

Religion, Halal Logo, Extrinsic Halal Awareness in Influencing Muslim Attitudes Towards Halal Food

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ARTICLE INFO

Article history :

Received : May 6, 2026

Revised : May 10, 2026

Accepted : May 11, 2026

Keywords:

Region;

Halal Logo;

Muslim Attitude;

Extrinsic Halal Awareness;

Halal Food;



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ABSTRACT

The research aims to analyze religious awareness and halal logos against extrinsic halal awareness and attitudes. Variable research consists of variable endogenous attitudes and extrinsic halal awareness as well as variable exogenous religiosity, and halal logo. The type of research is quantitative with a perverted instrument using the Likert scale. The study population was a Muslim community with a sample count of 161 with sampling techniques being judgment sampling. The analysis tool used is SEM AMOS. The results of the study are that consumer religion has a negative and insignificant influence on extrinsic halal awareness, a halal logo has a positive and significant influence on halal awareness, extrinsic religion has a positive and significant influence on attitudes. halal logos have a positive and significant influence on attitudes. extrinsic halal awareness has no significant and positive influence on attitudes.

1. INTRODUCTION

Culinary Indonesia is the largest Muslim population in the world with 229 million people (87.2%) of the population in 2020. The number of Muslims also continues to grow supported by technological advances that can convey news and information about Muslims to non-Muslim communities (S.indonesia, 2018) causing the halal food market on a global scale to experience the fastest business growth and during 2018 the global halal products business has reached 2.8 trillion US dollars and amounted to 1.4 trillion in the beverage and food business. Halal food business promises both Muslim-majority and non-Muslim countries (Teng et al., 2013). The size of this halal market makes many non-Muslim producers try to get the halal certification so that they can become players in the halal industry considering that the halal logo is an important factor for Muslim consumers deciding on food purchases (Ruslan et al., 2018) as well as the halal logo for non-Muslim consumers is considered as recognition and certainty about food products (Aziz & Chok, 2012).

The size of the halal product market can be caused by religious belief factors, where religion is a person's perception of religious beliefs, symbols, and values caused by a strong spiritual impulse. Food and drink that can be consumed have been regulated and contained in the Word of Allah SWT, one of which is QS. Al Baqoroh: 168 "O man, eat the halal and good that is on the earth". Halal in Arabic means "allowed" or "permissible" (id.wikipedia.org) and this certainly has an impact on the pattern of community consumption (Windisukma, 2015). A person with religious beliefs will consume products that are their idolatry status and they understand about what can be consumed and should not be consumed (Pramintasari & Fatmawati, 2017a). Religiulitas is expected to cause extrinsic halal awareness where extrinsic halal awareness makes a person tend to pay attention to information that shows the page of the product by looking at the composition, halal logo, and others (Windisukma, 2015) in addition to religious awareness of halal logo products can be used as a benchmark that the product is

in accordance with Islamic sharia (Nofianti et al., 2019). The belief in idolatry will direct attitudes, actions in deciding food consumption can also increase a person's desire to consume halal products (Windisukma, 2015).

Islam regulates the prohibition of consuming products that are not halal so that there needs to be halal labeling for products with halal logo inclusion after certification by MUI and for non-Muslim consumers, halal logos represent symbols of cleanliness, quality, purity, and safety (Ambali & Bakar, 2014) so that it will cause great harm to entrepreneurs if there is no halal certification (Subianto & Pratiwi, 2018) although food outlets with halal logos do not necessarily guarantee, it is difficult for consumers to identify whether the food is halal or not. (N. A. Ahmad et al., 2013) there are even interesting findings in research (N. A. Ahmad et al., 2013) where Muslim customers tend to choose food outlets based on price and flavor instead of halal logos and certifications. There are still many MSMEs in Indonesia who have not applied for certification due to weak limited resources regarding standards. Halal symbol, for Muslims, shows that the product meets Sharia law so that it is worth consuming.

