

Halal Awareness on Indonesia Consumer

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Abstract

This paper aims to determine the role of halal awareness as a mediating variable of relationship between consumer behavior, religious orientation, and consumer motives towards the purchase intention of halal-labeled food products. This research uses a survey method by conducting structured interviews including questionnaires to 524 respondents who are consumers of halal-labeled food products. The data are analyzed using SMART – Partial Least Square (SMART-PLS– PLS. Based on the result, it is found that halal awareness provides a positive contribution in connecting consumer behavior, religious orientation, and consumer motives towards the purchase intention. The information of the role of halal awareness can be used by the halal product company to formulate marketing strategy for halal products by considering the level of consumer awareness. This research is only limited to the consumers of halal products who are Muslims, and only done in urban areas. So, it can be assumed that the respondents are consumers who have good access to information. Several researches have conducted a study of halal awareness, but this study examines the role of halal awareness variables by involving internal consumer factors such as religiosity and consumer motives in Indonesia in which it is known as a Muslim-majority country. The author agrees with the condition that Muslim communities have a high level of care for searching halal product but for countries with Muslim population domination to have different behaviors and halal awareness can be determining factor in consumer's decision making.

Keywords

management accounting
information system;
managerial performance;
decentralization



I. Introduction

The Arabic word for “permitted.” Halal is commonly seen as “Halal” which means food that is permitted under Islamic guidelines as found in the Quran Most food and drinks are considered Halal unless they are clearly stated as forbidden in the Qur’an (holy book of Islam) and hadith (prophetic traditions). The halal industry is based on a belief that Muslims should eat food and use goods such as cosmetics that are "halalan toyibban", which means permissible and wholesome. In fact, the halal market is non-exclusive to Muslims, and has gained increasing acceptance among non- Muslim consumers who associate halal with ethical consumerism.

The halal industry has now expanded beyond the food sector to include pharmaceuticals, cosmetics, health products, toiletries and medical devices as well as service sector components such as logistics, marketing, print and electronic media, packaging, branding, and financing. The global Muslim market spends \$2.107 billion in 2018, and is predicted to reach \$3.007 billion followed by food and beverages sector with \$1.303 billion (Dubai International Financial Centre, 2018).Based on the Indonesia’s Population Census

data on 2010, Muslim consumers in Indonesia is 207.176.162 or 87,18% of total population of Indonesia; and based on the provinces, almost 60% of them is inhabited by Muslims, except Bali, East Nusa Tenggara, West Kalimantan, North Sulawesi, Maluku, West Papua, and Papua (BPS-Statistics Indonesia, 2018).

The market potential of the world's halal products is expected to develop rapidly along with the soaring world Muslim community. This development can also be caused by consumer consciousness of halal products. Realizing that halal scores are actually more than religious matters but have good scores for all the ummah (Hasibuan, S. et al. 2019).

That amount will increase to 305.6 million in 2035 should be a supporting factor of the government's goal in developing Indonesia as the center of the Islamic economy. It is still challenging to be realized shortly because Indonesia's Islamic economy position had not had a significant role yet. (Badan Pusat Statistik, 2013).

Based on The Global Islamic Economy Indicator (GIEI), which is a measure of the relative strength of a country to support the Islamic economic sector (halal food, Islamic finance, Islamic tourism, halal tourism, fashion, halal pharmacy, and halal cosmetics), Indonesia ranks 9th (with a score of 36). In contrast, Malaysia ranks first (with a score of 121), followed by UAE (with a score of 86) in second place. This condition shows that Indonesia is far behind a country with a smaller population, such as Malaysia, in making a more significant contribution to the Islamic economy. The fundamental problem of this research is Indonesia's condition, a Muslim-majority country. Still, it has not contributed meaningfully to the Islamic economy's development in Indonesia and the world (Dubai International Financial Centre, 2018).

The low contribution mentioned above is because the halal product industry's development is still not significantly developed than other Muslim countries, especially Malaysia, which is very excellent in the Islamic financial sector. On the other hand, countries that Muslim consumers do not dominate have started to work on the Muslim consumer market solemnly considering the considerable trade potential.

