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The Effect of Obligation Religiosity, Halal Literacy and Halal Label on Student Perceptions with Brand Awareness as a Moderating Variable

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ABSTRACT

The circulation of food mixed with non-halal ingredients forces Muslim consumers to have good perceptions of halal food. This study attempts to analyse the factors (religiosity obligation, halal literacy and halal label) in influencing the perception of halal food. This type of research is quantitative research with an associative approach. The results of the study concluded that religiosity obligation, halal literacy and halal labels have a significant positive effect on the perception of halal food for Muslim consumers. Brand awareness, although moderating the relationship between the halal label and the perception of halal food, on the other hand, does not moderate the relationship between religiosity obligation and halal literacy with the perception of halal food for Muslim consumers. This means that although the current research trend is that halal literacy has no effect on the perception of halal food, this study concludes otherwise, namely halal literacy has a significant positive effect on the perception of halal food. This conclusion is very useful for halal food producers in increasing sales through halal labels and increasing brand awareness through advertising or increasing halal literacy of Muslim consumers.

Kata Kunci: Religiusitas Obligation, Literasi Halal, Label Halal

ABSTRAK

Beredarnya makanan bercampur bahan non-halal memaksa konsumen muslim harus memiliki persepsi makanan halal yang baik. Penelitian ini berusaha menganalisis faktor-faktor (religiusitas obligation, literasi halal dan label halal) dalam mempengaruhi persepsi makanan halal. Jenis penelitian ini adalah penelitian kuantitatif dengan pendekatan asosiatif. Analisis data penelitian dilakukan dengan metode SEM PLS melalui software SmartPLS 4. Hasil penelitian menyimpulkan bahwa religiusitas obligation, literasi halal dan label halal berpengaruh positif signifikan terhadap persepsi makanan halal konsumen muslim. Brand awareness meskipun memoderasi hubungan label halal dengan persepsi makanan halal, di lain sisi tidak memoderasi hubungan religiusitas obligation dan literasi halal dengan persepsi makanan halal konsumen muslim. Artinya, meski tren penelitian sekarang literasi halal tidak



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berpengaruh terhadap persepsi makanan halal, penelitian ini menyimpulkan sebaliknya yaitu literasi halal berpengaruh positif signifikan terhadap persepsi makanan halal. Kesimpulan ini sangat berguna bagi produsen makanan halal dalam meningkatkan hasil penjualan melalui label halal dan peningkatan brand awarness melalui iklan atau peningkatan literasi halal konsumen muslim.

INTRODUCTION

Food is a necessity for every living thing including humans. The human body needs food as a source of energy for activity, a source of nutrients for growth and development, to a source of vitamins and minerals in maintaining health. Therefore, every human nation and even religion cannot be separated from the rules in terms of food. For example, Hindus consider food to be divided into three types. The first is called satwika, which is food that is believed to prolong life, be pure, sweet, soft and add nutrition. Secondly, rajasika is food that is considered to bring disease or suffering because it is too spicy, smelly or dry. Finally, tamasika is food that is not fresh, tasteless, dirty or stale (Jumari, 2017). Of these three types of food, according to Hinduism, the best food to consume is satwika.

Similar to Hinduism, Islam also has a view on food, namely the concept of halal and tayyib. Consuming halal and tayyib food is an obligation of every Muslim. Tayyib according to Ibn Kathir is good food, meaning it does not damage the body and mind (Kamarudin et al., 2022). Halal food in Islam is seen as food that is legal (allowed) to be consumed, halal in substance and halal in the way it is obtained. (Ana Estikomah, 2020) This means that halal in the Islamic view must fulfil two specific criteria. First, halal from how to get it, for example from work, not stealing. Second, halal in the view of Islam must be something that does not have a haram argument against it. For example, carcasses, blood, pigs and animals slaughtered other than mentioning the name of Allah swt will be considered haram because they have evidence about their haram. This evidence is found in QS an-Nahl/16: 115:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Translation: Verily, Allah has only forbidden you carrion, blood, pork and (animals) slaughtered in the name of other than Allah, but whoever is compelled to eat them out of necessity and does not transgress the limits, then indeed, Allah is Forgiving and Merciful. (Ministry of Religious Affairs of the Republic of Indonesia, 2021)

As explained, avoiding eating carrion, blood, pork and animals slaughtered without mentioning the name of Allah swt is part of the teachings of Islam. Apart from these foods, there are still many types of foods that are haram or forbidden for Muslims. For example, food that is forbidden in terms of how it is obtained (Anshori, 2020). The way to get what is meant is through the element of harming others in it. Stealing, gambling, robbing, and cheating are small examples of ways that are forbidden to get food. This means that even though the food is halal in terms of its content or substance, it still becomes haram because of the wrong way to get it.



