

## The Influence of Religiosity and Halal Labeling on Purchase Intention of Non-Food Halal Products

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**Abstract:** *The obligation to certify halal products in circulation is limited to food, beverages, goods or services. This study determined the effect of halal labeling on the purchase intention of Indonesian Muslim communities in non-food halal products. Even though laws regulate halal products in circulation, not all people know about halal products, especially non-food products. This research method used a mixed method, which combined quantitative and qualitative methods. The design was a two-phase mixed method, with data collection techniques based on explanatory strategies. The results were analyzed with sequential data; quantitative was used as the basis for collecting qualitative data. The results of this study indicated there was a partially accepted influence of religiosity on Purchase Intention. Religiosity positively and significantly affected the Purchase Intention of non-food halal products. Furthermore, the hypothesis that said there was influence of the Perception of the Halal Label on Purchase Intention was partially accepted. Thus, the Perception of the Halal Label positively and significantly affected the Purchase Intention of non-food halal products. The significant level that produced 0.000, smaller than the specified significance level, was 0.05, so the significance level of Religiosity and Perception of Halal Labels was significant to Purchase Intention. It could also be seen that the f-count value was 118.210 with an f-table value of 3.1504, so the f-count > f-table or 118.210 > 3.1504, which means Religiosity and Perception of the Halal Label simultaneously affect Purchase Intention. In conclusion, Religiosity and Perception of the Halal Label simultaneously affect Purchase Intention on Non-Food Halal Products.*

**Keywords:** *halal labeling, non-food halal product, purchase intention, religiosity*

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## 1. Introduction

Indonesia has the largest Muslim population in the world (Al-Fatih & Esfandiari, 2020; Siregar et al., 2023; Hidayat & Darmadi, 2019; Yani & Suryaningsih, 2019). In 2020, Indonesia's population will reach 229 million people, 87.2% of the 273.5 million Indonesian population or 13% of the total Muslim population worldwide (Izzudin & Adinugraha, 2021; Mukti et al., 2022; Purwadani & Ridlwan, 2022). Looking ahead to 2060, Indonesia is projected to harbor a Muslim population of 253 million individuals, constituting approximately 8.5% of the global Muslim populace. During the same period, India will emerge as the country with the largest Muslim population, estimated at around 333 million, accounting for approximately 11.1% of the total global Muslim population (Indonesian Ministry of National Development Planning, 2018). Nonetheless, Indonesia remains at the forefront in terms of halal consumption within the Southeast Asian region (Irfany, 2022; Lubis et al., 2022; Masruroh, 2020).

According to the State of the Global Islamic Economy Report 2021/2022, Indonesian Muslims contribute significantly to halal consumption, with expenditures amounting to USD 203.2 million (State of the Global Islamic Economy, 2021). The onset of the pandemic in early 2020 led to an increase in the consumption and utilization of halal products among Muslims in Indonesia. This shift can be attributed to the ingrained belief that halal equates to goodness, and that which is good inherently translates to healthiness (Menne et al., 2022). Moreover, the substantial Muslim population, coupled with the proliferation of technology and accessible information, has further fueled the surge in halal consumption. This is driven by the realization that the trend strongly influences people's lifestyles (Annisa, 2023; Muslih, 2021).

Millennial Muslim communities have enthusiastically embraced the halal lifestyle trend due to their adeptness in navigating information. This includes their ability to assess the halal status of products with a high degree of literacy (Mahliza & Prasetya, 2021). Nonetheless, the interest in adopting the halal lifestyle extends beyond the millennial Muslim community. As a result, effective branding becomes crucial in conveying to consumers that a product is halal (Rachman, 2020). The substantial Muslim population in Indonesia corresponds directly to the heightened demand from the Muslim community for a halal lifestyle. Undoubtedly, this constitutes a significant market potential for producers (Muyassaroh et al., 2021).