Indonesia's potential should be accompanied by a deep understanding of three main factors: consumers, producers, and policymakers. The consumer problem is that Indonesian consumers still have the perception that the food they find in the market is halal, so they rarely search for any information about the halal level of a product. Indonesians tend to react strongly when halal products appear in the media; for example, cases happened to Starbucks, Solaria, and Bread Talk. Producers deal with this problem solemnly, although some producers have not responded to it because sales have not been reduced or interrupted. This needs to gain further understanding of Indonesians' behavioral patterns.

The second factor is the producers, divided into large producers and micro and small enterprises (MSMEs). Large companies are now aware of halal-labelled products' potential, which can see in the high number of their halal products. Based on LPPOM MUI (Indonesian Ulama Council), in 2009, the numbers of halal certificates are 470, and there are 10.550 halal-certified products. Meanwhile, in 2014, the numbers of halal certificates issued are 921, and there are 23.713 halal-certified products. From the data mentioned above, it can be seen that there is a significant increase in five years. The third factor is the policymakers based on Law No. 33 of 2014 concerning the guarantees of halal products, which shifts the role of MUI as a halal certification provider, and this has not been well-socialized to the public, as well as to the producers (MUI, 2019).

Although Indonesia is a Muslim-majority, the understanding of Awareness of the halal product has remained low. Our previous research shows that only 30% of Muslim consumers aware of the halal issue. The current research gap is that non-Muslim or Muslims still conduct halal Awareness, but in non-Muslim countries, it does not get much attention in Indonesia.

1.1 Research Hypothesis

- H1: Consumer behavior has a direct and positive impact on halal Awareness.
- H2: Religious orientation has a direct and positive impact on halal Awareness.
- H3: Consumer motive has a direct and positive impact on halal Awareness.
- H4: Halal Awareness has a direct and positive impact on purchase intention.

II. Review of Literature

2.1 The Concept of Halal

In a religious context, Islam means submission to God's will and his law, meaning that Muslims' daily actions is acts of worship. Thus, to be a good Muslim, a person's eating, drinking, socializing, buying, education, promoting, and so on have to conform to God's rules (Serhan & Alobaitha, 2013). In general, Muslims have to consider Islam as a way of life and, in every aspect of their lives, must follow the Islamic law that governs their duties, morals, and behavior (Elseidi, 2018). Behaviour refers to the buying behaviour of the ultimate consumer. Many factors, specificities, and characteristics influence the individual in what he is and the consumer in his decision-making process, shopping habits, purchasing behaviour, the brands he buys, or the retailers he goes to. A purchase decision is the result of every one of these factors. An individual and a consumer are led by his culture, subculture, social class, membership groups, family, personality, psychological factors, etc. And is influenced by cultural trends and his social and societal environment (Malhotra, 2010; Ramya, 2019). Behavior is where a person has a value that is beneficial to others (Azjen, 1991).

2.2 Religious Orientation

Religion constructs have found one of the predictors of purchase intention. For instance, some researchers have demonstrated that individuals differ in their religious orientation. These differences are related to personality, happiness, spiritual experience, and religious and nonreligious attitudes (Allport & Ross, 1967; Altemeyer & Hunsberger, 2009; Maltby, 1999). Allport & Ross (1967) have proposed two main religious orientations: intrinsic and extrinsic. Individuals with inherent religious instincts described as fully committed to their religious beliefs and religious views are evident in every aspect of their lives. On the other hand, those with an extrinsic orientation used religion to participate in powerful in-group protection, consolation, and social status. The emotional benefits they search for are mostly related to their anxieties of wanting to be more obedient to their religion, such as feeling more peace, obeying Islamic law, achieving better afterlife prospects, and participating in the form of worship (Wilson et al., 2013).

2.3 Consumer Motives

Motive can be defined as a drive or an urge for which an individual seeks satisfaction. A reason is a need that is sufficiently pressing to drive the person to act. Buying a motive is the urge or motivation to satisfy a desire or need that makes people purchase goods or services. Behind every purchase, there is a buying motive. It refers to the thoughts, feelings, emotions, and instincts, which arouse the buyers' desire to buy an article (Stanton, 1984). A buyer does not believe because the salesman has persuaded s/he, but s/he buys for the aroused desire in him or her. The motives should be distinguished from instincts. (Kotler et al., 2017)." Motivation is the driving force within individuals that implies them to action (Ogbeide & Service, 2015; Schiffman & Wisenblit, 2011).

