects of Sharia and Sunnah. On the third level, people are said to be quite pious if they do not pray continuously every day, sometimes praying in the mosque if they are men, they know many aspects of sharia and they carry out some of the provisions. The final level is people who are less pious. People like this may only pray twice a year as in the context of major religious events (Eid al-Adha and Eid al-Fitr), and only follow the main aspects of *Shari'ah*, such as fasting in Ramadan (Abou-Youssef *et al.*, 2015).

Religion determines the way of people in understanding the purpose of life and responsibility for themselves, others and God. Thus, one's religious motivation has internal and external dimensions (Allport and Ross, 1967; Mokhlis, 2008). Internally, people have a religious identity; goals for religious development; and religious attitudes, values and beliefs. Externally, religion can be expressed by religious affiliation, worship services and membership in religious communities or attending religious functions (Allport and Ross, 1967). This research is more focused on the internal dimension of religiosity because awareness of consuming halal products is more determined by beliefs in religious teachings. In accordance with Islamic *Sharia*, a Muslim is obliged to carry out what is stated in the Qur'an and the Hadith of the Prophet Muhammad. One of them is a set of rules regarding food. In this law, Muslims must consume halal food and avoid haram food.

When someone deeply internalizes religious teachings, the moral and values within play a dominant role in determining the identity and self-concept of that individual. People with strong intrinsic religious commitment will consider religious beliefs to be very important for them because they can answer questions about the meaning of life, influence all relationships in life and become part of life's success. Such people will also consider that it is important to spend a lot of time for praying and thinking about religion. Market events that are considered unpleasant, offensive, unethical, or contrary to consumer identity will be considered as negative (Vitell *et al.*, 2008; Putrevu and Swimberghek, 2012). Highly religious consumers will evaluate the world through religious schemes and thus will integrate their religion into most of their lives. If followers strongly accept the doctrine of their religion, they tend to adhere to the rules and codes of ethics established by their religious doctrine, for example, only eating halal products, attending worship regularly on sacred days and strictly committing to religious practices and group membership. On the other hand, if their beliefs in religious teachings are weak, they may feel free to behave in other ways (Mokhlis, 2008). Highly religious consumers tend to be more disciplined in their daily activities, so that their tendency to be impulsive when buying is low (Shah Alam *et al.*, 2011). Therefore, it is very possible for consumers who show a high level of intrinsic religiosity will have a higher level of halal awareness and less attractiveness of non-halal products. As the level of consumer religiosity increases, their awareness of halal products also increases.

H1. There is a positive relationship between PIR and HPA.

Halal product knowledge and halal product awareness

Marketing literature describes the product is as everything that someone receives in an exchange, whether in the form of tangible goods, ideas, services or a combination of them

(Kotler and Armstrong, 2000). Some products have distinctive product features such as packaging, style, color, options and sizes and halal labels. In the Islamic perspective, the product visualized is quite different from Western thinking. Islam combines moral and transcendental elements in the process of production and marketing with the principles of Islamic business ethics as a guide (Abuznaid, 2012). This is part of the knowledge that consumers must understand when they want to consume halal products.

Product knowledge becomes an important part of consumer behavior so that it becomes an interesting part in this research. Product knowledge is related to memories or knowledge that is known by consumers (Brucks, 1985); concerning expertise and familiarity with products (Alba and Hutchinson, 1987). Product knowledge depends on the subject's knowledge or perceived knowledge; objective knowledge; and experience-based knowledge (Lin and Chen, 2006). Therefore, product knowledge is a collection of various kinds of information that consumers have about the product, which includes product categories, brands, product terminology, product attributes or features, product prices and product trust. Product knowledge involves knowledge about the benefits of the product and knowledge about the satisfaction that the product provides to consumers. It involves knowledge of product characteristics or attributes (physical and abstract), knowledge of purchases concerning when and where a product will be purchased and knowledge of usage, including the way the manufacturer includes advice on the use or consumption of a product so that the product functions properly. Knowledge of halal products is thus interpreted as a collection of various kinds of information about halal products, which include product categories, brands, product terminology, product attributes or features, product prices, place and time of sale, how to use and trust regarding halal products. Knowledge of halal products also consists of knowledge about where and when consumers buy halal products and also who sells halal products.