Muslim consumers are displaying growing awareness of the significance of halal products, extending beyond the realm of food items. The concept of halal, encompassing products and services that align with Islamic law, has garnered substantial global attention and recognition (Rahim & Shahwan, 2013). Muslim and non-Muslim consumers are increasingly attuned to the quality, safety and hygiene attributes of halal products, along with their adherence to Shariah law (Ambali & Bakar, 2014). Consequently, delving into the realm of non-food halal products through research can provide valuable insights into consumer perceptions, preferences and behaviors pertaining to such items.

The global Muslim population is projected to reach 2.2 billion by 2030 (Altalib et al., 2019). This rapid growth presents a significant market opportunity for halal products, including non-food items. The appeal for halal products transcends Muslim consumers, with non-Muslims also acknowledging the high quality and purity that comes with halal certification (Ambali & Bakar, 2014; Ngah et al., 2023). Exploring consumer behavior, preferences and acceptance of non-food halal products can help businesses tap into this expanding market and develop targeted marketing strategies.

Traditionally, halal products are primarily associated with food and beverages. However, the scope of halal has expanded to include various non-food categories such as cosmetics, toiletries, pharmaceuticals, personal care products, supply chain services and banking services. Researching non-food halal products can contribute to product diversification and innovation in these industries, leading to the development of new halal-compliant options for consumers (Tseng et al., 2022).

In addition, obtaining halal certification and adhering to its requirements is vital for businesses aiming to cater to the preferences of Muslim consumers. Exploring non-food halal products through research can unveil the crucial factors and prerequisites essential for obtaining and upholding halal certification. This knowledge can prove invaluable for regulatory bodies, businesses, and producers in maintaining the authenticity, integrity and traceability of non-food halal products, thereby fostering consumer trust and confidence (Ramli et al., 2023).

Further, halal products are often associated with higher standards of hygiene, safety, and quality assurance (Ambali & Bakar, 2014). Conducting research on non-food halal products can help assess their compliance with these standards and compare them with non-halal counterparts. This information is valuable for consumers, healthcare professionals and policymakers in making informed decisions regarding product selection, usage and regulation.

Overall, researching non-food halal products provides insights into consumer behavior, market potential, product diversification, regulatory compliance and health considerations. Understanding these aspects can contribute to the development of a robust halal industry, meeting the needs of Muslim consumers and facilitating market growth.

Producers currently use Islamic branding to enhance their marketing (Mohd Yusof & Wan Jusoh, 2014). They are aware that the Indonesian population is the right target for marketing with a halal branding strategy (Harjadi et al., 2021). According to Nasrullah (2015), *halal branding* is a marketing strategy using halal labeling (Oktaniar et al., 2020). In the past, halal branding on non-food items received limited focus, mainly because Muslim consumers were more accustomed to associating halal with food products. The lack of awareness within the Muslim community regarding the halal status of non-food items created an opening for unscrupulous producers to engage in deceptive practices, such as blending halal and non-halal elements within a single product. This underscores the necessity for government intervention to safeguard its Muslim citizens (Hermawan, 2020; Maulana et al., 2022).

In 2014, the Indonesia Government finally issued the Halal Product Guarantee Law (UUJPH) No. 33 of 2014. This regulation assures the autonomy of the Muslim populace in fulfilling their religious duties, including the consumption and utilization of halal products in accordance with Islamic teachings. Moreover, the legislation underscores that the scope of regulated products extends beyond food and beverages. It mandates the preservation of halal status for diverse items, encompassing medicinal products, cosmetics, chemicals, biological goods, engineered products and articles intended for use.

A key outcome of UUJPH No. 33 of 2014 is the mandate for all products circulated within the community to be halal. Consequently, labeling assumes pivotal importance for the Indonesian Muslim population. Moreover, the ongoing technological and industrial advancements have engendered intense competition among companies. Each enterprise must formulate a distinct marketing strategy to capture consumer attention and remain competitive amid their counterparts. Presently, producers adopt a strategy of incorporating halal labeling to align with this objective. The term “halal” carries profound significance for Muslims, underscoring its impact as a powerful marketing tool (Aji, 2018). Islamic teachings advocate for the consumption and utilization of halal products, as they are considered conducive to a righteous and good way of life (Aslan, 2023; Hanim et al., 2021; Herindar, 2022).