Product buying motives may be sub-divided into two groups, (1) emotional product buying motives and (2) rational product buying motives. Relations of consumer motive

towards halal Awareness and purchase intention deeply explain in the research of (Batu & Regenstein, 2014; Jaiyeoba et al., 2020), Entitled halal food certification challenges and their implications for Muslim societies worldwide. *Electronic Turkish Studies*. This paper's conclusion explains that consumer intention drives their motives (Alwreikat & Rjoub, 2020). Understanding their reasons will help companies tailor their marketing strategies. The emotional benefits they search for are mostly related to their anxieties of wanting to be more obedient to their religion, such as feeling more peace, obeying Islamic law, achieving better afterlife prospects, and participating in the form of worship (Wilson et al., 2013).

2.4. Halal Awareness

Halal Awareness is the level of understanding of Muslims in knowing the issues related to the concept of Halal. Such knowledge includes understanding what is lawful and how it operates according to Islamic halal standards (Ardyanti et al., 2013; Shaari & Shahira, 2009). According to Ardiyanti et al., based on their study, the Halal awareness product is determined by a positive attitude (Ardyanti et al., 2013; Golnaz et al., 2010). The positive attitude is the favourable perception of Halal Awareness. Halal Awareness's importance as a direct variable in determining purchase intention is supported by the findings (Baharuddin et al., 2015; Nursalwani & Latiff, 2017). All those researchers agree that the Muslim purchase intention is influenced by Muslim halal Awareness. They understand the halal concept and the importance of information on the halal food business needed by entrepreneurs.

III. Research Method

3.1 Sampling and data collection

The sampling unit used in this research is consumers of halal products in Jakarta, Indonesia. The questionnaire is used as a structured interview tool to measure variables set out in the research hypothesis—the sampling technique used non-probability sampling by selecting Muslim respondents who work in Jakarta and the surrounding area. The number of questionnaires distributed is 550, with the number of responses returned and feasible to be analyzed as many as 524 respondents or it can be said the response rate is 95%. The questionnaire distributed to the respondents consists of three parts: First part is filtered-questions to get responses that are by the research criteria; the second part questions corresponding to the research variables, and the third part is questions based on the characteristics of respondents' demographic.

Table 1. Variables of the study

Independent Variables	Mediating Variable	Dependent Variable
Religious Orientation	Halal Awareness	Purchase Intentions
Behavioral	Religion Belief	
Attitude	Role of Halal Sinification	
Knowledge	Exposure	
Consumer Motive	Health Reason	
Regional		
Emotional		

IV. Result and Discussion

The analyses were done in three steps. Next, the respondents' analyzed characteristics were the descriptive analysis of halal Awareness, religious orientation, religious orientation, and purchase intention. The data were analyzed using SPSS 24.

4.1. Characteristic of the Respondent

Table 2 shows that most of the respondents are women (68, 9%) and aged between 16 to 25 years in the early adult category. Based on the age group, most of the respondents are in the age-product category. The respondents' jobs are varied: 29, 6% are professionals, 30,9% are workers in the non-formal sector, and 36% are housewives. In terms of expenditure per month, most respondents have monthly spending of less than IDR 4.500.000-and they all are categorized as middle-class consumers.

Table 2. Results characteristic of the respondent

	Frequency (N= 524)	Percentage (%)		Frequency (N)	Percentage (%)
			Expenses (in Indonesian Rupiah)		
Gender					
Male	163	31.1	IDR 20.000.001-25.000.000	2	.4
Female	361	68.9	IDR 15.000.001-20.000.000	19	3.6
			IDR 10.000.001-15.000.000	43	8.2
Age					
less than 16 years	3	0.6	IDR 5.000.001-10.000.000	72	13.7
Between 16 and 25	224	42.7	IDR 4.500.001-5.000.000	97	18.5
Between 26 and 35	86	16.4	Less than IDR 4.500.000	291	55.5
Between 36 and 45	166	31.7			
Between 46 and 55	41	7.8	Occupation		
More than 55	4	0.8	Nonprofessional	162	30.9
Role in the family			Entrepreneur	18	3.4
Head of the family	54	10.3	Housewife	189	36.1
Family member	470	89.7	Professional	155	29.6

Descriptive data for indicators can see in table 3.

