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Determinant of Consumer Awareness Toward Halal Food During the Covid19 Pandemic: Evidence from Indonesia

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ABSTRACT

This study aims to explain the level of consumer awareness of halal food products. In addition, this study also aims to examine the factors that determine the level of consumer awareness of halal food products. This research is explanatory research with a quantitative approach. Sources of data in this study are primary and secondary data. This study uses primary data sources with survey methods. The number of samples used was as many as 385 people. The data obtained were analyzed using Structural Equation Modeling (SEM) analysis. This study is a development of previous research that investigated and measured the index of consumer awareness of halal food products in Indonesia. This study found that the level of consumer awareness of halal food in Indonesia is very high. Meanwhile, the determining factors are religiosity, media exposure, and hygiene reasons.

Abstrak: Penelitian ini bertujuan untuk menjelaskan tingkat kesadaran konsumen terhadap produk makanan halal. Selain itu, penelitian ini juga bertujuan untuk mengidentifikasi faktor-faktor yang menentukan tingkat kesadaran konsumen terhadap produk makanan halal. Jenis penelitian ini adalah explanatory research dengan pendekatan kuantitatif. Sumber data dalam penelitian ini adalah data primer dan data sekunder. Penelitian ini menggunakan sumber data primer dengan metode survey. Jumlah sampel yang digunakan sebanyak 385 orang. Data yang diperoleh dianalisis menggunakan analisis Structural Equation Modeling (SEM). Penelitian ini merupakan pengembangan dari penelitian sebelumnya yang mengkaji dan mengukur indeks kesadaran konsumen terhadap produk makanan halal di Indonesia.

Penelitian ini menemukan bahwa tingkat kesadaran konsumen terhadap makanan halal di Indonesia sangat tinggi. Sedangkan faktor penentunya adalah religiusitas, terpaan media, dan alasan kebersihan.

Kata kunci: Covid19, Kesadaran, Konsumen, Makanan Halal

INTRODUCTION

Indonesia is one of the hundreds of countries in the world experiencing a crisis due to the COVID-19 pandemic. Since the first case was announced by the President of the Republic of Indonesia in March 2020, positive cases of COVID-19 have not been controlled until now. It was recorded that the positive cases of COVID-19 in Indonesia until the end of November 2021 had reached 4.25 million people.¹ This condition forced the Indonesian government to impose Micro-Scale Social Restrictions in various regions. The movement and mobility of people, goods, and services are limited to break the chain of the spread of the COVID-19 virus.² Consequently, this policy has a major impact on the decline in overall economic activity. This policy then raises a paradox between economic issues and health issues. On the one hand, it is necessary to limit the mobility of people to break the chain of the spread of the Covid-19 virus, on the other hand, economic movements must continue for the survival of the community.

¹ Satgas Covid-19, 'Peta Sebaran Covid-19', <https://Covid19.Go.Id>, 2021 <<https://covid19.go.id/peta-sebaran-covid19>>.

² Kemenko PKM, 'Pembatasan Sosial Berskala Besar', <https://www.kemenkopmk.go.id/>, 2019 <<https://www.kemenkopmk.go.id/pembatasan-sosial-berskala-besar>>.

The existence of this gap between health and economic issues seems to have an impact on the consumption behavior of the Indonesian people, who are predominantly Muslim. Adiwijaya & Ningrum shows a shift in the consumption behavior of Indonesian people since the COVID-19 pandemic. During the Covid19 pandemic, the community tried to meet basic needs and purchase chemicals related to preventive efforts in preventing and transmitting Covid19. On the other hand, the impact of this outbreak has actually strengthened solidarity with the affected communities.³

In addition, the Covid-19 outbreak has also had an impact on the strengthening of the issue of halal certification. Many countries today have issued halal certificates on a wide variety of food products. In Indonesia, the institution that has the authority to issue halal certificates is Majelis Ulama Indonesia (MUI), in Malaysia, there is the Jabatan Kemajuan Islam Malaysia (JAKIM), and in Singapore, there is the Majlis Ugama Islam Singapura (MUIS). This certification is to ensure that the food in circulation is allowed to be consumed by the Muslim community and is protected from

³ Saputra Adiwijaya and Pipit A.Ningrum, 'Bergesernya Pola Konsumsi Masyarakat Sebagai Dampak Dari Mewabahnya Virus Corona', *Jurnal Sosiologi*, III (2020), 46-54.

various harmful ingredients for the consumer's body.⁴

As the country with the largest Muslim population in the world,⁵ the demand for halal food in Indonesia is certainly very large. Ironically, Indonesia is not the largest halal food producer in the world. Based on data from the State of Global Islamic Economy Report 2019/20, Indonesia is not even in the Top 10⁶ halal food-producing countries in the world.⁶

The State of Global Islamic Economy Report 2019/20 data is reinforced by the fact that the number of products that received halal certificates in Indonesia in 2019 only reached 854,333 products.⁷ This figure is very small⁸ when compared to the number of Micro, Small, and Medium Enterprises (MSMEs) in Indonesia in 2018 which has reached 64.2 million.⁸ In fact, when compared to the number of Muslim consumers in Indonesia, which reaches 229

million people,⁹ the number of halal-certified products in Indonesia is still very small, which is only 0.37%.