Muslims should follow the teachings of Islam. The meaning of religiosity is a situation where a person is encouraged to behave and follow the teachings of the religion (Rumun, 2014). When an individual follows the Islamic faith, their actions should align with the principles of Islam. Religiosity encompasses diverse dimensions: ideological, denoting belief; worship, signifying conduct; appreciation, reflecting emotions; knowledge, representing comprehension; and practice, embodying the outcomes resulting from adherence to one’s religious teachings (Sayyidah et al., 2022).

Research on the influence of religiosity, halal labels and purchase intentions that have been carried out so far has used a quantitative approach. Although quantitative research has advantages, much can still be extracted from the community by using a qualitative approach. Therefore, this study uses two approaches simultaneously, called the mixed method. A *mixed method* is a quantitative and qualitative approach that can be done alternately or simultaneously in the research process. Many disciplines have accepted the mixed method because it has the advantages of quantitative and qualitative data approaches.

The novelty presented in this study is that the object of this research study is related to non-food halal products. Research related to non-food halal products is rarely carried out because it is unfamiliar. Even though the government has required halal certification for every product circulating in the community, it still focuses on certifying food products. Thus, only a few non-food products have been certified. Even so, the majority of Indonesia’s population is Muslim. They understand that every Muslim must use and consume halal products, not only food but also non-food products. Therefore, in this study, the authors wanted to determine the influence of religiosity and halal labeling on non-food products.

## 2. Materials and Methods

This study uses a mixed method (Nizamuddin et al., 2021). A mixed method combines qualitative and quantitative methodologies to integrate research perspectives from both methods so the research results become data-rich (Kamayanti et al., 2022). In this study, researchers used an explanatory design. This design uses two-phase mixed methods. The general aim of this design is that quantitative data help clarify and shape the initial qualitative results. Researchers also use this design because researchers will collect quantitative data. The quantitative results will then be used as a basis for collecting qualitative data (Dewi, 2022). Therefore, the results will tend to be more accurate in providing a picture of the phenomenon.

The object of this research is a non-food product that must be certified based on Law (UU) Number 33 of 2014 on Halal Product Assurance (JPH), namely drugs, cosmetics, chemical products, biology, genetic engineering and consumer goods used by the public. The variables that will be examined in this study are religiosity, halal labeling and purchase intention. The religiosity parameters in this study used the Islamic Religiosity Index developed by Jana-Masri and Priester (2007). The index measures belief in Allah SWT, recognition of the existence of Prophet Muhammad SAW as Allah's apostle, carrying out obligatory worship, learning about Islam, carrying out every Islamic religious commandment, abandoning every prohibition of Islam and the belief that Islamic teachings are correct.

The data collection techniques used in this study are based on an explanatory strategy, namely collecting quantitative data followed by qualitative data (Rusdiana & Nasihudin, 2020). Because the research uses an explanatory design, the authors used sequential data analysis. In sequential analysis, the results obtained from data collection using the first method (quantitative) are the basis for data collection using the second method (qualitative). In general, the data analysis process is carried out separately according to the formulation of the problem (Iskandar et al., 2021).

The data sources used in this study consist of questionnaires and literature studies. The study uses a closed questionnaire with predetermined answer choices: strongly disagree (1), disagree (2), neutral (3), agree (4) and strongly agree (5). This questionnaire contains statements related to the variables studied, namely religiosity, perceptions of halal labels and purchasing intentions towards halal products. The questionnaire was distributed online using snowballing. The questionnaire was distributed to and by respondents who received it from other prospective respondents. According to Sugiyono (2015), the minimum sample size when the population is unknown and regression analysis is conducted is 10 times the number of the variables. This means the minimum sample size for this study is 30 because this study used three variables. Consequently, after distributing the questionnaires, 101 responses were collected.