Table 3. Results in descriptive data of indicators

Indicators	Statement	Strongly disagree	disagree	neutral	agree	strongly agree
	I like to choose halal food	1.5%	5.0%	15.6%	32.1%	45.8%
	I am still looking for the Halal label when choosing food	1.7%	4.4%	15.6%	38.7%	39.5%
Attitude	Halal food is important for my life	1.7%	5.7%	21.6%	35.3%	35.7%
	Consume halal food is my personal choice	1.5%	7.6%	18.5%	38.9%	33.4%
	All people closest to me consume halal foods	1.7%	5.0%	19.8%	37.6%	35.9%
	I understand Islamic teachings on halal food consumption	1.7%	3.6%	19.1%	34.7%	40.8%
Knowledge	I have enough knowledge about food and drink prohibited by religion	1.0%	2.7%	21.6%	35.7%	39.1%
	I am capable enough to distinguish	1.0%	5.0%	19.8%	39.1%	35.1%

	between forbidden foods and permitted foods					
	I have sufficient knowledge of the issue of food commodities classified as non-halal	1.3%	6.3%	21.8%	36.1%	34.5%
	I know the difference between a halal certificate for a product (halal label) and a halal certificate for a place (halal certificate)	1.7%	4.6%	22.7%	37.4%	33.6%
Religious Orientation	I will voluntarily pay <i>zakat</i> on time	1.3%	3.4%	21.2%	34.4%	39.7%
	I like to spend time for religious events	2.3%	5.0%	28.8%	34.4%	29.6%
	I often participate in religious activities in mosques	0.8%	5.9%	27.9%	33.8%	31.7%
	I often read books / magazines about religion	1.0%	3.2%	17.4%	32.4%	46.0%
Rational	I often watch religious programs on TV / radio / internet	1.0%	5.5%	20.2%	35.9%	37.4%
	MUI certified halal products are of good quality	1.0%	4.4%	20.6%	32.6%	41.4%
	MUI halal certified products are easy to obtain	1.5%	4.6%	20.0%	36.6%	37.2%
	MUI certified halal products have higher prices than similar products	3.1%	6.5%	25.2%	31.7%	33.6%
Emotional	Halal Certified Products MUI is more expensive than similar products because of the better quality.	2.9%	5.0%	22.7%	37.0%	32.4%
	It is a pride to buy MUI certified halal products	1.0%	5.7%	22.1%	36.1%	35.1%
	Buying halal MUI certified products improves social status / prestige	1.9%	7.3%	25.8%	33.2%	31.9%
	Buying halal-certified products, MUI calms down as it has executed religious orders	2.9%	4.8%	18.9%	32.6%	40.8%
Religion Belief	I think I have to eat halal foods or products	0.6%	3.4%	12.2%	23.5%	60.3%
	I must avoid consuming non-halal food according to the teachings of Islam	1.0%	2.1%	14.1%	32.8%	50.0%
Role of Halal Certification	I am very aware of the existence of halal food	0.2%	4.6%	21.4%	36.8%	37.0%
	I have enough knowledge about halal food	0.8%	4.4%	25.0%	37.6%	32.3%
Exposure	I always care about news / questions about halal	0.8%	5.2%	25.8%	34.2%	34.2%
	As a consumer, I always take action if there is a problem with the food I buy	0.8%	4.8%	27.5%	33.4%	33.6%
	I know halal food products from ads	1.9%	7.4%	22.9%	32.6%	35.1%
	I know halal food products through media ads (TV, radio, magazines, internet)	2.3%	5.7%	19.8%	36.1%	36.1%
	I know my family's halal food products	4.2%	5.9%	18.7%	30.7%	40.5%
	I know halal food products from friends or community	1.5%	4.0%	20.2%	35.3%	38.9%
Health Reason	I know halal food products from formal education	0.6%	2.9%	20.6%	41.6%	34.4%
	Consuming halal foods can prevent diseases and keep them clean	0.6%	3.1%	16.8%	34.5%	45.0%
	Consuming halal foods is an obligation to eat well for the body	0.6%	2.9%	15.6%	37.6%	43.3%