On the other hand, quite a lot of research related to this research topic has been carried out. Ambali & Bakar conduct an investigation of Malaysian public awareness of halal food and products. The results show that Malaysian consumers' awareness of halal food and products is influenced by media exposure, religiosity, health reasons, and halal certificates, where health reasons are the biggest factor determining their level of awareness.¹⁰ In line with this research, Yasid, et al., also investigated the factors that determine the awareness of Muslim students towards halal products in Yogyakarta. The findings of this study indicate that religious beliefs, self-identity, and media exposure have a significant influence on the awareness of Muslim students in Yogyakarta, either partially or simultaneously.¹¹ Kurniawati and

⁴ D. Agustina Kurniawati and Hana Savitri, 'Awareness Level Analysis of Indonesian Consumers toward Halal Products', *Journal of Islamic Marketing*, 11.2 (2019), 522-46 <<https://doi.org/10.1108/JIMA-10-2017-0104>>.

⁵ Viva Budy Kusnandar, 'Berapa Jumlah Penduduk Muslim Indonesia?', *KATADA Co.Id*, 2019.

⁶ Thomson Reuters and Dinar Standard, *State of the Global Islamic Economy Report 2019/20*, Dubai International Financial Centre, 2019.

⁷ LPPOM MUI, 'Data Statistik Produk Halal LPPOM MUI Indonesia 2012-2019', *Halalmui.Org*, 2020.

⁸ Depkop, 'Data UMKM', [Http://www.depkop.go.id/data-umkm](http://www.depkop.go.id/data-umkm), 2018.

⁹ Worldpopulationreview, 'Indonesia Population 2020', *World Population Review*, 2020 <<https://worldpopulationreview.com/countries/indonesia-population>>.

¹⁰ Abdul Raufu Ambali and Ahmad Naqiyuddin Bakar, 'People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers', *Procedia - Social and Behavioral Sciences*, 121.September 2012 (2014), 3-25 <<https://doi.org/10.1016/j.sbspro.2014.01.1104>>.

¹¹ Yasid, Fikri Farhan, and Yuli Andriansyah, 'Factors Affecting Muslim Students Awareness of Halal Products in Yogyakarta, Indonesia', *International Review of Management and Marketing*, 6.4 (2016), 27-31.

Savitri also concluded that the awareness of the Indonesian people towards halal products is influenced by religious beliefs, health reasons, halal certificates, and media exposure.¹²

Different results are shown by Krishnan et al., who found that Generation Z lacked awareness about halal logos. Generation Z also does not pay attention to the raw materials (ingredients) of food products. Generation Z's lifestyle also affects their lack of awareness of halal products, because many of this generation only follow a lifestyle that is exposed on the internet and social media, without paying attention to the halal aspect.¹³

Based on the explanation above, there is still a research gap between researchers regarding what factors affect consumer awareness of halal products, especially halal food. In fact, based on the researcher's knowledge, to date, there has been no research that has investigated the level of consumer awareness of halal food and its determining factors during the COVID-19 pandemic. For this reason, the purpose of this study is to investigate the level of consumer awareness of halal food

¹² Dwi Gustina Kurniawati and Hana Savitri, 'Awareness Level Analysis of Indonesian Consumers toward Halal Products', *Journal of Islamic Marketing*, 2019 <<https://doi.org/10.1108/JIMA-10-2017-0104>>.

²⁷ Selvarajah Krishnan and others, 'The Awareness of Gen Z's toward Halal Food Industry', *Management*, 7.1 (2017), 44-47 <<https://doi.org/10.5923/j.mm.20170701.06>>.

and its determinants during the COVID-19 pandemic.

LITERATURE REVIEW

Awareness of Halal Food

The concept of halal has become an inseparable discussion of Islamic teachings. This is due to the command from Allah SWT to every human being to consume everything that is lawful. The command is contained in the Qur'an Surah Al-Baqarah verse 168 which means "O people! Eat of (food) that is lawful and good that is on earth, and do not follow the steps of the devil. Indeed, Satan is a real enemy to you." The word halal contained in the verse comes from Arabic and refers to everything that is allowed to be consumed by Muslims based on sharia. The opposite of halal is haram. The word haram itself also comes from Arabic which means everything that is not allowed to be consumed by Muslims based on sharia.¹⁴

Awareness is one of the important aspects of consumer preferences for products and services. Awareness is the starting point for the formation of consumer behavior. Awareness reflects the first step of the buying process, in which consumers who are not particularly experienced with the product or service become familiar with it. Halal

² ¹⁴ Abdalla Mohamed Bashir, 'Awareness of Purchasing Halal Food among Non-Muslim Consumers: An Explorative Study with Reference to Cape Town of South Africa', *Journal of Islamic Marketing*, 2019 <<https://doi.org/10.1108/JIMA-04-2018-0077>>.