Today's product marketing literature mostly discusses halal products and Islam has a dominant role in this proposition. The researchers present the halal paradigm as an area where cognitive, affective and conative decision-making patterns are influenced by risk minimization. The halal paradigm is at the core where the perceived importance of halal is brought into Muslim consciousness (Wilson and Liu, 2011). Awareness in the halal context is a process of increasing one's awareness of what is permitted for Muslims to eat, drink and use (Ambali and Bakar, 2014). According to Klerck and Sweeney (2007), accurate product knowledge provides greater insight into how consumers evaluate products. Therefore, the sensitivity of consumers to religious law depends on their level of knowledge about religious law itself. Consumers who adhere to religious practices and beliefs may be better informed about religious regulations for a product and can devote greater effort during the purchases evaluation, such as avoiding prohibited items. Unfortunately, some *fatwas* (a binding rules in religion) demonstrate the flexibility of Muslim consumers to choose the decisions of selected clerics can raise doubts about whether this decision has effectively reached the entire Muslim community (Nazlida *et al.*, 2016). To have an in-depth understanding of this concept, it is interesting to examine the relationship between knowledge of halal products and halal products awareness. Therefore, the second hypothesis is proposed as follows:

H2. There is a positive relationship between HPK and HPA.

Halal product intention

The main purpose of marketing communication is to make consumers form an intention to buy products that are marketed (Hautz *et al.*, 2013). The intention of consumer purchasing is considered a subjective tendency toward a product and can be an important index for

predicting consumer behavior. Some information about the products to be purchased is supported by a variety of adequate media, including various reports, advertisements, articles, internet and direct mail. In addition, various types and variations of products, supplies, traditional markets, minimarkets and shopping centers offer alternatives to complicated decisions (Madahi and Sukati, 2012).

One of the most common approaches made by marketers in gaining an understanding of the actual behavior of consumers is by studying their buying intentions. Buying intention is an antecedent that stimulates and encourages the purchase of consumer products and services. So, buying intention serves as an alternative to measuring consumer buying behavior (Haque *et al.*, 2015). According to Ajzen (1991), the intention is a factor that motivates consumers and in turn, it affects their behavior. There some who reveals how hard consumers are willing to try, as well as the amount of effort they want to do. The probability that certain behaviors will actually be carried out by individuals depends largely on the strength of their intentions. If the intention to commit a certain behavior is strong, there is a greater possibility that each behavior will occur (Haque *et al.*, 2015).

Buying intention is an effective tool used in predicting the purchasing process (Jaafar *et al.*, 2015). The intention of purchase means that consumers prefer to buy a product or service because they feel they need it, or even an attitude toward the product and the perception of the product. In other words, intention to buy means that the consumer will buy the product once again after evaluating a product and knowing that the product is worth buying (Jaafar *et al.*, 2015). The intention of consumer purchases for halal products is thus related to consumers' desire to buy certain halal products offered on the market. Sometimes, the intention to buy halal products is used to describe the level of religiosity of a customer (Awan *et al.*, 2015; Haque *et al.*, 2015). At least, the halal products offered in stores affect the purchasing decision process by touching consumer religiosity values.

Personal intrinsic religiosity and halal product intentions

Religion is one of the subculture components except nationality, racial and geographical regions, which have the most influential determinants of human behavior. The previous researchers of consumer behavior have found that there is a significant relationship between consumer religious affiliation and several variables related to consumption. Therefore, religion is a very important indicator in every decision-making process that leads a person to behave legally and ethically (Ahmad *et al.*, 2015).

The term halal is strongly related to the religiosity of Muslims. Islam requires people to consume halal food. Therefore, religiosity is very important as a determinant of individual behavior in consuming halal food. Religiosity is a very important factor to halal purchase intentions Awan *et al.* (2015). Generally, more religious consumers will buy more halal food and prevent themselves from engaging in activities that conflict with religious guidelines (Schneider *et al.*, 2011). Therefore, customer religiosity has become a very important part of marketing. Religiosity also has a strong effect on consumer actions and behavior to buy halal food Awan *et al.* (2015).