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The obligation of Muslims to consume halal food makes halal product labelling very important in Indonesia. Given, the majority of the population in Indonesia is Muslim. At least, the Muslim population in Indonesia totalled 231.055 million in 2021. This figure reaches 86.7% of Indonesia's total population of 266.5 million. (The Royal Islamic Studies Centre, 2022) In addition, when compared to other countries, Indonesia ranks first in terms of Muslim population above Pakistan and India, which have 213.27 million and 206.11 million Muslims respectively. It can be said that Indonesia holds 12.30% of the world's Muslim population for now. Therefore, halal labelling of food products in Muslim countries such as Indonesia is very important.

In addition to religious obligations, the level of halal literacy of the community is also important in avoiding haram products. Halal literacy is the ability to distinguish goods and services that are permitted (halal) and prohibited (haram) which comes from a better understanding of Islamic law (sharia). (Hayati & Putri, 2021) This means that people must understand that the food products they want to consume cannot be judged as halal or not based on the halal label alone. People must be able to find out, understand and assess food products through the ingredients and how they are made. Of course, halal food products must come from halal ingredients. As for how to make it, the process can be reviewed according to Islamic teachings or not. For example, the meat used to make sausages must come from cows that have been slaughtered in the name of Allah swt. In addition, it must be ensured that the meat is free from contamination when stored, such as pork or alcoholic beverages.

Speaking of halal food, one type of food that is widely consumed by Indonesians is sardines. Sardines are a type of fish that is easily found because they live in almost all Indonesian marine waters, including in South Sulawesi. This condition makes the consumption of sardines in South Sulawesi province quite high. Based on data released by the National Statistics Agency (BPSN), the amount of canned fish consumption in Makassar city reached 0.021 per capita in 2022. (Badan Pusat Statistik Nasional, n.d.) This figure is the highest in the South Sulawesi region. The lowest is Bone Regency, which is 0.001 per capita. The following is the per capita consumption of canned sardines and tuna in each district in South Sulawesi.

Table 1. Canned Fish Consumption South Celebes in 2022

Regency/City	Total Consumption/Capita
Kepulauan Selayar	0.001
Bulukumba	0.004
Bantaeng	-
Jeneponto	0.01
Takalar	-
Gowa	0.013
Sinjai	0.006
Maros	0.003
Pangkajene dan Kepulauan	0.019



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Barru	0.002
Bone	0.001
Soppeng	0.009
Wajo	0.007
Sidenreng Rappang	0.006
Pinrang	0.007
Enrekang	0.009
Luwu	0.004
Tana Toraja	0.01
Luwu Utara	0.007
Luwu Timur	0.01
Toraja Utara	0.011
Kota Makassar	0.021
Kota Parepare	0.011
Kota Palopo	0.001

Source: Central Statistics Agency of Indonesia, Year in 2023

Today, sardines are processed and packaged in various ways including canning. However, among the most recognised is the canned fish type/brand sardines ABC because it is a trademark that has been around for a long time. This product is produced by PT Heinz ABC Indonesia which has been established since 1975 under the name CV. Central Foods.(Wikipedia, n.d.) This company is considered experienced in the food industry because it is the owner of the ABC brand which is very recognised by the Indonesian people. Examples of popular ABC brand products are ABC soy sauce, ABC chilli sauce and ABC syrup which are always available during Muslim holidays in Indonesia. It can be said that the ABC brand has a special place in the hearts of the Indonesian people.

Based on this consideration, the ABC brand is considered to be suitable for one of the research variables, namely the moderating variable brand awareness. Given that the ABC name has become one of the brands that is easily recognised by the Indonesian people. Based on the description, it can be understood that there are at least three factors that determine people's perceptions of consuming halal-labelled food products. The three factors are religiosity obligation or religious obligation, halal literacy level and halal label. Therefore, further research is needed to see the extent of the relationship between these three factors and public perceptions of consuming halal-labelled food products. This research is important to find out the most influential factors, so that later it can become a benchmark for policy making related to halal labelling. In addition, this research is also needed to understand and evaluate factors that have less influence on public perceptions of consuming halal-labelled food.