⁸ awareness can be defined as having special interests or experiences or having information about halal food, beverages, and products.¹⁵

So halal awareness is the process of informing to increase the awareness level of Muslims about what is permissible to eat, drink and use. In other words, awareness means knowledge or understanding of a particular subject or situation.¹⁶ In the context of halal food, this awareness variable is one of the determining factors for consumers in choosing halal food products.

Awareness is an indication that someone already knows and understands something, such as a place, personality, product or service, and so on. Awareness can stimulate a person to take action and decisions (decision making) based on what is known and understood. The level of customer awareness or Customer Level Awareness (CAL) reveals the stages or phases of the psychological aspects of the customer in terms of understanding and knowledge about ideas, people, places, products, and services.¹⁷

Public awareness of halal food (halal awareness) in a community group is determined by certain factors. These factors are the key to

increasing public awareness of halal. The level of religious belief, health reasons, halal logo certification, and a good level of exposure are factors that determine halal awareness. In this study, the level of religious belief and health are the two most influential variables on halal awareness.¹⁸

Another research was conducted by Hasan targeting students in Yogyakarta. In contrast to previous studies, this study examines 3 variables as a determination of halal awareness, namely religious beliefs, self-identity, and media exposure. This study found that religious beliefs, self-identity, and media exposure have a significant influence on halal awareness, both from partial analysis and simultaneous analysis.¹⁹

It seems that the religious belief factor is the most influential factor in the halal awareness of the community. Similar results are also shown from the research conducted by Nusran et al., which proves that the factor of religious belief has more influence on the behavior of consuming halal products than knowledge about halal products itself. Nusran's findings show that there is quite good halal awareness among non-Muslims. Halal awareness is shown by knowledge of non-Muslim consumers about halal food, halal principles, and the advantages of animals slaughtered in a halal way.²⁰

¹⁵ Ambali and Bakar.

¹⁶ Abdalla Mohamed Bashir, 'Effect of Halal Awareness, Halal Logo and Attitude on Foreign Consumers' Purchase Intention', *British Food Journal*, 121.9 (2019), 1998-2015 <<https://doi.org/10.1108/BFJ-01-2019-0011>>.

¹⁷ Ashfaq Ahmad and Rubina Bashir, 'An Investigation of Customer's Awareness Level and Customer's Service Utilization Decision in Islamic Banking', 52.1 (2018), 59-74.

¹⁸ Ambali and Bakar.

¹⁹ Yasid, Farhan, and Andriansyah.

²⁰ Muhammad Nusran and others, 'Halal Awareness on the Socialization of

Subsequent research was carried out by Abdalla Mohamed Bashir in South Africa which explored the determinants of non-Muslim communities choosing halal food products. Their research found that health and hygiene are the main factors for non-Muslims to choose halal food products.²¹

While in Malaysia, research on halal awareness includes research on the relationship between halal awareness and the search for information on halal products in Muslim families.⁴⁷ This research was conducted on 340 Muslim families in Bangi, Selangor. The output obtained from this study is that there is a significant correlation⁴⁷ between the awareness factor and information-seeking behavior in Muslim families.²²

Halal awareness studies were also conducted on Generation Z in Kuala Lumpur, Malaysia by means of interviews. The main focus of this study is to measure Generation Z's halal awareness of the halal industry. The results obtained are quite surprising. Generation Z has less

⁴⁴ Halal Certification', *IOP Conference Series: Earth and Environmental Science*, 175.1 (2018) <<https://doi.org/10.1088/1755-1315/175/1/012222>>.

²¹ Bashir, 'Awareness of Purchasing Halal Food among Non-Muslim Consumers: An Explorative Study with Reference to Cape Town³⁶ of South Africa'.

²² Siti Zanariah Yusoff and Nor Azura Adzharuddin, 'Factor of Awareness in Searching and Sharing of Halal Food Product among Muslim Families in Malaysia', *SHS Web of Conferences*, 33 (2017), 0735 <<https://doi.org/10.1051/shsconf/20173300075>>.

¹⁹ awareness of halal labels on food products and restaurants. The reason this can happen is the lifestyle of Generation Z. Generation Z has been widely exposed to technology and social media. This makes them look for popularity to show on social media by consuming trending things. Because of their lifestyle, Generation Z is not aware of the halalness of the products they consume.²³

⁸ Other research shows that the level of awareness of Indonesian consumers towards halal products is very high, which is 94.91%. This research was conducted on respondents with an age range of 18 to 60 years.²⁴

Religious Belief and Consumer Awareness

Religion is considered not only related to spirituality but also beliefs, morals, and regulations related to human life, including the rules on how humans should carry out consumption activities. In consumption activities, Muslims believe that only halal and good food (*halal thayyiban*) can be consumed. On the other hand, forbidden foods⁴⁶ not allowed to be consumed. The belief in the command to consume halal food and the prohibition on consuming haram food are strong reasons for Muslims to carry out consumption activities. Religious knowledge or belief is the best guide for determining food

²³ ²² shnan and others.