Respondents are required to be Muslim. The characteristics of the respondents consist of age, education and income. The majority of respondents are in the age group of 16–25 years, with a total of 87 people, followed by the age group of 26–35 years, with 14 people, and one person in the age group of 36–45 years. Since this study used a snowballing sample, the uneven age groups is an unintended consequence that may not adequately represent the population proportionately. However, the younger age group will usually be more aware of and adapt to new trends like the consumption of non-food halal products faster than older age groups. Then, based on education, the respondents in this study varied. More than half the respondents had an education equivalent to a bachelor's degree, 33 had a high school education and nine chose another education. Meanwhile, the rest are master's and doctoral degree holders. Meanwhile, the income of respondents tends to vary, but the majority, 72 people, have an income of less than 1 million rupiahs per month. Then 1–3 million is in second place with a total of 15 people, and the rest have income above 5 million rupiahs per month. This study used data grouping with a Likert scale of five choices ranging from strongly disagree to agree. Table 1 shows the range of values and categories for each variable (Sekaran & Bougie, 2016).

Table 1. Value Range

Value Range	Category
1.00–1.79	Very low
1.80–2.59	Low
2.60–3.39	Medium
3.40–4.19	High
4.20–5.00	Very high

### 3. Results and Discussion

#### 3.1. Respondents' Responses

##### 3.1.1. Responses Concerning their Level of Religiosity

Table 2 presents the respondents' answer to the religiosity statements. The 13 statements are derived from Islamic Religiosity Index developed by Jana-Masri and Priester (2007).

Table 2. Religiosity Variable

No	Statement	Statement Options					Amount	Mean
		SD	D	N	A	SA		
1	I believe in the power of God	6	0	0	0	95	481	4.76
2	I am sure that Allah sent the Prophet	6	0	0	3	92	478	4.73
3	I believe in life after death	4	2	1	6	88	475	4.70
4	I believe in the teachings of Islam	6	0	0	1	94	480	4.75
5	I often pray five times a day	4	2	3	22	70	455	4.50
6	I often pray to Allah	6	0	3	21	71	454	4.50
7	I always fast during Ramadan	6	0	1	8	86	471	4.66
8	I often pray in congregation at the mosque	4	9	53	21	14	335	3.32
9	I often listen to lectures or read books about the teachings of Islam	3	4	41	33	20	366	3.62
10	I feel the presence of God in my life	5	1	3	15	77	461	4.56
11	I need support, direction, and help from God	6	0	0	3	92	478	4.73
12	My belief in God helps me understand my purpose in life	6	0	0	12	83	469	4.64
13	My belief in God helps me make sense of the things I see and experience	5	1	0	9	86	473	4.68

Notably, items 8 and 9 exhibit the lowest average scores, with values of 3.32 and 3.62, categorizing these two items as moderately endorsed. Conversely, responses to the remaining items suggest a higher level of religiosity among respondents. However, a significant number of participants still infrequently attend mosques and engage with religious lectures. Additionally, there are instances where 4 to 6 respondents strongly disagreed with the statements related to religiosity. This might indicate that, despite being Muslim, these individuals do not consistently practice the teachings. As previously stipulated, the questionnaire required participants to identify as Muslims. Other factors might encompass participants' potential misconceptions regarding the statement options, despite provided guidance and pertinent information.

### 3.1.2. Responses in Relation to Perceptions of the Halal Label

Table 3. Halal Labeling Perception Variable

No	Statement	Frequency of Choice of Statements					Amount	Mean
		SD	D	N	A	SA		
1	Halal label helps me choose what product to buy	5	1	1	22	72	458	4.53
2	Halal label helps me reduce my time for shopping	3	7	23	30	38	396	3.92
3	Halal label reduces doubts when buying a product	5	1	1	16	78	464	4.59
4	Halal label makes life easier because I do not have to read the ingredients it has been made of	6	4	8	25	58	428	4.24
5	Products with a halal label have acceptable quality	2	4	10	31	54	434	4.30
6	Halal-labeled products have consistent quality	2	4	19	40	36	407	4.03
7	Having a product with a halal label makes my heart happy	2	4	13	23	59	436	4.32
8	Halal-labeled products have quite affordable prices	1	9	51	24	16	348	3.45
9	Halal-labeled products provide high value at quite affordable prices	3	6	33	37	22	372	3.68
10	Halal-labeled product is a great option for the price paid	3	3	24	41	30	395	3.91
11	Halal-labeled products help me feel welcome among my friends and family	4	5	20	33	39	401	3.97