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LITERATURE REVIEW

Obligation to Eat Halal Food for Muslims

Eating halal food is an obligation for all Muslims. This means that a Muslim will sin or violate Islamic law if they eat food that is not halal or known as haram. The terms halal and haram have become general provisions that apply in Islamic teachings. The law of the obligation to eat halal food comes from the holy verses of the Qur'an and al-Hadith. As a source of halal haram law, the best known is in Qs. Al-Maidah/5: 3 which reads:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكَ فِسْقٌ لِلْيَوْمِ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Translation: Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful. (Ministry of Religious Affairs of the Republic of Indonesia, 2021)

Based on the verse of surah al-Maidah, there are various prohibitions that are mentioned as forbidden to do. These prohibitions include consuming carrion, blood, pork, animals slaughtered in the name of other than Allah (especially those slaughtered in the name of idols), animals that die by strangling, beating, falling, goring and being pounced on by wild animals. (Hasanah et al., 2018) However, animals with the mentioned causes of death may be consumed if they were slaughtered. This means that the animal died not because it was originally dying but because it was slaughtered in the name of Allah swt. It is also explained that it is not permissible to eat food caught by wild animals. Unless, the beast is trained by humans to hunt and when releasing the beast it mentions the name of Allah swt. In addition to the above verse, there is also a hadith that alludes to halal food which reads:

كُلُّ مَا نَحَلْتُهُ عَبْدًا حَلَالٌ وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَّمْتُ عَلَيْهِمْ مَا أَحَلَلْتُ لَهُمْ

Translation: Verily, whatever wealth I give to My servants, it is lawful for them. And I created My servants in a state of hanif (straightness). Then Satan came to them and took them

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away from their religion and made lawful for them what I had made lawful for them (Muslim 2865).

The concept of halal and haram actually refers to *maslahah* and also *mafsadah*. Something is said to be halal if it contains more *maslahah* than *mafsadah*. Vice versa, something is said to be haram because it contains more *mafsadah* than *maslahah*. This context applies in general both in terms of food and actions. This is in accordance with the *fiqh* rule, "rejecting *mafsadah* is better than taking *maslahah*". However, this rule only applies to something that clashes between its *maslahah* and *mafsadah*. For example, pork will be halal to consume in moderation if it is in a condition that threatens safety if it does not eat it.

Apart from the holy verses of the Qur'an and al-Hadith above, there are actually many other sources of halal haram law. According to Abi Hasan Ali, in his book *Syarkh Shahihul Bukhari Li Ibnul Bathal*, it is explained that what Allah swt mentions in the *nash* of its *halalness* is clearly *expensive*. Likewise, what has been mentioned in the text of its prohibition is also clearly prohibited. (Rahmadani, 2015) For example, the liver and carcass of locusts are halal to eat according to the words of the Prophet narrated by Imam Ahmad and Al-Baihaqi which means, "Two carcasses and two bloods have been made lawful for us. The two carcasses are fish and locusts. The two bloods are the liver and spleen".

Theory of Consumption Behaviour

James F Angel argues that consumer behaviour is an action taken by individuals in obtaining and using economic goods. A similar definition is conveyed by David L Loudon and Albert J Della Bitta (1979) who suggest that consumer behaviour can be defined as the decision making process and physical individual activities involved in the process of evaluating, purchasing and using goods and services. Broadly speaking, it can be stated that the theory of consumer behaviour describes certain patterns of action taken by an individual or group in relation to the purchase and use of goods and services. (Kurniati, 2017) In short, the theory of consumption behaviour explains how a consumer acquires and uses goods and services in the economy. According to William J. Stanton, there are at least two forces that influence consumer behaviour, namely socio-cultural forces and psychological forces. Meanwhile, Philip Kotler suggests that the main factors that influence consumer behaviour are cultural factors, social factors, and psychological factors. (Kurniati, 2017) Psychological factors are said to take the most central role in influencing consumer behaviour. This section includes motivation, perception, learning and attitude beliefs. These various factors can drive different consumption behaviours. At least, these opinions can represent the conclusion that a consumer's behaviour can be influenced by various factors both internally (psychological) and externally (cultural and social). In addition, factors that can influence consumption behaviour are social and personal factors such as family, lifestyle and economic circumstances. For example, consumers with minimal income will also try to suppress their consumption, while consumers with large incomes tend to be more consumptive. A consumer in difficult times such as a pandemic will suppress consumption and prioritise medical equipment. (Dzikrayah, 2020) Another example, a person with a family will tend to prioritise basic family needs over personal needs, and vice versa.



