



## The Effect of Halal Awareness and Habit on Purchase Decisions with Religiosity as a Moderating Factor

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**Abstract:** *This study explores the influence of halal awareness and habit on halal product purchase decisions, with religiosity as a moderating variable. The research adopts a quantitative method with purposive sampling techniques. Data were collected through questionnaires distributed to Muslim consumers at Maliki Plaza, Malang. Using Structural Equation Modeling (SEM), the analysis revealed that halal awareness and habit significantly influence purchase decisions. Halal awareness enhances positive perceptions of halal products, while consumer habits create repetitive consumption patterns that strengthen loyalty. However, the results indicate that religiosity does not moderate the relationship between halal awareness, habit, and purchase decisions. These findings provide critical insights into relevant marketing strategies, particularly in enhancing halal education to promote awareness and consumer trust without relying on religiosity levels..*

**Keywords:** *halal awareness, habit, purchase decision, religiosity, Muslim consumers*

### INTRODUCTION

In the era of globalization, the halal food and product industry in Indonesia demonstrates interesting dynamics. According to the Central Statistics Agency (BPS) report and research by (Sukmana et al., 2020), the halal product market in Indonesia continues to experience significant growth, with projections to reach a valuation of billions of dollars in the coming years. This is due to Indonesia's predominantly Muslim population, which has increasingly become aware of purchasing halal products. Based on Indonesia's population statistics as of December 2022, 241.7 million Indonesians identified as Muslim, accounting for 87.02% of the domestic population. With such a large Muslim population, the demand for halal products is undoubtedly substantial. This phenomenon indicates that purchasing decisions are no longer solely driven by economic factors but also involve halal product awareness, habits, and religiosity.

Halal awareness has evolved into an important construct in marketing research and Muslim consumer behavior (Aprila et al, 2023). A comprehensive study by Alam & Sayuti, (2011) revealed that halal awareness is not only related to religious aspects but also encompasses the dimensions of ethics, health, and product quality. Modern Muslim consumers do not only consider halal from the perspective of religious rituals but also integrate it with rational considerations of product quality, sustainability, and added value. Research conducted by Hidayati (2024) shows that consumers tend to choose halal products because they are considered healthier, safer, and aligned with their religious values.

Consumer habits are a complex psychological aspect that significantly influence consumption patterns and purchasing decisions. Recent studies show that habits are not merely repetitive actions but multidimensional constructs influenced by cognitive, emotional, and social factors (Verplanken & Orbell, 2022). In the context of halal product consumption, habits become

a crucial variable that determines consumer loyalty and preferences, with the internalization of religious values playing a fundamental role in shaping repetitive and consistent consumption patterns. According to Harnadi et al. (2022), strong shopping habits can influence purchasing decisions even if the consumer initially had no intention of making a purchase.

Religiosity as a moderating variable has its own complexity in influencing the relationship between halal awareness, habits, and purchasing decisions. Research by Tamamudin et al. (2022) shows that individual levels of religiosity can significantly strengthen or weaken the influence of these factors on consumption decisions. A study conducted by Suhartanto et al. (2021) emphasized that religiosity does not moderate the influence of emotional attachment and product quality on the loyalty of halal product users.

The uniqueness of this research lies in its effort to integrate three main constructs: halal awareness, habits, and religiosity in understanding the dynamics of purchasing decisions. Although various studies have explored these individual factors, there is still a research gap in understanding the complex interactions between halal awareness, habits, and religiosity as a moderating variable in the context of purchasing decisions at Maliki Plaza in Malang City. This study aims to fill that gap by conducting a comprehensive analysis that simultaneously considers these three variables. Taking into account the dynamic context of SMEs in Indonesia, this study poses the question: How do halal awareness, habits, and religiosity as a moderating variable jointly influence consumer purchasing decisions at Maliki Plaza? By understanding the interaction between habits, halal awareness, and religiosity, stakeholders can design marketing strategies that are more responsive, ethical, and aligned with religious values.

The significance of this research lies in its potential to provide in-depth insights for marketing practitioners, policymakers, and academics in understanding the factors that influence Muslim consumer behavior.