The halal logo becomes an important element considered for people who have extrinsic halal awareness because extrinsic halal awareness is not just about ritual practices without meaning so that those with extrinsic halal awareness will try to ensure the food consumed is halal supported by belief then it is expected to influence their attitude in making decisions in liking, choosing and believing in halal food products and the actions of consumers choosing food products are related to their attitudes related to a set of ideas, motivations, and experiences. (Ruslan et al., 2018).

Many studies have been conducted related to halal food by using purchasing decisions as endogenous variables but rarely researching attitudes as endogenous variables whereas from attitudes it will be known how people's attitudes towards halal food whether they are in a position to like, drop choices, believe in halal food and loyal so as not to move to foods that are not halal. Based on the above explanation, this study aims to:

- a. To analyze the influence of religion on extrinsic halal awareness.
- b. To analyze the influence of halal logos on extrinsic halal awareness.
- c. To analyze the influence of religion on attitudes.
- d. To analyze the effect of halal logos on attitudes.
- e. To analyze the influence of extrinsic halal awareness on attitudes.

2. METHOD

Religion, Halal Logo, Extrinsic Halal Awareness, and Attitude

Religion is one of the indicators that consumers can use in determining attitudes, behaviors, and values because religion is considered an important factor in culture (Simanjuntak & Dewantara, 2014). Religiosity is defined as an individual who has faith in his religion and reflects the attitudes and behaviors of that individual (Hashim & Musa, 2014). (Said et al., 2014) interpreting religiosity as about how an individual's commitment to religion and commitment to its teachings is reflected in attitudes and behaviors. Thus, commitment to religiosity has an important role in one's life through the formation of knowledge, trust. These religious commitments and beliefs influence a person's feelings and attitudes toward consumption. Religiosity also plays an important role in influencing consumer behavior.

Extrinsic Halal Awareness

Halal awareness is a Muslim's knowledge of the concept of halal, the halal process, and the belief that it is important to consume halal food (Izzudin, 2018). Awareness means feeling, knowing, or remembering (to the true state), or and understanding. In the context of halal awareness has the meaning of what is good and can be consumed and what is not good and should not be consumed in accordance

with the rules in Islam that exist in the Qur'an and Hadith. Speaking of the concept of halal, Allport & Ross (1950) (Windisukma, 2015) divides the two kinds of religious, intrinsic, and extrinsic ways. Research (N. A. Ahmad et al., 2013) shows that Muslim consumers' awareness of halal food is influenced by their understanding of the concept of Halal. Halal awareness extrinsic is the awareness of a consumer to consume products whose idolatry status is displayed externally.

Label Halal

Government Regulation No. 69 of 1999 on Food Labels and Advertisements article 2 paragraph 1 "That everyone produces or enters packaged food into the territory of Indonesia for trade must include labels on, in and or packaged food". Halal logo issued by LPPOM MUI which decides a product either food or derivative is safe to consume by Muslims, both in terms of health and from the Islamic side. Certificate of halal products issued by the MUI Leadership Council are a condition for listing halal labels and this certificate must exist before employers obtain permission to list labels halal for its food products (Gujarati & Porter, 2010).

Attitude

Attitude is a person's negative/positive belief in behavior (Shah Alam & Mohamed Sayuti, 2011). In the theory of planned behavior (TPB) it is said that attitudes in behavior are influenced by how confident the behavior will bring success as desired or undesirable (Azwar, 2012) and attitude is believed to directly affect behavior (Jain, 2014). One's attitude will affect the interest that will ultimately determine whether a person will behave or not (Eriani. Wiyono, 2012).

Hypothesis Development

Influence Of Religion and Halal Logo on Extrinsic Halal Awareness

Religious belief leads a person to be careful in eating food consumption as some previous studies (Pramintasari & Fatmawati, 2017b; Hasibuan, 2019; Disastra et al., 2020; Ambali & Bakar, 2014) where religion has a positive and significant influence on halal awareness means that the more religious a Muslim is the higher the awareness of the idolatry of food products consumed and conversely the lower the religious of a Muslim, the lower one's awareness of the idolatry of the products consumed.