²⁴ Kurniawati and Savitri, 'Awareness Level Analysis of Indonesian Consumers toward Halal Products'.

¹⁰ consumption because some religions impose dietary restrictions, for example, the prohibition of pork and meat that is not ritually slaughtered in Judaism and Islam, and pork and beef in Hinduism and Buddhism.²⁵ Ambali & Bakar, Nusran⁸ et al., Yasid, et al., show that religious belief is considered to be a factor that can affect the level of consumer awareness³⁵ of halal food.²⁶ Based on this, the hypotheses developed in this study are as follows:

H1: Religiosity has a significant influence on consumer awareness of halal food.

Self-Identity and consumer awareness⁴⁹

Self-identity for a Muslim means he describes⁷ and positions himself according to Islamic rules. Identity as a Muslim is derived from several factors such as pressure to behave in a way that is acceptable⁷ to the Muslim community. Individuals in Muslim societies are limited by the rules that guide their lives in the community. Among these rules is an agreement on the basis of religious beliefs to consume halal food for the entire Muslim community. Thus consuming non-halal food is prohibited and can imply social sanctions that will make a person excluded from society. Such actions

²⁵ Ambali and Bakar.

²⁶ Ambali and Bakar; Nusran and others; Yasid, Fikri Farhan, and Yuli Andriansyah, 'Factors Affecting Muslim Students Awareness of Halal Products in Yogyakarta, Indonesia', *International Review of Management and Marketing*, 6.S4 (2016), 27-31.

⁴⁹ can also degrade relationships in family, relatives, and themes.²⁷

Salman & Siddiqui, and Yasid, et al., found that self-identity is also²⁰ determining factor that can affect consumer awareness of halal¹¹² ducts.²⁸ Thus, the research hypothesis is as follows:

²⁹ H2: Self-identity has a significant influence on consumer awareness of halal food.

Media exposure and consumer awareness

The media in this context plays a role in providing information to the public regarding halal food products. The forms of media can be various, including print media, online media, media, electronics to social media. Yasid, Farhan, and Ardiyansyah stated that information¹⁰⁹ halal food through the media can have a positive influence on consumer⁸⁴ awareness of halal food.²⁹

In Malaysia and other Muslim countries, the government can use the media to educate the public about halal food products. This media exposure aims to¹⁰ increase awareness of halal products through education and learning. There are various media through which the government can make people aware of halal in this era of modern

³⁷ Faryal Salman and KAMRAN SIDDIQUI, 'An Exploratory Study for Measuring Consumers Awareness and Perceptions towards Halal Food in Pakistan', *Interdisciplinary Journal of Contemporary Research in Business*, 3.2 (2011), 639-51.

²⁸ Salman and KAMRAN SIDDIQUI; Yasid, Fikri Farhan, and Yuli Andriansyah.

²⁹ Yasid, Fikri Farhan, and Yuli Andriansyah.

technological advancement. People can be educated through daily newspapers, television, radio, internet, or other communication channels. This step can play an important role in providing information on halal warnings and exposures. Therefore, teaching exposure can serve as a source of awareness about halal related to what Muslims consume.³⁰

Media exposure can affect the level of consumer awareness of halal products. To that end, the research hypothesis is as follows:

H3: Media exposure has a significant influence on consumer awareness of halal food.

Health Reasons and consumer awareness

Halal food is not only defined as food that is allowed to be consumed religiously, but halal food also means healthy food. Health indicators in halal food are interpretations of *halalan thayyiba*. Several studies have found that health reasons are one of the determinants of consumer awareness of halal food.³¹ To that end, the hypotheses developed in this study are:

H4: Health reasons have a significant influence on consumer awareness of halal food.

³⁰ Ambali and Bakar.

³¹ Ambali and Bakar; Bashir, 'Awareness of Purchasing Halal Food among Non-Muslim Consumers: An Explorative Study with Reference to Cape Town of South Africa'; Kurniawati and Savitri, 'Awareness Level Analysis of Indonesian Consumers toward Halal Products'.

Hygiene Reason and consumer awareness

Cleanliness is the most important thing in Islam. In fact, cleanliness ranks first in the study of fiqh before the discussion of worship. Hygiene has been much emphasized in halal which covers various aspects, both the human body, clothing, equipment, and workplaces for processing or manufacturing food, beverages, and other products. The goal is to ensure that the produced food is safe, hygienic, and not harmful to human health.

In the context of halal, hygienic food, drink and products can be defined as free from najis or contamination and harmful germs. So, it clearly shows that halal is very particular in matters of food especially in the practice of keeping ourselves and the things around us clean to prevent disease. Therefore, a safe food, drink, or product is one that does not harm consumers, whether Muslim or non-Muslim. Ambali & Bakar and Bashir concluded that hygiene reasons could be a factor influencing consumer awareness of halal products.³² Thus, the research hypothesis is as follows:

H5: The reason that cleanliness has a significant influence on consumer awareness of halal food

³² Ambali and Bakar; Bashir, 'Effect of Halal Awareness, Halal Logo and Attitude on Foreign Consumers' Purchase Intention'.