Social psychology literature explains two religiosities:

- (1) intrinsic religiosity, a religious commitment that is carefully considered and treated as the ultimate goal in his life; and
- (2) extrinsic religiosity, making religion as a tool to achieve self-centered goals (Allport and Ross, 1967).

In particular, PIR has consistency to carry out his religious guidelines as his ultimate goal, religious behavior operates at the center of one's personality, adjusts the needs and desires

of life with religious guidelines that are believed to be true, commits to understanding each ritual activity accordingly by God's command and take his religious values seriously throughout his life (Aisyah, 2014). A Muslim's commendable behavior will be built based on the framework of his relationship as a human being with Allah (*hablumminallah*) and the framework of human relations (*hablumminannas*), both Muslim or non-Muslim (Aisyah, 2014). (Aisyah, 2014) found that PIR or known as *hablumminallah* significantly had a positive impact on halal product purchase intention. It means that knowledge, attitudes, and practices of consumer faith and worship, are positively conducive to instilling consumer intentions to buy halal labeled products. Such findings are very possible in the case of this study. Therefore, the hypothesis is set as follows:

H3. There is a positive relationship between PIR and halal product intention (HPI).

Halal product knowledge and halal product intention

Product knowledge plays an important role in consumer behavior research (Lin and Chen, 2006). Consumer knowledge about a product has been recognized as a characteristic that affects all phases in the decision-making process (Saida *et al.*, 2014). Consumers with a higher level of product knowledge have schemes that are better developed and more complex with well-formulated decision criteria (Bian and Moutinho, 2011). During the purchase process, the amount of consumer knowledge about a product will not only affect the information search behavior but also, at the same time, influence the information and the decision-making process. Therefore, product knowledge causes a significant positive influence on consumer purchase intentions (Lin and Chen, 2006).

Every Muslim is required to consume halal products, which are products that are permitted or allowed in Islamic law. The importance of halal extends to all consumables such as cosmetics, food, clothing and services including finance, restaurants and tourism. Among the products consumed, halal food is very important for Muslim consumers because it is the most important requirement that must be fulfilled. Halal food means food whose properties and processing techniques involve ingredients, handling, the use of various methods from beginning to end, always approved and recommended by Islamic law (Abdul *et al.*, 2009; Erdem *et al.*, 2015). Therefore, knowledge of halal products becomes an integral part of Muslim consumers in making decisions and intentions to buy halal products. Thus H4 is set as follows:

H4. There is a positive relationship between HPK and HPI.

Halal product awareness and halal product intention

HPA is very important for consumers because in a Muslim-majority country, like in Indonesia, various local and imported products have been produced and managed by all different ethnic and religious groups. Some Muslims have chosen their products by identifying the logo and halal certification in the place or product packaging. However, because there are still many types of products that have not used logo and halal certification, many Muslims have not considered halal products as criteria for purchasing decisions. Halal products awareness among Muslim consumers is influenced by understanding halal concepts through practice (Ahmad *et al.*, 2013). The consumption habits of those who consider halal simply by assuming that all products are produced and marketed in Indonesia as halal. So when shopping, they look for prices, tastes and colors instead of halal logos. Therefore, halal awareness is an interesting factor to study.

Regardless of the number of halal products offered in the market, and there have been many studies on the market for halal products, in fact, there are still not many theories that specifically explain the purchase of halal products (Alam and Sayuti, 2011). In addition, although the important role of halal awareness relating to purchase intention has been recognized in the marketing literature, it seems that there is still little empirical examination for this case. Only a few studies fill this gap. Aziz and Chok (2013) examined the relationship between halal awareness, halal certification, product quality, marketing promotion and brand with the intention to buy halal products among the non-Muslim community in Malaysia. This research found halal awareness, halal certification, marketing promotions and brands positively related to purchase intention, while food quality was negatively related to it. Other research conducted by Awan *et al* (2015) show different results, namely, halal awareness is not a determinant factor for halal purchase intention for consumers of halal products. Even so, the manifestations of halal products published significantly affect consumer knowledge about halal principles. As a result, halal awareness has a big influence in explaining the intention to buy halal products (Aziz and Chok, 2013). This might also apply to the case of consumers of halal products in Indonesia. Therefore, *H5* is set as follows:

H5. There is a positive relationship between HPA and HPI.