H₁: Religiosity has a significant influence on extrinsic halal awareness.

Halal logo can sign "trust and quality" for halal food consumers and is an entrepreneur communication instrument that can encourage public awareness of food idolatry according to the results of research (Ambali & Bakar, 2014) where the halal logo has a positive effect on halal awareness means that the existence of halal logos can increase awareness of a Muslim in consuming halal food.

H₂: Halal logos have a significant influence on extrinsic halal awareness

Influence of Religion and Halal Logos on Attitudes

(Golnaz et al., 2010) stated that consumer attitudes on halal food are very important predictors. The religiousness of a Muslim can influence attitudes in consuming halal food (A. N. Ahmad et al., 2015); Rohmatun & Dewi, 2017) where the influence is significant and positive which means the higher the religion of a Muslim the more they can behave to like, choose, believe and be loyal to halal food.

H₃: Religiosity has a significant influence on attitudes

The halal label given as a credible presentation of consumer products safe for consumption by Muslims (Wibowo & Ahmad, 2016) and the religious symbols in the description of halal food products make the attitude of consumers over halal food products will be higher than there is no religious symbol or consumer attitude towards halal food will be higher if on the inscription of halal products there is a

halal logo compared to no halal logo (Nuzulfah et al., 2019) and in research (Al-Kwifi et al., 2020) it is also said that the use of Halal logos can guide Muslim consumers' attitudes towards food products but the use of Halal logos alone is not able to affect the attitude of Muslim consumers (Al-Kwifi et al., 2020).

H₄: Halal logos have a significant influence on attitudes

The Effect of Extrinsic Halal Awareness on Attitudes

Consumer awareness about the importance of healthy food influences their food consumption behavior (Mathew et al., 2014). Attitudes towards halal food lead to moral judgment in consumption activities in the halal context even though every Muslim has a level of adherence or commitment to halal goods but in general every Muslim must have a positive attitude towards everything that is halal (Setiawati et al., 2019; Maichum et al., 2017) so that halal awareness influences attitudes towards halal food as the results of the study (Setiawati et al., 2019) and people's attitude towards the intention to buy is determined by their level of awareness of the concept of halal products (Aziz & Chok, 2012).

H₅: Extrinsic halal awareness has a significant influence on attitudes

Research Sample, Population and Data Collection Technique

The population of this study is the Muslim community. The study sample numbered 161 and this number is adequate for analysis using Amos data that is between 100 to 200 (Ghozali, 2011). Sampling techniques using judgement sampling, namely muslims over the age of 20 years are more able to behave in consuming and assessing the idolatry of a product. The research analysis tool is the Structural Equation Modeling (SEM) method AMOS 23. SEM is used as a tool in analyzing relationships between complex variables. The structural model is a model of relationship structure that explains causality between factors (Ghozali, 2011).

Variable Measurement

This study is a quantitative study with data sources in the form of primary data, namely data obtained from respondents by spreading questionnaires using the Likert 1 scale (strongly disagree) -5 (strongly agree) and secondary data obtained from literature and other documents that have a relationship with the study. The research variable consists of endogenous variables i.e. extrinsic halal attitude and awareness while the exogenous variable consists of religiosity and halal logo.

Based on the explanation about the relationship between variables, Figure 1 shows this research framework