## **THEORETICAL FRAMEWORK**

### ***Halal Awareness***

Halal awareness, according to Fauziah et al. (2021), refers to the understanding of Muslims regarding what is permitted and prohibited by Islamic law. This aligns with Nurcahyo & Hudrasyah (2017), who state that halal awareness is the level of understanding possessed by a Muslim in knowing matters related to the concept of halal. Furthermore, Ambali & Bakar (2014) define halal awareness as a comprehensive understanding of all information related to halal food, beverages, and products. The indicators of halal awareness according to Bunga Imah (2020) are: halal raw materials, religious obligations, production processes, product cleanliness, and knowledge of international halal products.

### ***Habit***

According to Sumadi in Nunu (2019), habits can be defined as actions that are performed repeatedly, to the point where they are carried out without requiring thought. This aligns with the definition of habits according to Lengkong & Ogi (2024), who states that habits are anything we do automatically, even without thinking, as a result of continuously performing an activity until it becomes a part of us. The indicators of habits, according to Prayitno (2004), are: cognitive, affective, and conative.

### ***Religiosity***

Religiosity is something very important in life man. Religiosity is manifested in various aspects of human life. Religiosity represents the depth of a person's religious beliefs, which demonstrated through worship, prayer, and regular reading of scripture. This is expressed in various aspects of life, including activities observable and internal experiences that touch the heart invisible to others Haryati (2013). Aviyah & Farid (2014) describes religiosity as the process of someone adhering to principles religious principles.

This process involves accepting religious doctrine on emotional level and through verbal expression. That belief then reflected in a person's daily behavior and actions. This process involves the acceptance of religious doctrines at an emotional level and through verbal expression. These beliefs are then reflected in a person's daily behavior and actions. The indicators of religiosity, according to Setiawan (2019), are: belief, experience, appreciation, knowledge, and consequences.

### ***Purchase Decision***

According to Kotler and Armstrong (2016), purchase decisions are segment of consumer behavior that includes how individuals, groups and organizations select, purchase, and use goods, services, ideas, or experiences to satisfy their needs and desires. Kotler and Armstrong (2014) explain that purchase decision refers to the final act of purchasing by a consumer, either individuals and households, who obtain goods and services for personal use. The indicators of purchasing decisions, according to Kotler and Keller (2016), are: commitment to a product, habitual buying behavior, providing recommendations to others, and making repeat purchases.

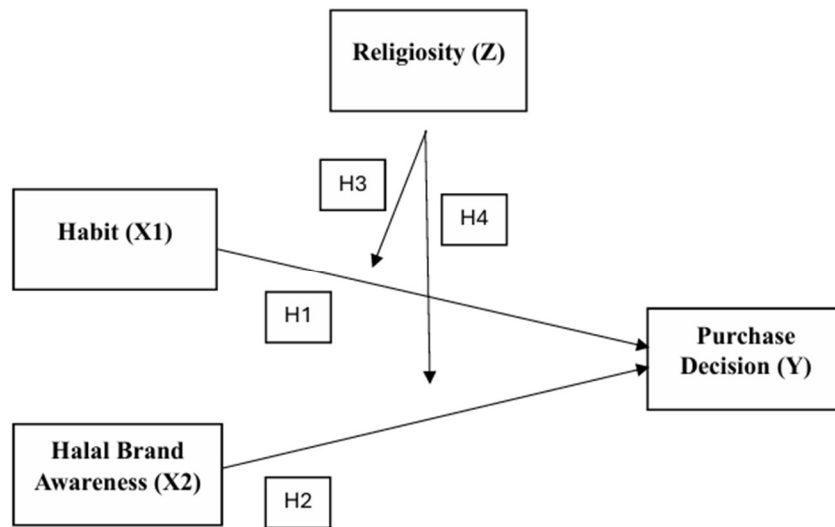
## **METHOD**

This study uses a quantitative approach as its method. Sugiyono (2017) explains that the quantitative method is used to investigate specific populations and samples, with data collected using research instruments and analyzed statistically or quantitatively through survey research. This is conducted by researchers using structured and systematic questions directed at many individuals. The sample size in this study was determined using the Lameshow formula, resulting in a total of 100 respondents. The sampling technique employed was non-probability sampling using purposive sampling, with specific considerations, namely: (1) respondents are Muslim, (2) respondents are aged 18-43 years, (3) respondents reside (live, work, or study) in Malang City (Lowokwaru, Sukun, Klojen, Blimbing, and Kedungkandang districts), and (4) respondents are consumers of MSMEs at UIN Maliki Plaza who have purchased products at least once. The data collection technique in this study utilized a Likert scale of 1-5, obtained from the distribution of questionnaires by the researcher. Data analysis in this study was conducted using the Partial Least Squares (PLS) method with the aid of computer software, namely Smart PLS version 3.0. The researcher chose the Partial Least Squares (PLS) model for data analysis due to considerations related to the number of research variables, which are latent variables measured by several indicators.