METHODS⁹⁷

The type of research used in this research is survey research, where this research will measure the level of consumer awareness, as well as explain what factors are the determinants. For this³⁴ reason, the approach that will be used in this study is a quantitative approach.³³

The respondents of this⁵⁰ study came from the areas of Jakarta, Bogor, Depok, Tangerang, and Bekasi (Jabodetabek). The reason for choosing this⁵⁰ location is because Jakarta is the capital city⁵⁰ of Indonesia and the areas of Bogor, Depok, Tangerang, and Bekasi are the buffer areas so that the Indonesian economy is centered¹⁰³ these areas. The data collection method used in this research is a survey using a questionnaire that has been developed from existing theories³⁴. This research questionnaire uses a Likert scale⁵⁵, with a score of 1 for the answer "strongly disagree" and 4 for the answer "strongly agree". The sample size used in this study was 385 Muslim consumers living in the Greater Jakarta area. Questionnaires were administered to respondents via a digital platform (Google Form).

The collected data were analyzed statistically through two stages. The first stage is a statistical⁶² descriptive analysis to measure the level of consumer awareness¹⁰⁵ of halal food. The second stage is Structural Equation Modeling (SEM) analysis to explain the relationship between the variables being tested. This study

will examine the relationship between³¹ two types of variables, namely exogenous variables and endogenous variables. The exogenous variables in this study are religious belief, self-identity, media exposure, health reasons, and hygiene reasons. While the endogenous variable in this study is awareness of halal food (halal food awareness).

RESULT AND DISCUSSION

Socio-Demographic Analysis of Respondents⁴⁸

Table 1 below shows the demographic information of respondents regarding gender, age, education level, marital status, and occupation. The majority of respondents in this study were women (223, 58%) and (200.52%) respondents were single.

Table 1: Respondent Demographics Profile

Demographic Profile	Number of Respondents	%
<i>Gender</i>		
Male	161	42
Female	223	58
<i>age</i>		
< 18 years	6	2
18 - < 25 years	160	42
25 - < 40 years	140	36
40 - < 56 years	58	15
> 58 years	21	5
<i>Education Level</i>		
Primary	64	17
Secondary		
Associate's degree	22	6
Bachelor	202	52
Master	89	23
Doctor	8	2
<i>Marital Status</i>		
Single	200	52
Married	179	46
Window	6	6

³³ J. W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 2014.

Occupation		
Student	161	42
Self-Employed	26	7
Employed	59	15
civil servant	39	10
Teacher/Lecturer	89	23
Housewife	11	3

Notes: n = 385

³⁹ The majority of respondents are also between the ages of 18 and 39 years (300, 78%) with the highest education levels being S1 (202, 52%) and Masters (89, 23%). The type of occupation of most respondents is students (161, 42%) followed by teachers/lecturers (89, 23%) private employees (59, 15%), and civil servants (39, 10%).

Measurement Model Analysis

Analysis of the measurement model in this study was used to examine the relationship between each indicator and its latent variables. This test was conducted to determine the validity and reliability of the research questions posed to the respondents. The following table 2 shows the information factor loading, construct reliability, and variance extracted.

Table 2: Factor Loadings, construct reliability, variance extracted

Construct	Indicat	Loading	CR	VE
Religiosity	X1	0.59	0.81	0.64
	X2	0.61		
	X3	0.72		
	X4	0.64		
	X5	0.73		
	X6	0.59		
Personal identity	X7	0.62	0.70	0.50
	X9	0.68		
	X10	0.69		
Media Exposure	X11	0.86	0.85	0.79
	X12	0.89		

Health	X13	0.69	0.80	0.68
	X17	0.72		
	X19	0.79		
	X20	0.72		
Cleanliness	X21	0.62	0.84	0.76
	X22	0.73		
	X23	0.78		
	X24	0.78		
	X25	0.77		
Awareness	Y1	0.77	0.86	0.78
	Y2	0.79		
	Y3	0.6		
	Y4	0.79		
	Y5	0.78		

Note: CR = composite reliability; VE = variance extracted

³⁵ Based on table 2, it can be seen that all indicators have met the validity criteria, namely the Loading Factor value >0.5 .³⁴ From the results of the Measurement Model test, there are 4 (four) variables that have a Loading Factor value of <0.5 , namely X8, X14, X15, X16, and X18. To that end, actions were taken to eliminate these four indicators. So it can be concluded that all indicators of both exogenous and endogenous variables are valid.

²⁵
³⁴ Setyo Hari Wijayanto, *Metode Penelitian Menggunakan Structural Equation Modelling dengan Lisrel9* (Jakarta: LP FE UI, 2015); Juliansyah Noor, *Analisis Data Penelitian Ekonomi Dan Manajemen*, 1st edn (Jakarta: Grasindo, 2014).