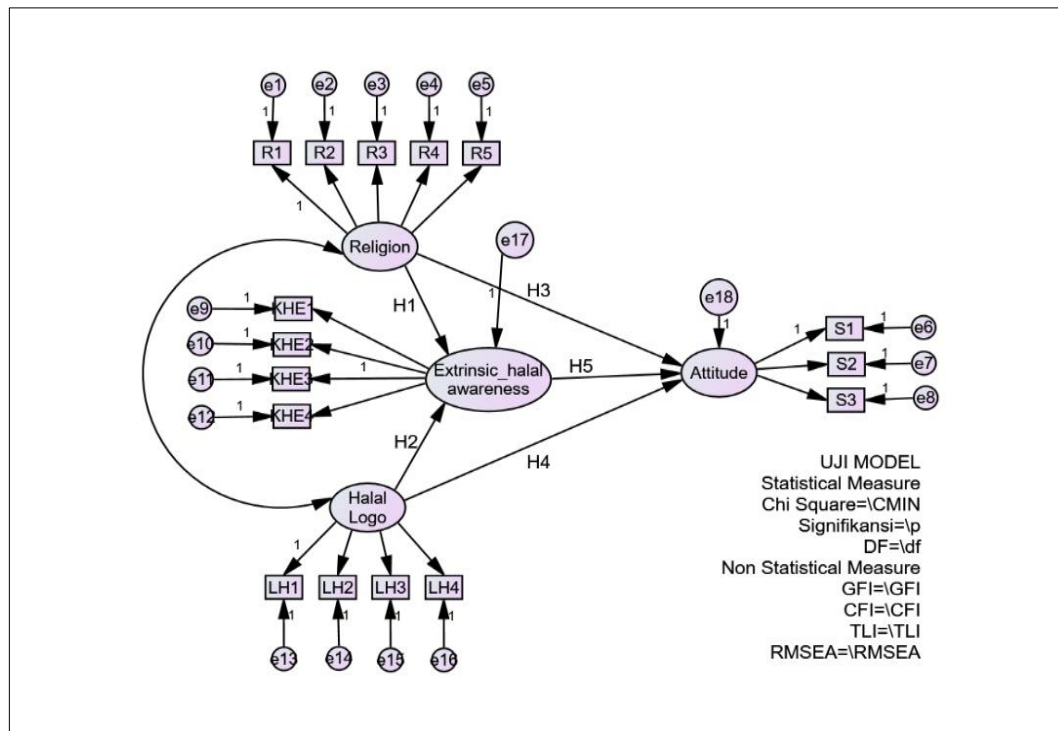


Fig. 1. Research Framework

Goodness of Fit

The model conformity test can be seen in the following criteria (in Table 1)

Table 1. Goodness of Fit

Goodness	Criteria "Fit"
Chi Square	>0,05
p-value	≥ 0,05 ≥
CMIN/df	≤ 2,0
RMSEA	≤ 0,08
GFI	>0,9
TLI	>0,9
CFI	>0,9

After testing and looking at the loading factor value, some indicators that have loading factors < 0.05, namely R1, R4, R5, KHE2, S, and LH4, so that indicators were excluded from the study. Here's the figure of the new SEM output.