Intentions	Halal food is healthy food. Healthy eating is a symbol of cleanliness, safety, and quality	0.6%	3.1%	17.7%	33.8%	44.8%
	I'm willing to spend more money on food that bears a halal logo	1.5%	7.6%	18.5%	38.9%	33.4%
	I'm ready to wait longer to get a product with a halal logo	1.7%	5.0%	19.8%	37.6%	35.9%
	I am willing to do a more extended search at the store to get a product with a Halal logo	1.3%	5.0%	22.1%	36.3%	35.3%
	I am willing to travel a longer distance to get halal logo products	1.9%	5.0%	22.5%	35.9%	34.7%
	I intend to buy products with a halal logo later	1.5%	4.6%	19.7%	36.1%	38.2%

Religion belief was the variable with the highest level of strongly agree category; this shows that confidence in religion is one of the supporting factors for a consumer's level of halal Awareness (Toklu et al., 2020). In the rational variables, 33.6% were seen, and 32.4% of respondents strongly agreed that halal products would have a higher price than similar products, which was due to halal products perceived to be of good quality. This condition is in line with (Wilson & Liu, 2011), who states that the halal paradigm demonstrates a cognitive area, affective and conative decision-making patterns are affected by risk minimization. These are related to the consumer cultural Muslim and Islam.

4.2. Evaluation of Measurement Model

The analysis result shown in Table 4 is that the AVE value of each latent variable is >0.5 , so it can be stated that the PLS model meets the requirements of good convergent validity.

Table 4. Average Variance Extracted (AVE), Composite Reliability, and Alpha-Cronbach's α values

	AVE	Composite Reliability	Alpha-Cronbach's
Behavior	0.776	0.873	0.713
Consumer Motive	0.832	0.908	0.797
Halal Awareness	0.596	0.855	0.774
Purchase Intentions	0.597	0.881	0.831
Religious Orientations	0.648	0.846	0.727

The next measurement tests the reliability of the model to prove the accuracy, consistency, and instrument accuracy in measuring the construct. Reliability test is conducted by measuring composite reliability and Cronbach's alpha against latent variables, which are more than 0.7 to be reliable. The research result based on Table 4 shows that all latent constructs have good, accurate, and consistent reliability because they meet the requirement with composite reliability and Cronbach alpha values on each latent construct more than 0.7.

Evaluation of measurement model is used to assess how each indicator relates to its latent variable. Convergent validity is obtained from the loading factor, which is above 0.7, and the AVE (Average Variance Extracted) value is above 0.5, and the composite reliability is above 0.7 (Ghozali & Latan, 2015). Suppose an indicator has a loading factor value <0.7 . There must be re-calculating the initial model to obtain the loading factor of all reflective hands worth >0.7 as a criterion of the latent construct convergent validity test. Figure 1 shows

all indicators in the SMART-PLS model have loading factor values >0.7. Moreover, the model has good validity if each latent variable with a reflective hand has an AVE above 0.5.