No	Statement	Frequency of Choice of Statements					Amount	Mean
		SD	D	N	A	SA		
12	Halal-labeled products increase the impression of how other people see me	5	6	27	35	28	378	3.74
13	Halal-labeled products make other people have a good impression of me	6	5	26	29	35	385	3.81

In Table 3, the scores for the statements fall predominantly within the high or very high value categories, as per the provided value range classification. None of the items are rated as very low, low or medium. However, a more detailed examination highlights those items 8, 9, and 12 possess relatively lower scores compared to the other items. This suggests that many respondents remain reserved about the affordability of halal-labeled products in relation to the benefits received. Additionally, a considerable number of participants still believe that products labeled as halal have not significantly enhanced the impressions of others.

Conversely, the statement with the highest score is item 3, indicating a reduction in doubt when purchasing a product. This signifies that the halal label expedites customers' decision-making processes by alleviating the doubts that may sometimes prolong or complicate the buying process.

### 3.1.3. Responses to Purchasing Intention for Non-Food Halal Products

Based on Table 4, there are 101 respondent responses to three statements regarding the perception variable of purchase intention.

Table 4. Purchase Intentions Variable

No	Statement	Statement Options					Amount	Mean
		SD	D	N	A	SA		
1	I intend to buy products labeled halal soon	4	3	16	35	43	413	4.09
2	I intend to return to shops that sell products labeled halal	5	2	14	31	49	420	4.16
3	I intend to buy products labeled halal again	4	2	4	32	59	443	4.39

Notably, each item falls within the high or very high-value range category. Remarkably, item 3 registers the highest score among the various statements. This implies that individuals who have experience with halal products tend to display a propensity for repurchasing or engaging in repeat purchases. Similarly, the remaining statements exhibit comparably high scores, illustrating that a substantial portion of respondents express intentions to either purchase or repurchase products labeled as halal.

## 3.2. Research Instrument Test Results

### 3.2.1. Validity Test Results

The validity test is used to measure the level of accuracy when making measurements. The object data studied and collected are appropriate for the research data to be declared valid. If the statement items in the questionnaire provide a clear picture of the phenomenon being studied, the questionnaire can be declared valid. Validity test result is shown in Table 5.

Table 5. Validity Test Result

Statement	Corrected Item-Total Correlation
R1	0.958
R2	0.959
R3	0.936
R4	0.955
R5	0.887
R6	0.887
R7	0.914
R8	0.352
R9	0.567
R10	0.905
R11	0.964
R12	0.952
R13	0.959
L1	0.726

Statement	Corrected Item-Total Correlation
L2	0.599
L3	0.728
L4	0.747
L5	0.820
L6	0.752
L7	0.797
L8	0.718
L9	0.787
L10	0.812
L11	0.714
L12	0.712
L13	0.763
P1	0.831
P2	0.871
P3	0.878

The R-table used was 0.195 because 101 samples were used in this study. All statements on the variables of religiosity (R), perception of the halal label (L) and purchasing intention (P) can be declared valid because the r-count is more significant than 0.195. Thus, all items in the questionnaire can be declared a good measuring tool for the variables studied.

### 3.2.2. Reliability Test Results

The reliability test measures the consistency of a questionnaire. If the results of repeated tests are consistent, then the questionnaire can be declared reliable. Reliability testing in this study was carried out on each variable. The reliability test ensures the questionnaire can be trusted as an instrument for collecting data.