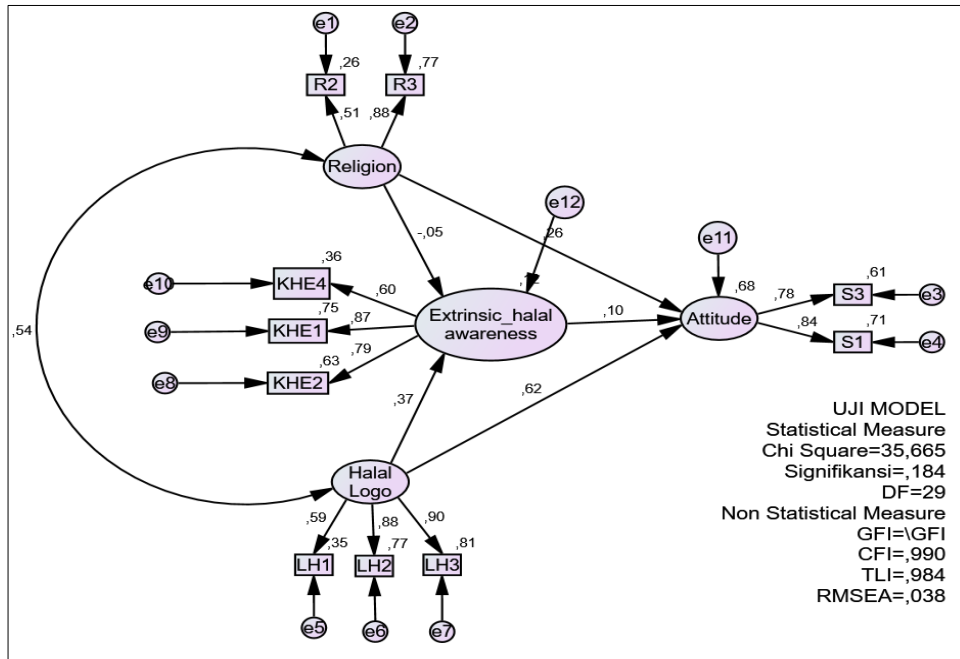


Fig. 2. SEM Output with AMOS

Validity test

The validity test with convergent validity test is used to test indicators whether have a high proportion of variance or not with loading factor criteria > 0.5 are said to be valid. the validity test in the Figure 2 above obtained an output where all constructs (indicators) have a loading factor value of > 0.5 which means that all constructs have high variance and can explain the construct.

Reliability

Test Reliability is a measure of consistency and reliability of the measurement of research objects and one of the reliability measurements is composite (contract) reliability. Cut off value for construct reliability > 0.7 but construct reliability value between 0.6-0.7 is still acceptable (Table 2)

Table 2. Construct Reliability

Variable	Construct Reliability
Attitude	0,795
Halal logo	0,841
Religion	0,668
Extrinsic halal awareness	0,803

Sources : Primary Data Processed

Based on the reliability construct value in Table 2 above, the research data is said to be reliable.

3. RESULT AND DISCUSSION

Results

Model Suitability Test (Goodness of Fit Test)

The results of the model conformity test are presented in the following Table 3

Table 3. Eligibility Testing

<i>Goodness of Fit Indeks</i>	<i>Cut off Value</i>	Result	Evaluation Model	Description
Chi-Square (df = 29)baru	>0,05	38,265	Good	the smaller the chi-square value the better the model means there is no difference between population estimates and samples
Probability	>= 0,05	0,117	Good	Meet the fit criteria so that the overall model is acceptable and able to confirm that all research manifests reflect each latent contract both endogenous and exogenous
CMIN/DF	<= 2,00	1,319	Good	
GFI	>= 0,90	0,955	Good	
AGFI	>= 0,90	0,914	Good	
TLI	>= 0,90	0,977	Good	
RMSEA	<= 0,08	0,045	Good	
CFI	>= 0,90	0,985	Good	

Source: Primary Data Processed (2023)

Hypothesis Testing Result

Hypothesis testing about the causality relationship of variable research can be seen from the Regression Weight value in the CR column (identical with t-count) which is then compared to the critical value (identical with table t) at a significant level of 0.05 obtained the value of t table is 1.998. The research hypothesis can be accepted if the CR value > the critical value and vice versa or by comparing the value of P-value with a significant level of 0.05 if the value of P-value < 0.05 then the research hypothesis is accepted and vice versa. The regression weight value is indicated in the following table

Table 4. Hypothesis Testing Results

Hipotesa	Endogen Variable		Eksogen Variable	CR	P-value	Results
H 1	Extrinsic_halal_awareness	<---	Religiulitas	-0,262	0,671	Rejected
H 2	Extrinsic_halal_awareness	<---	Halal logo	2,261	0,003	Accepted
H 3	Attitude	<---	Religiulitas	2,434	0,011	Accepted
H 4	Attitude	<---	Logo_Halal	4,490	***	Accepted
H 5	Attitude	<---	Extrinsic_halal_awareness	1,584	0,176	Rejected

Source: data processed (2023)

Discussion

H₁: Consumer religiousness has a negative and insignificant effect on extrinsic halal awareness thus H₁ rejected, and these results show that the higher the religiousness of the Muslim community has no impact on respondents' awareness in consuming halal food, these results are in accordance with the study (Aji, 2018) where religion does not significantly affect attitudes towards halal labels. The value of the most religious loading factor is in the indicator of knowledge and the highest loading factor value for extrinsic halal awareness is in the indicator of paying attention to the halal logo before consuming the product means that the religion of someone who has religious knowledge is still not very able to make consumers pay attention to the idolatry of halal food products through halal logos and halal writing.