### ***Hipotesis***

Based on this research, researchers can find a hypothesis about halal awareness and habits regarding purchasing decisions of Muslim consumers with religiosity as a moderating variable.

**Figure 1  
Framework**



- H1 : Halal Awareness has a positive influence on Purchase Decisions.  
 H2 : Habit has a positive influence on Purchase Decision  
 H3 : The higher the level of Religiosity, the stronger the influence of Halal Awareness on Purchase Decision.  
 H4 : The higher the level of Religiosity, the stronger the influence of Habit on Purchase Decision.

## RESULTS AND DISCUSSION

### *Respondent Characteristics*

From the research that has been carried out, researchers obtained data based on gender, religion, age, domicile, work, income, and frequency of purchases as shown in table 1 below.

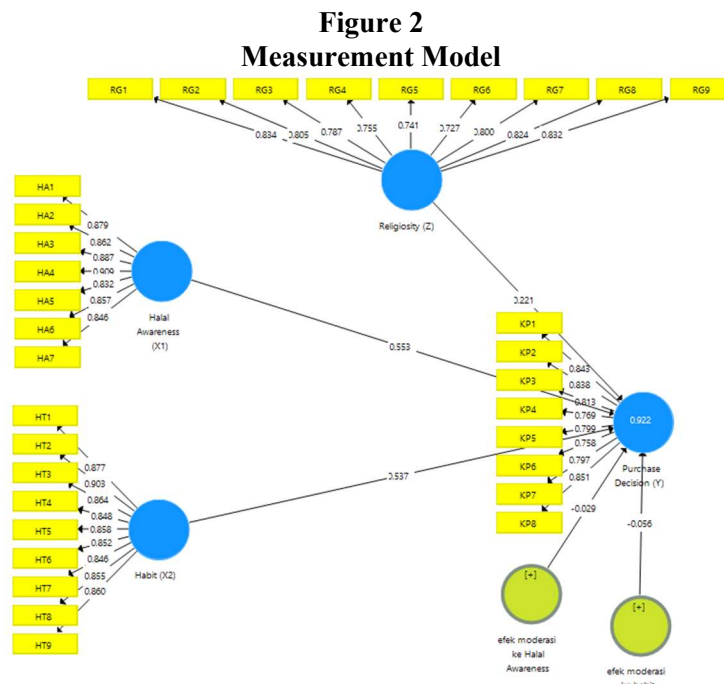
**Table 1  
Respondent Characteristics**

Characteristic	Description	Total	(%)
Gender	Men	42	42%
	Woman	58	52%
Religion	Islam	100	100%
Age	18-25	90	90%
	26-35	6	6%
	36-43	4	4%
Domicile	Lowokwaru	71	71%
	Blimbing	3	3%
	Klojen	6	6%
	Kedungkandang	11	11%
	Sukun	9	9%
Work	Mahasiswa	75	75%
	Karyawan Swasta	12	12%
	Freelancer	3	3%

Characteristic	Description	Total	(%)
Income	PNS	7	7%
	Wiraswasta	3	3%
	<1.000.000	33	33%
	1.000.000 – 2.500.000	49	49%
	2.500.000 – 4.000.000	12	12%
Frequency of purchases	>4.000.000	6	6%
	1 time	51	51%
	More than 1 time	49	49%

Source: Data Processed, 2024

The data collection mechanism in this study utilized questionnaires. The scale used to measure the research variables was a Likert scale, which assessed public opinions regarding their agreement or disagreement with the statements provided. The method employed in this research was a quantitative method with statistical analysis. For data processing, the SmartPLS 3 software was used. Based on the considerations outlined in this study, the structural model can be illustrated as follows:



Source: Data Processed, 2024

**Table 2**  
**Outer Loading**

	(X2)	(X1)	(Y)	(Z)	Moderation Effect to X2	Moderation effect to X1
HA1		0.879				
HA2		0.862				
HA3		0.887				
HA4		0.909				
HA5		0.832				
HA6		0.857				