Role of halal product awareness mediation in the relationship between personal intrinsic religiosity and halal product knowledge with halal product intention

As explained above, PIR and HPK are found to have positive relations with HPA. Consumers with strong intrinsic religious motivation will consider religious beliefs to be very important for their lives because they can answer questions about the meaning of life and purpose in life. Highly religious consumers will evaluate the world through religious schemes and integrate their religion into most of their lives. Therefore, consumers with high levels of intrinsic religiosity generally have a higher level of halal awareness. In addition, knowledge of halal products in the form of a collection of various kinds of information about halal products, such as product categories, brands, terminology of products, features, prices, place and time of sale, how to use and trust in halal products, becomes an important part of forming halal awareness. Wilson and Liu (2011) explain the halal paradigm is the core where the perceived importance of halal is brought into Muslim awareness. Therefore, knowledge of halal products is an integral part of the formation of halal products awareness. Furthermore, Aziz and Chok (2013) explained that halal awareness is positively related to buying intention, meaning that halal awareness has a big influence in explaining the intention to buy halal products. Therefore, *H6* and *H7* are set as follows (Figure 1):

H6. HPA acts as mediation in the relationship between PIR and HPI.

H7. HPA acts as mediation in the relationship between HPK and HPI.

Research methodology

Sample and procedure. The population of this study is Muslim consumers in Indonesia. Data were obtained from questionnaire distributors to 355 respondents consisting of Islamic religious leaders, students, educators, employees and entrepreneurs who came from various regions in Central Java, Indonesia. Questionnaires were submitted by officers who had been

trained first, namely, to consumers who were selected as sample members. After three months of the data collection process, it turned out that only 325 returned, or around 91.55 per cent. The final evaluation of the questionnaire received after examining the damaged questionnaire and the outlier data obtained 238 questionnaires (73.23 per cent) that were suitable for data analysis. The chosen respondents consisted of Islamic religious leaders (16.8 per cent), students (25.21 per cent), educators (18.07), employees (23.11) and entrepreneurs (16.81). They consisted of 53.78 per cent of women and 46.22 per cent of men aged between 17 and 50 years old. The characteristics of such samples were chosen with the consideration that they had sufficient levels of education and knowledge about Islam.

Instrument

Two exogenous variables are used in this study, namely, PIR and HPK. HPA becomes mediating variable and HPI becomes dependent variable. PIR is adapted from (Putrevu and Swimberghek, 2012). PIR is a person's commitment to developing religion; attitudes, values and personal beliefs to God. HPK, HPA and HPI are adapted from Awan *et al* (2015). HPK is related to a collection of information owned by a consumer regarding halal products. HPA is the ability of consumers to recognize and remember halal products in different situations. HPI is a strong desire of consumers to buy back certain halal products offered on the market. Six question items were used to measure PIR, five question items for HPK, seven question items for HPA and five question items for HPI (Table I).

Analysis technique

Regression analysis is used to test empirical research models using data from consumers of halal products in Central Java, Indonesia. Two regression models were established, *first*, multiple linear regressions between PIR and HPK with HPA to determine the direct effects of the two constructs. *Second*, multiple linear regressions among PIR, HPK and HPA with HPI. *Third*, HPA mediation analysis in the relationship between PIR and HPK with HPI using the Sobel Test Model. HPA acts as a mediating variable if Sobel Test produces a *p*-value that does not exceed 0.05. In the first and second regression models, an analysis of the goodness of fit model is established to determine whether variations in the independent variables can explain the variation of the dependent variable. A model has a good goodness of fit model if the F test produces a *p*-value that does not exceed 0.05. The coefficient of determination is then determined to decide the percentage in the independent variable that can explain the variation in the dependent variable. In addition, the variance inflation factor (VIF) test in multiple regression analysis is also used to explain that there is no multicollinearity in the regression model specified. VIF that do not exceed 10 are considered