H₂: The halal logo has a positive and significant influence on extrinsic halal awareness thus H₂ is accepted. These results show the existence of halal labels further increases respondents' awareness of

halal food as research (Khoerunnisa et al., 2016) where halal logo certification has a positive influence related to halal awareness but is not in line with research (Hasibuan, 2019) where label/logo certification has no influence on consumer awareness using halal cosmetics. The largest loading factor value for halal logo is in the dimension indicator of the combination of images and writing and the highest loading factor value for extrinsic halal awareness is in the dimension indicator of paying attention to halal logos before consuming food products means consumer awareness in consuming halal food products is more encouraged by looking at the status of halal, especially by looking at the halal logo and halal writing on the packaging.

H₃: Religiosity has a positive and significant influence on attitudes thus H₃ is accepted. These results show that the more religious a Muslim is the higher their attitude in consuming halal food as the results of the study (Authors, 2015; Larasati et al., 2018; Mukhtar & Butt, 2012; Farrag & Hassan, 2015; Divianjella et al., 2020) where there is a significant positive relationship between religiosity and attitudes and these results are different from research (Setiawati et al., 2019; Aji, 2018) where religion does not influence on attitudes in consuming halal food. The highest loading factor for religious is on the indicator of knowledge and the highest loading factor for attitude is on the indicator of liking halal food means that the religion of someone who has religious knowledge influences the Muslim community to like halal food and is not yet in the position of choosing and believing in halal products.

H₄: Halal logo has a positive and significant influence on attitude. thus hypothesis H₄ is accepted. These results show that the existence of halal logos can convince their attitude in consuming halal food as the results of research (Balques et al., 2017) where the existence of halal logos has a positive effect and can improve respondents' attitude towards halal food consumption but in contrast to research (Al-Kwafi et al., 2020) where the use of halal logos alone is not able to affect the attitude of Muslim consumers and there must be something that can complement the concept of halal (Wilson & Liu, 2010). The highest loading factor for halal logo is on the indicator dimensions of the combination of images and writing and the highest loading factor for attitude is on indicators like halal food means the existence of halal logos, especially logo images, and halal writing can make consumers like and not yet in the position of choosing and believing in halal food.

H₅: Extrinsic halal awareness has a positive but insignificant effect on attitudes thus H₅ is rejected. These results show that people who have an awareness of food idolatry are still not able to encourage them to be like, choose, believe, and be loyal to halal food. This result does not correspond to the conclusion (Windisukma, 2015) that halal awareness has a negative but significant effect on attitudes. The highest loading factor value for extrinsic halal awareness is in the dimension indicator of paying attention to the halal logo before consuming food and the highest loading factor for attitude is on the indicator of liking halal food means that consumers who like to pay attention to the halal logo before buying are still not at the level of liking halal food let alone making them choose and even believe in halal food.

4. CONCLUSION

This study concludes that religiosity has a negative and insignificant effect on extrinsic halal awareness, indicating that religious knowledge alone is not sufficient to encourage consumers to pay attention to halal labels on food products. In contrast, halal logos have a positive and significant effect on both extrinsic halal awareness and consumer attitudes, showing that consumers are more influenced by visible halal labels and packaging information when choosing halal products. Extrinsic halal awareness itself does not significantly influence attitudes, meaning that awareness of halal labels does not necessarily lead to stronger trust or preference for halal products.

Practically, halal logos and halal information should be displayed more clearly and prominently on packaging to improve public awareness. In addition, stricter supervision from Majelis Ulama Indonesia (MUI) and Badan Pengawas Obat dan Makanan (BPOM) is needed to ensure the authenticity of halal certification, especially among MSMEs. Future research is recommended to involve a broader population to obtain more comprehensive results.

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