Table 6. Reliability Test Result

Reliability Statistics			
Cronbach's Alpha	Part 1	Value	0.918
		No. of items	7 <sup>a</sup>
Cronbach's Alpha	Part 2	Value	0.918
		No. of items	6 <sup>b</sup>
	Total no. of items		13
Correlation between forms			0.781
Spearman-Brown Coefficient	Equal length		0.877
	Unequal length		0.877
Guttman Split-Half Coefficient			0.874

Notes: <sup>a</sup>: L1, L2, L3, L4, L5, L6, L7; <sup>b</sup>: L8, L9, L10, L11, L12, L13.

In the reliability test, the questionnaire is declared reliable if the Spearman-Brown Coefficient is  $> 0.80$  and can be declared unreliable if it is  $< 0.60$ . Reliability testing uses the Spearman-Brown Coefficient formula because the questionnaire uses numbers and a linear scale. The reliability test of the Guttman Split-Half Coefficient value must be greater than 0.8. Table 6 shows the value of the Guttman Split-Half Coefficient for the religiosity variable is 0.874. The Guttman Split-Half value for the halal labeling variable is 0.874. Meanwhile, the Guttman Split-Half Coefficient value for the purchasing intention variable is 0.815. Because the Guttman Split-Half Coefficient values are greater than 0.8, the statement items for the religiosity, halal labeling and purchase intention variables are reliable for the research instrument.

### 3.2.3. Results of Multiple Linear Regression Analysis

Multiple Linear Regression Analysis is used to determine the relationship between independent and dependent variables. Whether each independent variable has a positive or negative relationship, besides that, it is also used to predict if the value of the dependent variable increases or decreases. This analysis is a linear relationship between two or more independent ( $X_1, X_2, \dots, X_n$ ) and dependent (Y) variables. Calculations on the input data in the calculation of the regression analysis are carried out after the measurement scale transformation. The total scores of Religiosity ( $X_1$ ), Perception of the Halal Label

( $X_2$ ) and Purchasing Intention (Y) were obtained for the input data in the calculation of the regression analysis.

The multiple linear regression equation from the results of calculations using SPSS is  $Y = -0.472 + 0.136X_2 + 0.103X_1$ . Description: Y = dependent variable (predicted value),  $X_1$  &  $X_2$  = independent variable a = constant (Y value if  $X_1, X_2, \dots, X_n = 0$ ) b = regression coefficient (value increases or decreases). From the regression coefficient obtained, the regression equation can be formed as  $Y = a + b_1X_1 + b_2X_2$ . The following is an explanation of the constant coefficient values and the independent variable coefficient values.

#### *Constant Coefficient Value*

The constant coefficient value is -0.472, meaning that if the Religiosity and Perception of the Halal Label variables are 0, then the Purchasing Intention value is -0.472. If there is an increase in the value of the independent variable (X), it can be predicted that it will increase the value of the dependent variable (Y). Vice versa, if there is a decrease in the value of the independent variable (X), it can be predicted that it will decrease the value of the dependent variable (Y).

#### *Religiosity Variable*

Religiosity ( $X_1$ ) has a regression coefficient value of 0.103, indicating that when Religiosity increases by 1, it will decrease Purchasing Intention by 0.103. In this case, the other factors are held constant.

#### *Halal Label Perception Variable*

Halal label perception ( $X_2$ ) has a regression coefficient value of 0.136. That means that when Halal Perception ( $X_2$ ) increases by 1, Purchasing Intention will increase by 0.136. In this case, other factors are considered constant.

#### *3.2.4. Results of Multiple Linear Regression Analysis*

The t-test is used in this study to determine whether the independent variable affects the dependent variable. The degree used is 0.05. If the significant value is less than the degree of confidence, we accept the hypothesis that an independent variable partially influences the dependent variable.

Thus, the significance level of Religiosity is  $0.000 < 0.05$  meaning this variable is significant to Purchase Intention with a significance value of 0.000, which is less than a significant level of 0.05. When comparing t-values, the t-count is 4.228 and the t-table is 0.195. This means that  $t\text{-count} > t\text{-table}$  ( $4.118 > 0.195$ ). Thus, the hypothesis that says there is an influence of Religiosity on Purchase Intention is partially accepted. It can be concluded that Religiosity positively and significantly affects the Purchase Intention of non-food halal products.