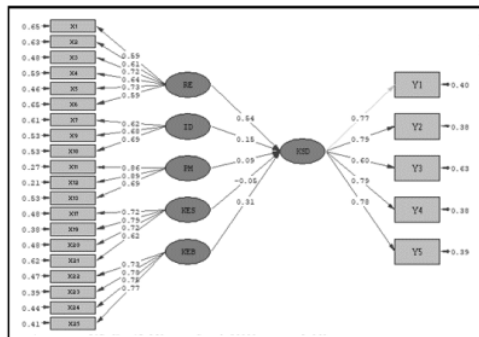


Figure 1: Standardized Solution

Meanwhile, the reliability test is carried out through two assessments, namely, construct reliability and variance extracted. Good construct reliability has a construct reliability (CR) value of 0.70 and a variance extracted (VE) value of 0.50.³⁵ Based on table 2 above, all constructs have met the minimum value requirements, so that all constructs are declared reliable.

Customer's Awareness Level (CAL) Analysis of Halal Food

Customer Awareness Level (CAL) is the level of consumer awareness of a product/service that will influence them in making decisions to purchase products or use services. Awareness can be said to be the first stage of the process of adopting a new product or idea. Awareness is a state where consumers are aware of the existence of a product. Awareness of a product is interpreted only as limited to consumer awareness of the existence

³⁵ Jr. Joseph F. Hair and others, *A Primer on Partial Least Squares Structural Equation Modeling (PLS-SEM)* (Thousand Oaks, CA: SAGE Publications, 2016).

of a product, but information related to the product is still minimal.³⁶ Meanwhile, a person is said to have awareness of halal products if he has an interest, experience, good information about halal food, halal drinks, and other halal products.³⁷

In this study, the authors will present findings of the level of consumer awareness of halal food. The rating Customer Awareness Level for this halal food uses the method of calculating the Respondent's Achievement Level (TCR). The formula used to calculate TCR is as follows:³⁸

$$TCR = (Rs \div n) \times 100$$

Information:

TCR = Respondent's Level of Achievement

Rs = Average score of respondents' answers

N = Answer score value

The rating scale used to interpret the results of the TCR value in the study is as follows:

- Score 0% - 20% = Very Low
- Score 21% - 40% = Fairly Low
- Score 41% - 60% = Medium
- Score 61% - 80% = High Enough
- Score 81% - 100% = Very High

The following are the results of data processing using TCR calculations:

³⁶ Philip Kotler and Garry Armstrong, *Prinsip-Prinsip Pemasaran* (Jakarta: Erlangga, 2008).

³⁷ Ambali and Bakar.

³⁸ Riduwan, *Dasar-Dasar Statistika* (Bandung: Alfabeta, 2012).

Table 3: TCR Calculation Results for Awareness of Halal Food

No	Questionnaire Statement	Score	Mean	TCR	Category
1	I realize the importance of consuming halal food	1418	3.67	99.3	Very high
2	I always care about halal issues/issues	1337	3.47	93.6	Very high
3	I always take action when something is wrong with the food I buy	1267	3.27	88.7	Very high
4	When I want to buy food products, what comes to my mind is halal food	940	3.47	65.8	High
5	Halal food has become my lifestyle	986	3.58	69	High
	MEAN	1189.6	3.49	83.28	Very high

Based on Table 3 above, it can be seen that the TCR score for the first question reached 99.3% or very high. This shows that the respondents in this study have a high awareness that the halal food consumed is very important for their lives. The high TCR score is motivated by the majority of the Indonesian population who are Muslim, in addition to the obligation for Muslims to consume food and drinks, plants, and animals that are lawful and good.³⁹

³⁹ M. Ali, 'Konsep Makanan Halal Dalam Tinjauan Syariah Dan Tanggung Jawab Produk Atas Produsen Industri Halal', *AHKAM: Jurnal Ilmu Syariah*, 16.2 (2016), 291-306.

Furthermore, the TCR score for the second question is 93.6%, which means it is very high. This data also shows that the respondents in this study also have a concern for halal issues. Various phenomena and cases of food made from haram have been proven to have attracted a lot of attention from the Indonesian people to the point of making headlines in various mass media. Call it the issue of wild boar meatballs in Sukabumi in 2015,⁴⁰ the issue of Mice Meatballs in Madiun in 2020⁴¹ as well as the Borax Meatball case which is found almost every year in various regions in Indonesia. The public's attention to various non-halal food issues also strengthens the findings of this study.

Likewise, the TCR score for the third question reached 88.7%, or very high. Meanwhile, the TCR scores for the fourth and fifth questions reached 65.8% and 69% or high. The majority of respondents in this study stated that the halalness of the product was their consideration in choosing food. In addition, the majority of respondents have also made a halal lifestyle their lifestyle. Not only that, but the majority of respondents also stated that they would take action if they found things that were not in accordance with the concept of halal food. The existence of reports to the authorities regarding non-halal food issues that the authors have mentioned above is

⁴⁰ DetikNews, 'Hati-Hati, Bakso Daging Celeng Beredar Luas Di Sukabumi', *Detiknews*, 2015.