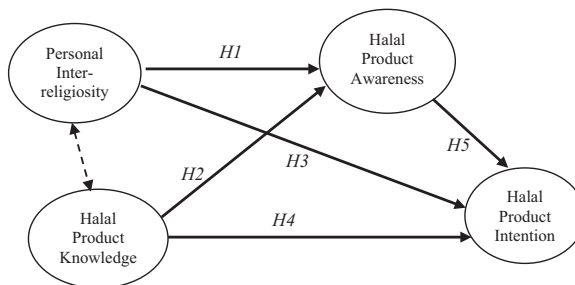


Figure 1.
An empirical
framework model[1]

Variable and indicator	Coefficient correlation	<i>p</i> -value	Cronbach's alpha	Role of halal product awareness
<i>Personal intrinsic religiosity</i>				
Islam has answered many questions about the meaning of life	0.745	0.000	0.817	
I often read texts relating to faith/belief in Islam	0.788	0.000	0.808	
I spend a lot of time to understand beliefs about Islam	0.758	0.000	0.817	
Belief in Islam is behind my overall approach to life	0.796	0.000	0.803	
Belief in Islam affects all my relationships in life	0.742	0.000	0.818	
It is important for me to spend time for praying to God	0.654	0.000	0.834	
<i>Halal product knowledge</i>				
I understand Islamic law about halal and haram for a product	0.822	0.000	0.819	
I have enough knowledge about what food products are prohibited by Islam	0.817	0.000	0.820	
I have the knowledge to distinguish between permitted and prohibited products	0.836	0.000	0.813	
I know the latest issue regarding material that is prohibited by Islam because it harms the body	0.734	0.000	0.853	
I know the difference in halal certification for food with other products such as cosmetics	0.781	0.000	0.832	
<i>Halal product awareness</i>				
Every time I consume food, I always make sure that the food is halal	0.777	0.000	0.867	
Every time I consume food, I always make sure that the product's ingredients are halal	0.782	0.000	0.867	
Every time I consume food, I always make sure that the food additives are halal	0.773	0.000	0.870	
The government must be responsible for the availability of halal food products	0.728	0.000	0.874	
The Halal Product Authority must be responsible for the availability of halal food products	0.782	0.000	0.867	
Every producer must be responsible for the availability of halal food products	0.7801	0.000	0.863	
Supermarkets or retailers must be responsible for the availability of halal food products	0.745	0.000	0.872	
<i>Halal product intention</i>				
I recommend halal foods that are routinely used by people around me	0.815	0.000	0.804	
I always try to get information about halal food products	0.856	0.000	0.784	
I intend to continue using halal food products that I use regularly	0.752	0.000	0.848	
If possible, I want to continue to buy and use halal food products	0.770	0.000	0.816	
I might continue to buy halal foods that I often use	0.779	0.000	0.812	

Table I.
Construct validity and reliability test

not multicollinear in the regression model. Regression analysis is done by using SPSS software version 16.00.

Findings

Reliability and validity. Investigating the internal consistency of latent variables using Cronbach's alpha (α) requires that all variables in the model exceed the threshold of 0.6 suggested by [Nunnally \(1970\)](#). While the indicator validity test is done by calculating the

p-value in the *t*-test for the correlation coefficient score of the indicator items with the total score. A *p*-value of less than 0.05 indicates high validity. The results of data analysis showed that Cronbach's alpha (α) of all constructs ranged from 0.784 to 0.874, meaning that it indicates good reliability. Then, the *p*-value of each indicator which is less than 0.05, it indicates a very good indicator validity.

Result of hypothesis test. Regression analysis for the first model shows a good goodness of fit model because the Anova test produces $F = 32,777$ and *p*-value 0,000. Test for normality assumption with Kolmogorov–Smirnov $Z = 1,234$, *p*-value = 0.095 and VIF which is less than 10 indicates that data is normally distributed and there is no multicollinearity in model 1. The coefficient of determination for this model is indicated by $R^2 = 0.211$. This means that 21.1 per cent of the data variation in the HPA can be explained by data variations in PIR and HPK; while the remaining 78.9 per cent explained variations in other variables outside the model. Regression analysis for the second model shows a good goodness of fit model because the Anova test produces $F = 74.259$ and *p*-value 0.000. Test for normality assumption with Kolmogorov–Smirnov $Z = 1,337$, *p*-value = 0.056 and VIF which is less than 10 indicates that data are normally distributed and there is no multicollinearity in Model 2. The coefficient of determination for this model is shown by Adj $R^2 = 0.481$. This means that 48.1 per cent of the data variation in the HPI can be explained by data variations in PIR, HPK and HPA; while the remaining 51.9 per cent explained variations in other variables outside the model.