Concerning the effect of halal labeling on purchase intention of non-food products based on the significance level of the Perception of the Halal Label, namely  $0.000 < 0.05$ . This means the Religiosity variable is significant to Purchase Intention with a significance value of 0.000, which is less than a significant level of 0.05. When comparing the t-values, the t-count is 5.246, and the t-table is 0.195. That means the value of  $t\text{-count} > t\text{-table}$  ( $5.246 > 0.195$ ). Thus, the hypothesis that says there is an influence of the Perception of the Halal Label on Purchase Intention is partially accepted. The Perception of the Halal Label positively and significantly affects the Purchase Intention of non-food halal products.

### *3.3. Simultaneous Effect of Religiosity and Halal Labeling on Purchase Intention of Halal Non-Food Products*

#### *3.3.1. F Test Results (Simultaneous)*

The F test (simultaneous) in this study was carried out to prove how significant the overall influence is between the independent variables on the dependent variable. The variables tested in this study were the Religiosity ( $X_1$ ), Perception of the Halal Label ( $X_2$ ) and Purchase Intention (Y) variables. Decision-making is based on the probability value obtained from the results of data processing through SPSS:

- $H_0$  = Religiosity and Perception of the Halal Label simultaneously do not affect Purchase Intention.
- $H_a$  = Religiosity and Perception of the Halal Label simultaneously influence Purchase Intention.

Based on the test results on the SPSS version 26 application, it was found the significant level that produces 0.000 is smaller than the specified significance level, which is 0.05. Thus, the significance level of Religiosity and Perception of the Halal Label is significant to Purchase Intention. It can also be seen that the f-count value is 118.210 with an f-table value of 3.1504, so the  $f\text{-count} > f\text{-table}$  or  $118.210 > 3.1504$ , which means Religiosity and Perception of the Halal Label simultaneously affect Purchase

Intention. Thus, Religiosity and Perception of the Halal Label simultaneously affect Purchase Intention on Non-Food Halal Products.

### 3.3.2. Determination Coefficient Test Results

Based on the results of the data processing analysis of the coefficient of determination in Table 7, an R coefficient of 0.707 is obtained, which means the relationship between Religiosity and Perception of Halal Labels on Purchase Intention has a strong influence of 70.7% and the remaining 29.3% can be explained by other variables that were not discussed in this study. Table 7 shows the guidelines for interpreting the coefficient of determination to determine the categories of relationships between variables (Sekaran & Bougie, 2016). The coefficient of determination has a value of 70%, which is included in the strong category. Thus, the relationship between variables in this study is strong.

Table 7. Guidelines for Interpreting the Coefficient of Determination

Percentage Coefficient Determination (%)	Relationship Level
81–100	Very strong
49–80	Strong
17–48	Medium
5–16	Weak
0–4	Very weak

### 3.4. Public Perception of Halal Labeling on Non-Food Halal Products as an Explanation on Purchasing Intention

Utilizing questionnaire responses from a pool of 101 participants, the researchers proceeded to conduct semi-structured interviews with a randomly chosen subset of four respondents. Those who had initially completed the questionnaire were presented with the choice of partaking in an interview. While 10 individuals expressed their willingness to engage in an interview through the questionnaire, only four participants were able to formally confirm their availability. Consequently, these four respondents were selected as informants, entrusted with elaborating on their perspectives regarding halal labeling and their rationales behind selecting non-food products bearing such labels. As evident in Table 8, these participants have diverse backgrounds.