⁴¹ Abdul Rajab Umar, 'Rekaman CCTV Ungkap Fakta Baru Kasus Bakso Tikus Di Mamuju', *Liputan6.Com*, 2020.

strong evidence that in addition to having awareness of halal food,

Based on table 2 above, where the average TCR value obtained is 83.28%, it can be concluded that the level of consumer awareness of halal food in this study is very high. This finding is in line with the results of Kurniawati and Savitri's research which states that Indonesian people have a high awareness of halal food.⁴² Not only in Indonesia, a country with a majority Muslim population like Malaysia,⁴³ and Pakistan⁴⁴ also shows a high level of public awareness of halal food.

Structural Model Analysis and Hypothesis Testing

After testing the validity and reliability through the Measurement Model analysis above, the next researcher will present the results of the Structural Model analysis that tests the relationship between latent variables. In this study, there are 5 exogenous variables and 1 endogenous variable. The exogenous variables in this study were religiosity, self-identity, media exposure, health reasons, and hygiene reasons. Meanwhile, the endogenous variable in this study is awareness of halal food.

The first step before the researcher presents the results of the structural model data processing, the researcher will first present the results of the overall fit of the

model. The following are the results of the goodness of fit in this model:

Table 4: The Goodness of Fit Index

GOFI	Count Value	Value Standard	Conclusion
RMSEA	0.08	0.069	Good (Good fit)
NFI	0.90	0.95	Good (Good fit)
NNFI	0.90	0.97	Good (Good fit)
CFI	0.90	0.97	Good (Good fit)
IFI	0.90	0.97	Good (Good fit)
RFI	0.90	0.95	Good (Good fit)
Stands. RMR	0.05	0.049	Good (Good fit)
GFI	0.90	0.87	Not good
AGFI	0.90	0.83	Not good

Based on table 4 above, it can be seen that 7 of the 9 goodness of fit aspects have met the model fit test criteria. Only 2 aspects get poor results. So, it can be concluded that the overall fit of the model is good.

Next, the researcher will present the results of the structural model test. The structural model test is also used to test the hypothesis. The following are the results of structural model data processing between latent variables in this study:

⁴² Kurniawati and Savitri, 'Awareness Level Analysis of Indonesian Consumers toward Halal Products'.

⁴³ Ambali and Bakar; Yusoff and Adzharuddin.

⁴⁴ Salman and KAMRAN SIDDIQUI.

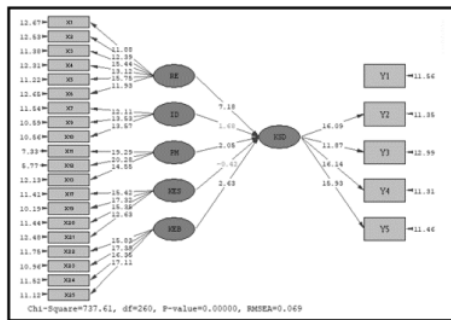


Figure 2: Structural Model

Based on Figure 2 above, it can be seen that there are 2 variables that have a T-Value value of less than 1.96.⁴⁵ For more details, the results of the structural model test can be seen in the following table:

Table 5: Summary of Structural Model Test Results

Variable	T-Table	T-Value	Conclusion
Religiosity => Consciousness	1.96	7.18	Significant
Self-identity => Awareness	1.96	1.68	Not significant
Media exposure => Awareness	1.96	2.05	Significant
Health reasons => Awareness	1.96	-0.42	Not significant
Reason for cleanliness => Awareness	1.96	2.63	Significant

Based on table 5 above, it can be seen that the latent variable of religiosity has a T-Value of 7.18. That is, the religiosity variable has a significant influence on consumer awareness of halal food. Thus,

⁴⁵ Juliansyah Noor, *Analisis Data Penelitian Ekonomi & Manajemen* (Jakarta: Gramedia, 2014).

hypothesis H0a is not accepted and hypothesis H1a is accepted.

This finding is in line with several previous studies which also state that consumer awareness of halal products is determined by how high the level of religiosity is.⁴⁶ Religiosity or religious belief has proven to be a major factor influencing the level of awareness of Muslim consumers towards halal food.

The logical explanation of this finding is that Islamic teachings oblige Muslims to only consume halal food. Theologically, God's command to only consuming halal food can be found in various verses of the Qur'an, such as al-Baqarah [2]: 168 and 172, Qs al-Nahl [16]: 412, al-Ma'idah [5]: 87 and 88, al-Anfal [8]: 69, al-Nahl [16]: 114. In these verses, the word "halal" becomes the basis for the command to consume food and drink.⁴⁷ This religious doctrine certainly greatly affects Muslims in living their economic life, so producers should be well aware of the importance of maintaining the halal quality of their products/services if they make

⁴⁶ Iftikhar Hussain and others, 'Integrating Factors Influencing Consumers' Halal Products Purchase: Application of Theory of Reasoned Action', *Journal of International Food and Agribusiness Marketing*, 28.1 (2016), 35-58 <<https://doi.org/10.1080/08974438.2015.1006973>>.