Related to the hypothesis test, in the first regression model, the research findings confirmed the regression of $PIR \rightarrow HPA$ ($\beta = 0.381$, *p*-value < 0.01) and $HPK \rightarrow HPA$ ($\beta = 0.148$, *p*-value < 0.05) indicate that PIR and HPK had a direct effect significant to HPA. That means *H1* and *H2* are accepted. The second regression model confirms the regression of $PIR \rightarrow HPI$ ($\beta = 0.350$, *p*-value < 0.01), $HPK \rightarrow HPI$ ($\beta = 0.189$, *p*-value < 0.01) and $HPA \rightarrow HPI$ ($\beta = 0.345$, *p*-value < 0.01) who contribute to HPI in the context of consumers of halal products. This result provides support for *H3*, *H4* and *H5* (Table II).

The mediation test procedure proposed by Sobel (1982) was adopted to test the mediating effect of HPA (Table III)

Related to *H6*, The Sobel test of PIR affects HPI through HPA. Specifically, HPA acts as a partial mediation in the relationship between PIR and HPI. The direct effect of PIR on HPA is explained by Unstd β 0.488, S.E 0.083 and significant at α 0.01. The direct effect of HPA on HPI is explained by Unstd β 0.258, S.E 0.040 and significant at α 0.01. The indirect effect of PIR on HPI through HPA is explained by the Unstd β 0.126 (0.488 \times 0.258) coefficient. The Sobel Test results show the value of *c.r* 4.2824, S.E 0.0285 and *p*-value 0.0000 so that it is

Model	Hyp	Regression	Std β	Unstd β	SE	<i>p</i> -value	VIF	Statement
1	<i>H1</i>	PIR \rightarrow HPA	0.381	0.488	0.083	0.000	1.263	Accepted
	<i>H2</i>	HPK \rightarrow HPA	0.148	0.198	0.087	0.024	1.263	Accepted
2	<i>H3</i>	PIR \rightarrow HPI	0.350	0.336	0.054	0.000	1.488	Accepted
	<i>H4</i>	HPK \rightarrow HPI	0.189	0.190	0.053	0.000	1.291	Accepted
	<i>H5</i>	HPA \rightarrow HPI	0.345	0.258	0.040	0.000	1.279	Accepted

Model 1: Adj $R^2 = 0.211$, $F = 32.777$, *p*-value = 0.000; Kolmogorov–Smirnov $Z = 1.234$, *p*-value = 0.095
 Model 2: Adj $R^2 = 0.481$, $F = 74.259$, *p*-value = 0.000; Kolmogorov–Smirnov $Z = 1.337$, *p*-value = 0.056

Table II.
 Hierarchical regression analysis

Notes: PIR = Personal intrinsic religiosity; HPK = Halal product knowledge; HPA = Halal product awareness; HPI = Halal product intention

significant at α 0.01. This finding shows that HPA has a very important role as mediation in the relationship between PIR and HPI and has become an important alternative in increasing HPI. Therefore, this study accepts the *H6*.

With regard to *H7*, the Sobel test of HPK affects on HPI through HPA. The direct effect of HPK on HPA is explained by Unstd β 0.198, S. E 0.087 and significant at α 0.01. The direct effect of HPA on HPI is explained by Unstd β 0.258, S.E 0.040 and significant at α 0.01. The indirect effect of HPK on HPI through HPA is explained by the Unstd β 0.051 (0.198 \times 0.258) coefficient. The Sobel Test results show the value of c.r 2.1385, S.E 0.023 and *p*-value 0.0325, so it is significant at α 0.05. This finding shows that HPA as a partial mediation is important in the relationship between HPK and HPI, so that it becomes an important alternative in increasing HPI. Therefore, this study accepts the *H7*.