Table 8. List of Participants

Interviewees' Initials	Age	Education	Location	Occupation	Method
Mrs. T	29	Bachelor	Ciamis	Teacher	Instant Messaging
Mr. R	34	Postgraduate	Jakarta	Data Analyst	Instant Messaging
Mr. G	30	Postgraduate	Tasikmalaya	Civil Servant	Instant Messaging
Ms. E	21	High school	Bandung	Employee	Instant Messaging

The interviews were conducted using instant messaging, during which respondents were posed a series of open-ended questions. These questions were aimed to gauge their familiarity with the halal certification of non-food products, their preferences for specific non-food halal items, their purchasing patterns and their perceptions regarding the significance of the halal label on such products. In the case of Mrs. T and Ms. E, being women, their focus centred predominantly around goods integral to their daily routines. This encompassed items like clothing, cosmetics, household appliances and kitchen utensils. Their contention revolved around the indispensable nature of halal labeling for these commodities due to their near-daily use. While these products may not be ingested like food, both interviewees expressed concerns about potential implications for their relationship with their faith and the Creator, given the materials used in these products (Personal Communication, October 20, 2022).

Upon becoming aware of the concerns surrounding halal labeling for non-food products, the interviewees exhibited heightened discernment when it came to their choices and purchases of consumer goods. Mrs. T and Ms. E indicated a clear inclination towards prioritizing items that held a valid halal certification. Nonetheless, the prevailing lack of understanding among the interviewees led to continued procurement of non-certified goods in certain instances. This typically arose when the availability of items bearing the halal label became scarce. In such scenarios, the decision to purchase products lacking halal certification often stemmed from pressing and urgent need (Personal Communication, October 20, 2022).

In contrast to the meticulous approach of Mrs. T and Ms. E, the attitudes of Mr. R and Mr. G towards seeking halal-certified products tended to be less detailed, often driven by a desire to expedite their shopping endeavors. However, a nuanced distinction emerges between Mr. R and Mr. G. Then,

Mr. R prefers to delegate the task of selecting halal-labeled items to his wife, placing emphasis on her discernment. On occasions when time permits, Mr. G, on the other hand, dedicates his shopping efforts to locating products bearing the halal label. Nonetheless, should this prove unfeasible, Mr. G readily resorts to purchasing available goods, with the pivotal criterion being the absence of non-halal indications (Personal Communication, October 20, 2022).

Mr. G needs to gain more knowledge in terms of halal labeling. Nevertheless, according to Mr. G, he should use halal goods as a Muslim. So far, what he knows is limited to halal food. After learning there was halal labeling on non-food products, Mr. G was grateful and admits he will be more careful in choosing halal non-food products. Even though he has yet to focus on finding and buying products labeled halal, after learning about halal labeling on non-food products, Mr. G said he would select and buy products labeled halal (Personal Communication, October 20, 2022).

#### 4. Conclusion

Halal certification involves registration with the Halal Product Guarantee Organizing Agency (BPJPH) and can now be conveniently obtained online through BPJPH's Sihalal. Once certified, businesses must apply halal labels, unless a fatwa from Indonesian Ulema Council (MUI) deems the product non-halal, prompting the return of the dossier with explanations. Religious devotion and positive perception of halal labels significantly enhance non-food halal product purchase intent. Both factors combined exert a substantial impact. Public perception towards halal labels is highly favorable, underscoring its importance for packaging legitimacy. The interviews confirm Muslims' heightened awareness of non-food halal product issues despite being a novel trend. Businesses, regardless of size, should heed these findings, obtaining halal certification to instill Muslim consumers' trust and ease in product purchases. On the other hand, existing certified businesses should incorporate their halal status into marketing campaigns. Though insightful, our study faces limitations due to a relatively small sample size during data collection. This limited sample might not fully encapsulate population diversity and intricacies. Broader, more inclusive sampling could yield more robust, generalizable results. Caution is warranted when extending our findings to a larger population. Yet, our study's shortcomings lay the groundwork for future research with more extensive and varied samples. Despite the constraints, our study enriches current knowledge and identifies avenues for exploration. Subsequent research could build on our discoveries, offering a deeper grasp of religiosity and halal label impacts on non-food halal product purchase intent. Researchers might delve into perceived benefits and perceived quality of halal products, considering both indicators obtained medium scores in the respondents' ratings.

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