⁴⁷ Muchtar Ali, 'Konsep Makanan Halal Dalam Tinjauan Syariah Dan Tanggung Jawab Produk Atas Produsen Industri Halal', *AHKAM: Jurnal Ilmu Syariah*, 16.2 (2016), 291-306 <<https://doi.org/10.15408/ajis.v16i2.4459>>.

Muslim communities their target market.

In addition to religiosity, table 5 also shows that the media exposure variable also has a significant influence on consumer awareness of halal food with a T-Value of 2.05. Thus, hypothesis H0c is not accepted and H1c is accepted.

This finding also supports several previous studies which state that media exposure has a positive impact in increasing consumer awareness of halal products. The level of consumer awareness is also influenced by media exposure about halal products, both print media, electronic media, and social media.⁴⁸ Today we can also see how the phenomenon of the influencer community or public figure who uses the media to provide information or campaign for a halal lifestyle (halal lifestyle) is very likely to influence people's subconscious to follow it.

The next latent variable that has a T-Value value above 1.96 is the hygiene reason variable with a value of 2.63. That is, the latent variable for hygiene reasons has a significant influence on consumer awareness of halal food. Thus, hypothesis H0e is not accepted and hypothesis H1e is accepted.

This finding is in line with previous research which stated that the reason for cleanliness is a determining factor in consumer awareness of halal food. Halal food

⁴⁸ Kurniawati and Savitri, 'Awareness Level Analysis of Indonesian Consumers toward Halal Products'; Yasid, Fikri Farhan, and Yuli Andriansyah.

is considered a food that has been guaranteed cleanliness. Both Muslim and non-Muslim communities choose to consume halal food because halal food is considered as food that is more guaranteed in terms of cleanliness, safety, health, and quality.⁴⁹

Based on table 5 also, there are 2 (two) variables that have a value below 1.96, namely the latent variable self-identity and the latent variable for health reasons with T-Value values of 1.68 and -0.42, respectively. This means that both the latent variable of self-identity and health reasons do not have a significant influence on consumer awareness of halal food. Thus, the hypothesis H0b and H0d are accepted, while H1b and H1d are not accepted.

These findings refute the research of Yasid, Farhan, and Adriansyah which states that self-identity has a significant influence on consumer awareness.⁵⁰ Self-identity as a Muslim does not necessarily affect consumer awareness of halal food. This awareness arises because of the religious doctrinal factor that requires Muslims to consume halal food. This religious doctrine then affects the subconscious of Muslims to consume halal food. Because not a few claim to be Muslim but also disobey religious orders and prohibitions.

⁴⁹ Bashir, 'Awareness of Purchasing Halal Food among Non-Muslim Consumers: An Explorative Study with Reference to Cape Town of South Africa'.

⁵⁰ Yasid, Fikri Farhan, and Yuli Andriansyah.

The findings of this study are also different from previous research⁵¹ which state that health reasons can affect consumer awareness of halal food. The rationale is that not all halal food meets the criteria of thayyiban (good/nutritious). Religious doctrine in Islam not only commands Muslims to consume halal food but it must also be ensured that the food must also meet the thayyiban criteria, which is good for consumption from a health aspect.⁵² Thus, it is very possible that there are cases of halal food but do not meet the thayyiban criteria, such as foods that contain high levels of sugar, which are certainly not good for people with diabetes. Likewise, not all thayyiban foods are halal, such as foods that meet daily nutritional needs but are obtained by vanity (stealing), or⁴⁶ animal meat that is slaughtered not in accordance with Islamic Sharia rules.

CONCLUSION

Based on the findings in this study, it can be concluded that the Indonesian people have a very high Consumer Awareness Level (CAL) of halal food. This high level of consumer awareness is supported by the fact that Indonesia is a country with the largest Muslim population

¹¹ ⁵¹ Ambali and Bakar; Bashir, 'Awareness of Purchasing Halal Food among Non-Muslim Consumers: An Explorative Study with Reference to Cape Town of South Africa'; Kurniawati and Savitri, 'Awareness Level Analysis of Indonesian Consumers toward Halal Products'.

⁵² Muchtar Ali.

in the world. There are 3²⁹ factors that determine consumer awareness of halal food, namely the latent variable of religiosity, media exposure, and reasons for cleanliness. Meanwhile, 2 other latent variables, namely self-⁸entity and health reasons, did not have a significant effect on consumer awareness of halal food.

The implication of this study for policymakers is that there is a need for synergy between institutions such as the Halal Product Guarantee Agency (BPJPH) and educational institutions in Indonesia to provide education to business and industry players on the importance of producing halal-certified food, given the high awareness of Indonesian consumers. to halal food. Policymakers can also campaign for a halal lifestyle through their media exposure so that the values and norms of Muslim consumers who only consume halal food can be internalized in the products sold by business and industry players.

In a¹⁰⁴dition, education on the marketing of halal products through technology and information also needs to be provided, especially for MSMEs. Utilization of this technology and information development absolutely must be mastered by business actors and industry in order to be able to market their halal food products globally. By doing so, it is hoped³⁰ that Indonesia can become the country with the largest halal food production in the world in the next few years.

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