Discussions and conclusion

This study aims to investigate the relationship between PIR and HPK toward HPA and HPI, as well as the mediating role of HPA in the relationship of PIR and HPK with HPI. The empirical findings of this research support enough the conceptual framework to explore two factors that contribute to HPA and HPI. It has been concluded that the HPA is truly an important partial mediation that connects PIR and HPK with HPI. Thus, PIR and HPK that enable consumers to raise awareness of consumers to consume halal products will encourage their interest in buying halal products. This is very likely to occur when designs related to the awareness of halal products or services are one of the overall goals of halal product marketing campaigns (Awan *et al.*, 2015). The greater efforts to increase product knowledge through various marketing activities of halal products can increase awareness related to halal products.

Despite the fact that purchasing halal products is generally associated with religious beliefs of people, this study identifies those religious beliefs is the most significant factor that contributes to the awareness and purchase intention of halal products. The discovery of a strong relationship between PIR with HPA and HPI at least completes the view of Allport and Ross, 1967 about consumer intrinsic motivation. People with this orientation find their main motive by carrying out religious orders. Other needs are considered less important and their activities as far as possible are directed at strengthening religious beliefs. In this context, consumers who have a strong closeness with God will have a strong interest in buying halal products (Aisyah, 2014). This may be because they have a good awareness of consuming halal products as ordered by religion. People who internalize religious values will determine the identity and self-concept of the individual in accordance with his belief that he will be very careful in consuming a product. For them, religious beliefs are very important because they can answer questions about the meaning and purpose of life. An environment that is considered unpleasant, unethical or contrary to the identity of the consumer will be considered negative (Vitell *et al.*, 2008; Putrevu and Swimberghek, 2012). Therefore, it is very possible for consumers who show a high level of intrinsic religiosity will have a higher level of halal awareness and less attractiveness of non-halal products. In this

Hyp	Path	Unstd B	S.E.	c.r.	<i>p</i> -value
<i>H6</i>	PIR \rightarrow HPA \rightarrow HPI	0.122	0.0285	4.2824	0.0000**
<i>H7</i>	HPK \rightarrow HPA \rightarrow HPI	0.0495	0.0023	2.1385	0.0325*

Notes: * $p < 0.05$; *** $p < 0.01$

Table III.
Parameter estimates for the path: indirect effects (Sobel test)

case, it is important for marketers to carry out marketing communications continuously to explain the existence of halal products offered.

There are several studies that mediate variables in the relationship of religiosity with purchase intention, such as product judgment (Ahmed *et al.*, 2013), customer attitude (Souiden and Rani, 2015), attitude toward halal products (Abd Rahman *et al.*, 2015) and product image involvement (Sadra, 2012). Other studies have also placed mediating variables on attitudes toward the halal product in the relationship between product knowledge and purchase intention (Abd Rahman *et al.*, 2015). This research is different from the research mentioned above because it specifically tests the effect of PIR and HPK on HPA and HPI. Therefore, this research adds new references in customer behavior and Islamic marketing through the placement of HPA as mediation in the relationship between PIR and HPK with HPI. HPA has become a convincing mediator in the relationship between PIR and HPK with HPI. That means the level of awareness and attention about halal products among Indonesian Muslims gets serious attention. This level of halal awareness is formed when consumers have PIR and high knowledge of halal products. Increasing awareness of halal products will ultimately have a positive impact on HPI.

Considering to the fact that Indonesia consists of various religions that lead to different beliefs, habits and behaviors, their way of life, especially in eating habits, perceptions and attitudes toward food and other items consumed are also different. Therefore, as an important driver of HPA; PIR and HPK are important sources of information for marketers in halal product marketing decisions. Strong PIR consumer and knowledge of many halal products enable consumers to strive to increase their awareness to consume halal products and increase their interest in buying halal products in the long-time period. In the halal product industry, the ability of each company to educate consumers through continuous marketing communication about halal products will enrich knowledge of consumer about halal products. Besides that, motivating customer with religious activities seems to be the key to success in marketing halal products. This can be done with the active participation of companies in religious activities such as facilitating religious events, allocating CSR for religious activities, establishing relationships with religious organizations, and other religious-related activities.