	(X2)	(X1)	(Y)	(Z)	Moderation Effect to X2	Moderation effect to X1
HA7		0.846				
HT1	0.877					
HT2	0.903					
HT3	0.864					
HT4	0.848					
HT5	0.858					
HT6	0.852					
HT7	0.846					
HT8	0.855					
HT9	0.860					
Habit (X2) * Religiosity (Z)						0.956
Halal Awareness (X1) * Religiosity (Z)					1.001	
KP1			0.843			
KP2			0.838			
KP3			0.813			
KP4			0.769			
KP5			0.799			
KP6			0.758			
KP7			0.797			
KP8			0.851			
RG1				0.834		
RG2				0.805		
RG3				0.787		
RG4				0.755		
RG5				0.741		
RG6				0.727		
RG7				0.800		
RG8				0.824		
RG9				0.832		

Sources: Data Processed, 2024

Rom the measurement results with evaluation in the Outer Model, it shows that all variables have >0.7. In this way, all variables get valid results.

## Discriminant Validity Test

**Table 3**  
**Cross Loading Result**

	(X2)	(X1)	(Y)	(Z)	Moderation Effect to X2	Moderation effect to X1
HA1	0.064	0.879	0.648	0.611	-0.072	0.177
HA2	-0.004	0.862	0.567	0.534	-0.065	0.264
HA3	-0.022	0.887	0.571	0.544	-0.053	0.101
HA4	-0.044	0.909	0.599	0.567	-0.111	0.121
HA5	-0.056	0.832	0.536	0.454	-0.039	0.105
HA6	0.026	0.857	0.613	0.569	-0.108	0.106
HA7	0.030	0.846	0.611	0.515	-0.011	0.256
HT1	0.877	0.018	0.593	0.604	0.197	0.282
HT2	0.903	0.051	0.628	0.655	0.112	0.246
HT3	0.864	0.031	0.616	0.609	0.198	0.288
HT4	0.848	-0.083	0.517	0.547	0.125	0.219
HT5	0.858	-0.082	0.504	0.558	0.157	0.288
HT6	0.852	-0.156	0.484	0.498	0.152	0.274
HT7	0.846	0.092	0.604	0.614	0.064	0.257
HT8	0.855	0.009	0.584	0.592	0.195	0.231
HT9	0.860	0.070	0.610	0.592	0.186	0.305
Habit (X2) * Religiosity (Z)	0.308	0.187	0.282	0.351	0.383	1.000
Halal Awareness (X1) * Religiosity (Z)	0.179	-0.076	0.026	0.099	1.000	0.383
KP1	0.575	0.572	0.843	0.744	0.060	0.213
KP2	0.613	0.550	0.838	0.789	0.158	0.262
KP3	0.550	0.506	0.813	0.729	0.147	0.356
KP4	0.491	0.540	0.769	0.719	0.112	0.334
KP5	0.469	0.596	0.799	0.711	-0.038	0.228
KP6	0.442	0.563	0.758	0.635	-0.276	0.066
KP7	0.560	0.523	0.797	0.741	-0.139	0.097
KP8	0.598	0.582	0.851	0.824	0.108	0.260
RG1	0.615	0.493	0.775	0.834	0.114	0.255
RG2	0.600	0.461	0.735	0.805	0.248	0.421
RG3	0.577	0.454	0.693	0.787	0.224	0.481
RG4	0.517	0.505	0.683	0.755	0.237	0.507
RG5	0.465	0.478	0.666	0.741	0.111	0.339
RG6	0.446	0.475	0.652	0.727	-0.088	0.143
RG7	0.477	0.569	0.729	0.800	-0.079	0.147
RG8	0.518	0.543	0.758	0.824	-0.054	0.115
RG9	0.619	0.483	0.784	0.832	0.000	0.123

Sources: Data Processed, 2024

This value is a factor cross loading value which is useful for finding out whether the construct has adequate discriminant, namely by comparing the loading value on the targeted construct which must be greater than the loading value with other constructs (Tok, 2019). Referring to table 3, it was found that all loading values on the intended construct were greater than the loading values on other constructs. These results state that this research has good discriminant validity values.