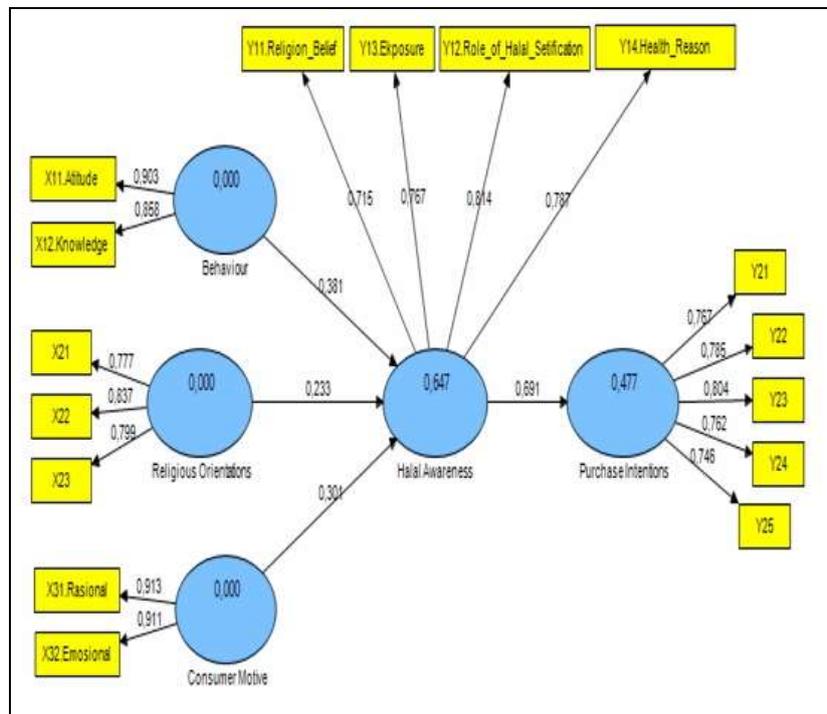


Figure 1. Loading factor measurement model

A discriminant validity test is conducted with the principle that different construct variables (manifest variables) should not be highly correlated. Table 5 shows that the correlation value between constructs as a whole has been less than the $\sqrt{\text{AVE}}$ value, or it can be stated that the model meets the requirement of discriminant validity.

Table 5. Matrix of correlation value and $\sqrt{\text{AVE}}$ between variables

	Behavior	Consumer Motive	Halal Awareness	Purchase Intentions	Religious Orientations
Behavior	$\sqrt{\text{AVE}}=0.881$				
Consumer Motive	0.706	$\sqrt{\text{AVE}}=0.912$			
Halal Awareness	0.740	0.709	$\sqrt{\text{AVE}}=0.772$		
Purchase Intentions	0.690	0.662	0.691	$\sqrt{\text{AVE}}=0.773$	
Religious Orientations	0.629	0.594	0.651	0.580	$\sqrt{\text{AVE}}=0.805$

Moreover, Table 6 also shows that each indicator's cross-loading value is more significant than its latent variable compared to the other latent variables, so it can be said that the model meets the requirement of discriminant validity.

Table 6. Cross loading value of each indicator against its latent variable

	Behavior	Religious Orientations	Consumer Motive	Halal Awareness	Purchase Intentions
X11.Attitude	0.903	0.604	0.660	0.705	0.658
X12.Knowledge	0.858	0.496	0.579	0.591	0.549
X21 Religious Orientation 1	0.549	0.777	0.465	0.537	0.461
X22 Religious Orientation 2	0.491	0.837	0.500	0.522	0.472
X23 Religious Orientation 3	0.475	0.799	0.470	0.511	0.467
X31.Rational	0.622	0.548	0.913	0.649	0.592
X32.Emotional	0.665	0.536	0.911	0.644	0.615
Y11.Religion Belief	0.504	0.398	0.428	0.715	0.421
Y12.Role of Halal Certification	0.626	0.531	0.591	0.814	0.599
Y13.Exposure	0.538	0.512	0.609	0.767	0.556
Y14.Health Reason	0.609	0.554	0.540	0.787	0.536
Y21 Purchase Intention 1	0.551	0.506	0.561	0.552	0.767
Y22 Purchase Intention 2	0.534	0.455	0.500	0.531	0.785
Y23 Purchase Intention 3	0.546	0.396	0.512	0.516	0.804
Y24 Purchase Intention 4	0.473	0.376	0.443	0.499	0.762
Y25 Purchase Intention 5	0.553	0.496	0.534	0.564	0.746

4.3. Structural Model Evaluation

Bootstrapping result in Table 4 indicates that behavior, religious orientations, and consumer motives significantly affect halal Awareness because the t-statistics value > t-table (1.96) at the 5% of the whole level. Halal Awareness also significantly impacts purchase intention with t-statistics value > t-table (1.96) at 5% of the entire story. Behavior is an individual's reaction to stimuli or influences from within (such as emotions or values) or the environment (such as customs or ethics). This study indicates that behavior affects halal Awareness of 0.381, which means the more action reflected in attitude and knowledge, the better the halal Awareness. This is different from previous research where the study indicated no significant positive effect on learning and attitudes towards Halal cosmetic products (Tieman, 2015). The other previous study suggests that young Muslims have positive attitudes toward halal food (Khalek, 2014).