The results of this study also show that HPA is an important mediation in the relationship between HPK and HPI. Islamic food products can be separated into nine categories such as halal and haram, and makrooh and mashbooh are included in these categories (Awan *et al.*, 2015). It is very important for Muslim customers to know the product categories they buy and use. At the same time, there is a lack of knowledge about the relationship between halal concepts such as product knowledge with halal awareness and purchase intentions of halal products (Aziz and Chok, 2013). Product knowledge has an influence on purchase intention because increasing knowledge tends to influence intention (Awan *et al.*, 2015). This research adds new knowledge about the relationship of HPK with HPA and HPI. The manifestations of halal products that are published continuously have an impact on consumer knowledge about halal principles. As a consequence, knowledge of halal products has a major influence on the formation of consumer awareness of halal products and in the long period, awareness will encourage halal purchase intention.

For a Muslim, the knowledge of halal products and the awareness of consuming halal products become an integral part of his life to achieve the perfection of his service to God. So it is not just an attribute of taste, liking, healthy, clean and pleasant preferences as many conventional marketing researchers do. In the market segment of halal products, PIR and HPK become important information sources for marketers in making marketing decisions and their implementation. The depth of marketer's knowledge about PIR will make it easier

for marketers to adapt to the customer's environment, such as providing halal products that can support PIR. In general, product knowledge possessed by a consumer influences consumer purchase intentions (Lin and Chen, 2006). The findings of this research support this opinion and explain that consumers who have a greater knowledge of halal products will have greater repurchase interest. In this case, marketers need to create marketing communications continuously to build personal beliefs that the products they consume are truly halal. Such communication is also needed to create new forms of knowledge that enrich consumers for halal products and build halal products awareness. Greater efforts to increase knowledge of halal products through various marketing activities of halal products can increase awareness regarding halal products and strengthen interest in buying halal products.

In the end, it can be concluded that there is a significant role for HPA in mediating the influence of PIR and HPK with HPI. This indicates that PIR and HPK that enable consumers to raise awareness in consuming halal products will encourage their interest in buying halal products. Therefore, the greater efforts to improve PIR and product knowledge through religiocentric-based marketing orientation and increased knowledge of halal products through effective marketing communication activities can increase consumer awareness and purchase intention related to halal products. The ability of every company in educating consumers through continuous marketing communication about halal products and motivating customers through religious activities will enrich consumer knowledge about halal products and their faith.

Limitations and future research directions

This research specifically placed PIR and HPK as antecedents of HPA and HPI. The research findings raise several questions to overcome in the future. *First*, this research is carried out in the halal food sector in Indonesia and in certain cultural contexts; applying the same model in various sectors and countries can get mixed results. *Second*, the respondents of this study were halal food customers; it would be very interesting to obtain data from other stakeholders such as halal food producers or the retailers. *Third*, the moderating/mediating effects of other variables such as attitude toward halal product, halal product innovativeness and word of mouth can be explored in future studies using structural equation models. *Fourth*, there are several other antecedents that have not been considered in the model, such as the consumer animosity that has received attention from Ahmed *et al.* (2013); halal marketing, halal certification and personal societal perception Awan *et al.*, (2015); halal advertising, subjective norm and consumption barrier Kordnaeij *et al.* (2013) are still not conducted much. In the future, testing the role of these variables in increasing HPA and HPI is still needed in the development of science related to consumer behavior.

Managerial implications

This research finding is important for halal products marketers. The research findings about the relationship between HPK and PIR on HPA and halal purchase intention inform that marketers need to educate halal products consumers through effective marketing campaign activities. The marketing communication will enrich consumer knowledge about halal products and the religious beliefs of consumers. Marketers must be aware that customers who are knowledgeable and religious will evaluate products before buying based on their quality features and health value. So all marketing activities must not only focus on product packaging that has a logo and halal certification but also on the quality of the product itself. Customers in Indonesia have many choices regarding halal food products, and they make careful evaluations of products based on their own product beliefs and

features. The use of celebrities to support halal food will also be a good idea because customers will buy food products from familiar brands, and celebrity endorsement will certainly create this familiarity.

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Corresponding author

Tatiek Nurhayati can be contacted at: tatiek@unissula.ac.id

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