### **Reliability Test**

This reliability test is to identify the extent to which the measuring device can be trusted and reliable. In SEM-PLS analysis, the reliability test can be concluded from the composite value reliability  $> 0.6$  and reinforced by Cronbach's alpha value  $> 0.7$ . Reliability testing can also be done measured using the AVE test with variable validity requirements, namely the AVE value  $> 0.5$ . The following results were obtained:

**Table 4**  
**Reliability Test Result**

	<b>Cronbach's Alpha</b>	<b>rho_A</b>	<b>Composite Reliability</b>	<b>AVE</b>
Habit (X2)	0.957	0.960	0.963	0.744
Halal Awareness (X1)	0.945	0.947	0.955	0.753
Purchase Decision (Y)	0.924	0.926	0.938	0.655
Religiosity (Z)	0.924	0.927	0.937	0.624
Moderation Effect to X2	1.000	1.000	1.000	1.000
Moderation effect to X1	1.000	1.000	1.000	1.000

**Source: Data Processed, 2024**

Referring to table 4, all variables have Composite Reliability  $> 0.6$ . Besides that, Cronbach's Alpha for all variables has a value  $> 0.7$ . So, the research conclusions were obtained this is reliable. Apart from that, it is also known that the AVE value is a variable of halal awareness, habits, purchasing decisions and religiosity  $> 0.5$ . This shows that each variable able to explain 50% or more of the variance.

### **Inner Model**

#### **R-Square**

The R-square test is carried out with the aim of seeing how big the influence or relationship is between the variables in the research.

**Table 5**  
**R-Square Result**

	<b>R Square</b>	<b>R Square Adjusted</b>
<b>Purchase Decision (Y)</b>	0.922	0.918

**Source: Data Processed, 2024**



Based on table 5, it can be said that the ability of the halal awareness, habits and religiosity variables to explain purchasing decisions has quite strong ability amounted to 91.8%, while the remaining 8.2% is the influence of other independent variables not measured in this study.

### ***Q-Square***

**Table 6**  
**Q-Square Result**

	<b>SSO</b>	<b>SSE</b>	<b>Q<sup>2</sup> (=1-SSE/SSO)</b>
Habit (X2)	900.000	900.000	
Halal Awareness (X1)	700.000	700.000	
Purchase Decision (Y)	800.000	335.119	0.581
Religiosity (Z)	900.000	900.000	
Moderation Effect to X2	100.000	100.000	
Moderation effect to X1	100.000	100.000	

Source: data processed by researchers

The Predictive Relevance Q<sup>2</sup> test is conducted to validate the structural model used in this study through a blindfolding test. The Q<sup>2</sup> value must exceed 0.02 to indicate that the structural model in this study is good. The following are the results of the Predictive Relevance (Q<sup>2</sup>) test in this study. Based on Table 6, it shows that the variable has a good structural model, as it has a value of 0.581.

### ***Model Fit***

**Tabel 7**  
**Model Fit Result**

	<b>Saturated Model</b>	<b>Estimated Model</b>
SRMR	0.074	0.074
d_ ULS	3.051	3.048
d_ G	2.478	2.479
Chi-Square	1140.267	1140.180
NFI	0.710	0.710

Source: Data Processed, 2024

Model fit is used to assess how well the statistical model aligns with the observed data. It is employed to evaluate whether the constructed model can represent the data adequately, ensuring that the results obtained from the model are reliable and suitable for further interpretation. It can be observed that the SRMR is at 0.074, which can be considered good because it is less than 1, and the NFI is at 0.710, which is also deemed acceptable as it is below 0.9.

***Partial Regression Test (T Test)***

**Table 8**  
**T Test Result**

	<b>Original Sample (O)</b>	<b>Sample Mean (M)</b>	<b>Standard Deviation (STDEV)</b>	<b>T Statistics ( O/STDEV )</b>	<b>P Values</b>
Habit (X2) -> Purchase Decision (Y)	0.537	0.532	0.064	8.415	0.000
Halal Awareness (X1) -> Purchase Decision (Y)	0.553	0.551	0.052	10.538	0.000
Religiosity (Z) -> Purchase Decision (Y)	0.221	0.226	0.070	3.176	0.002
efek moderasi ke Halal Awareness -> Purchase Decision (Y)	-0.029	-0.026	0.040	0.723	0.470
efek moderasi ke habit -> Purchase Decision (Y)	-0.056	-0.056	0.037	1.525	0.128

**Sources: Data Processed, 2024**

Based on Table 8, the T-Test results indicate that each independent variable (halal awareness and habit) has a positive and significant influence on purchase decisions. This is evidenced by the T-Statistic values of 10.538 and 8.415, which are greater than 1.96, and P-values of  $<0.050$ . However, the moderation effect variable on halal awareness and habit does not have a positive or significant influence, as the T-Statistic value is  $<1.96$  and the P-value is  $>0.050$ .