Religion is the core of a culture that forms the individual moral system and community ethics structure so that religious engagement or often called religiosity, Cognitively and behaviorally (Mahdi & Maryam, 2013). Religiosity is one of the essential variables for understanding the intent to purchase Sharia products (Mukhtar & Butt, 2012). Those who have religiosity intense against his religion in an attitude and behavior will be consistent in decision-making consistent with their faith. Therefore, religiosity often affects Muslim consumers' desires and aversions when considering buying or not buying a product if it is believed that the development is inappropriate or in violation of religious teachings or sharia law (Nora, Liza & Minarti, 2016). This study states that religious orientation also affects halal Awareness as much as 0.233, which means the more religious exposure, the better the halal Awareness.

The structural model of halal Awareness produces an R-square value of 65%, which means halal awareness diversity can be explained by the model (65%). In comparison, the remaining (35%) is defined by other factors. The structural model of purchase intention produces an R-square value of 48%, which means purchase intention diversity can be explained by the model (48%). In comparison, the remaining (52%) is defined by other factors. Path coefficient results can see at table 7.

Table 7. Path coefficient and t-statistics values

	Path coefficient	T-statistics	R-square
Behavior -> Halal Awareness	0.381	6.21*	0.65
Religious Orientations -> Halal Awareness	0.233	5.41*	
Consumer Motive -> Halal Awareness	0.301	6.19*	
Halal Awareness -> Purchase Intentions	0.691	28.22*	0.48

Note: *) significant effect on the level of 5% (T-statistics > T-table (1.96))

The understanding condition (halal Awareness) of products circulating in public, predominantly the Muslim community in Indonesia, which has different demographic characteristics, will strengthen halal Awareness as a variable that has a vital role in the preparation of marketing strategies products aimed at Muslim consumers. The other finding of this research is that the religious orientation variable has the smallest effect than the other two (behavior and consumer motives) in reflecting halal Awareness. It means that the variable is not the primary variable for consumers to determine halal Awareness. Halal Awareness halal certification is the indicator that has the most influence in reflecting halal Awareness compared to the other three hands (religious belief, exposure, and health reason). The importance of halal Awareness as a direct variable in determining purchase intention is supported by the findings (Baharuddin et al., 2015; Nursalwani & Latiff, 2017). All those research agree that the Muslim purchase intention is influenced by Muslim halal Awareness. This condition can be concluded that if a company is successful in increasing the purchase intention of its products, then it is supposed to know in advance about the halal Awareness of the target consumers, and also make the ownership of halal certificate as the advantage of the products because it can increase the halal Awareness of the consumers. Future research should be a study-specific halal product such as cosmetic or halal lifestyle to get consumers' perception of halal Awareness.

V. Conclusion

The most obvious limitation of the study is its cross-sectional design. Therefore, firm conclusions about the directions of causality implied in the model cannot be drawn. Thus, relationships among variables must be interpreted with caution. Interpretations of models using structural equation modelling are also not proof of causality. Accurate causal inferences can only be drawn by testing models using longitudinal data. This is especially important for a subject like purchase intention in consumer behavior that is not static but is a developmental process that changes over time. The data collection was confined to only Jakarta since constraints were faced during data collection. The replication of the study in different regions of Indonesia would enable better generalizability of the study's findings.

Demographic variables have been traditionally used for segmenting retail shoppers. Although the present study found halal Awareness as better predictors of actual purchase intention of halal product, a deeper dive into demographic characteristics within each shopping orientation would reveal valuable strategic insights. As identifying demographic

characteristics is relatively more straightforward, future research studies exploring demographic attributes as part of purchase intention would add significant value to behavioral research exploring online shopping adoption. Therefore, for developing a sound marketing strategy for business success, it is essential to analyze each purchase intention and the characteristics and preferences of consumers within each in further details.

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