***Discussion***

Referring to the results of the partial regression test (Table 8), it can be observed that the T-statistic for the direct influence of halal awareness on purchase decisions is 10.358, exceeding the threshold value of 1.96, with a P-value of  $0.000 < 0.05$ . This indicates that halal awareness has a positive and significant effect on purchase decisions. Therefore, H1 is accepted. This finding demonstrates that halal awareness can significantly enhance purchase decisions at Maliki Plaza. This is consistent with previous studies (Abhinaya & Setyawan, 2024; IVANISA, 2023; Juliana et al., 2022; Purnomo et al., 2024), which also revealed that halal awareness significantly influences purchase decisions.

Referring to the results of the partial regression test (Table 8), it can be observed that the T-statistic for the direct influence of habits on purchase decisions is 8.415, exceeding the threshold value of 1.96, with a P-value of  $0.000 < 0.05$ . This indicates that habits have a positive and significant effect on purchase decisions. Therefore, H2 is accepted. This finding demonstrates that habits can significantly enhance purchase decisions at Maliki Plaza. This is consistent with previous studies (Artanovelina et al., 2024; Harnadi et al., 2022; Kusuma Febriyani & Indriani, 2023), which also revealed that habits significantly improve purchase decisions.

Referring to the results of the partial regression test (table 9), it can be seen that the t-statistic of the direct effect of the moderating effect of religiosity on halal awareness on purchasing decisions is  $0.723 < 1.69$  with a P value of  $0.47 > 0.05$  so it is found that the direct effect is The moderation of religiosity to halal awareness on purchasing decisions is negative and insignificant. The t-statistic value of the direct influence of the moderating

effect of religiosity on habits on purchasing decisions also shows negative and insignificant results with a value of  $1.525 < 1.69$  and a P value of  $0.128 > 0.05$ .

Considering the conclusion that the moderating effect of religiosity has a positive and significant impact on halal awareness and habits on purchasing decisions, H3 and H4 are rejected. This shows that religiosity cannot strengthen the variables of halal awareness and habits to influence purchasing decisions at Maliki Plaza. A comprehensive study by Alam & Sayuti (2011) revealed that halal awareness is not only related to religious aspects, but also includes ethical, health and product quality dimensions. Consumers have awareness of halal products because the products are high quality and safe to consume (Fadillah et al., 2023). Research conducted by Hidayati (2024) shows that consumers tend to choose halal products because they are considered healthier, safer and in accordance with their religious values. This indicates that religious values are not the only factor that makes consumers choose halal products. Research conducted by Suhartanto et al. (2021) emphasized that religiosity cannot moderate the influence of emotional attachment and product quality on the loyalty of halal product users. This is in line with research conducted by Putri & Pertiwi (2024) which states that religiosity cannot moderate the relationship between halal awareness and purchasing decisions and also the relationship between Islamic lifestyle and purchasing decisions. The research methodology using Cronbach's Alpha test provides a strong analytical framework. Loading factor values above 0.70 and Cronbach's Alpha above 0.85 for all variables indicate excellent validity and reliability of the research instruments. This gives high scientific credibility to the research findings.

## CONCLUSION

Research on halal awareness and habits to influence purchasing decisions with religiosity as a moderating effect at Maliki Plaza produces several conclusions. First, halal awareness has been proven to have a positive and significant effect on purchasing decisions, showing that this strategy is able to increase purchasing decisions and help MSMEs in Maliki Plaza increase sales. Second, habits also have a positive and significant influence on purchasing decisions, where reviews. Third, religiosity cannot moderate halal awareness to influence purchasing decisions. Finally, religiosity cannot moderate habits to influence purchasing decisions. Furthermore, further research can explore other variables that can influence purchasing decisions. This research can also be further developed by adding or replacing variables from previous researchers. For business actors who sell at Maliki Plaza, they need to pay special attention to halal awareness and consumers' habits of consuming halal products by emphasizing the halalness of the food and drinks sold and paying attention to consumers' habits of buying food and drinks at Maliki Plaza.

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