RESEARCH METHODS

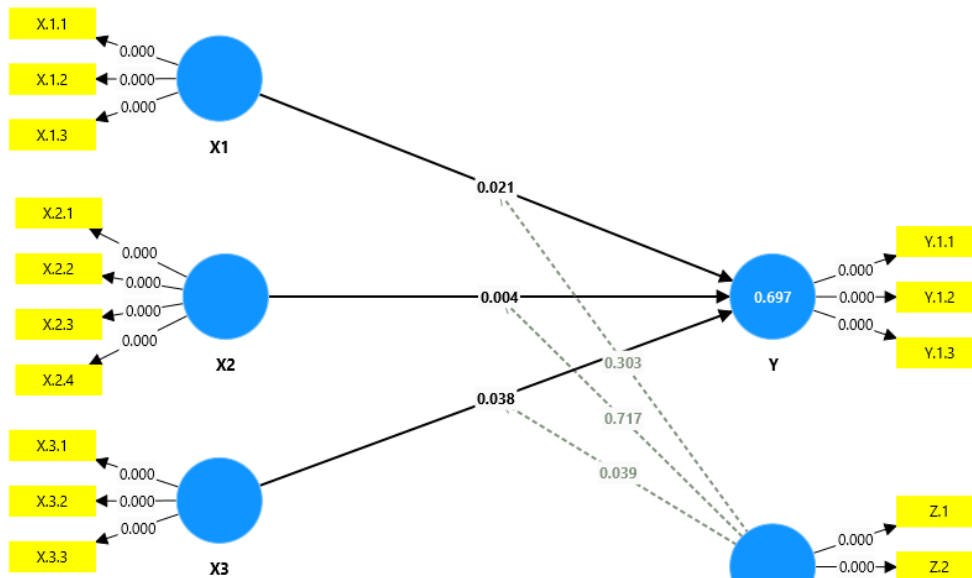
This type of research is quantitative research with an associative approach. The sample amounted to 83 of the 480 total population processed by the slovin formula. The sampling technique used is simple random sampling. The data collection technique is a questionnaire with a Likert scale. The first stage of SEM PLS 4 analysis is the outer model analysis which includes validity testing (convergent validity includes the value of outer loadings and AVE and discriminant validity which includes the value of cross loadings and Fornell Larcker criterion) and reliability (Crombach's alpha). The second stage of the inner model includes the VIF value, T-Statistic and P-Value. The last stage is evaluating the fit of the model with the R-Square, F-Square and SRMR values).

RESULT

In this study, there are at least 6 hypotheses that will be tested. The details are 3 direct relationship hypotheses and 3 hypotheses with moderating variables or indirect relationships. These six hypotheses will be tested whether they are accepted or rejected in the research hypothesis test. In the process, bootstrapping is carried out which produces data which then contains related hypothesis test results. The following is a description of the research bootstrapping results:

Picture 1. Bootstrapping Result

Based on the bootstrapping results chart, the P-values of each relationship can be seen.



Source: Data Processed by SmartPLS 4, Year in 2024

However, some important information such as T-statistics and model standard deviation are not visible. These unseen values are very important to see how the relationship of each independent, dependent and moderating variable. Therefore, all of these values can be seen more clearly in the



bootstrapping results coefficients table. The following is a table of hypothesis test results or a table of data coefficients from bootstrapping in this study and its explanation:

Table 2. Hypothesis Test

Variabel	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
X1→Y	0.223	0.207	0.097	2.300	0.021
X2→Y	0.257	0.271	0.088	2.915	0.004
X3→Y	0.235	0.243	0.113	2.072	0.038
Z→Y	0.354	0.340	0.096	3.674	0.000
Z _x X1→Y	-0.115	-0.121	0.112	1.030	0.303
Z _x X2→Y	-0.041	-0.007	0.114	0.363	0.717
Z _x X3→Y	0.242	0.242	0.117	2.067	0.039

Source: Data Processed by SmartPLS 4, Year in 2024

- H1: Obligation religiosity has a significant positive effect on the perception of students in consuming ABC canned sardines products.** Based on the table, it can be seen that the effect of religiosity obligation on the perception of halal food has a t-statistic value greater than the t-table value ($2.3 > 1.990$) with a significant level smaller than 0.050 ($0.021 < 0.050$). So, it can be said that religiosity obligation has a significant positive effect on the perception of halal food. This means that hypothesis 1 is accepted.
- H2: Halal literacy does not have a significant positive effect on the perception of students in consuming ABC canned sardines products.** Based on the table, it can be seen that the effect of halal literacy variables on the perception of halal food has a t-statistic value greater than the t-table value ($2.915 > 1.990$) with a significant level smaller than 0.050 ($0.004 < 0.050$). So, it can be said that the halal label has a significant positive effect on the perception of halal food. This means that hypothesis 3 is accepted.
- H3: Halal label has a significant positive effect on the perception of students in consuming ABC canned sardines products.** Based on the table, it can be seen that the effect of halal label on the perception of halal food has a t-statistic value greater than the t-table value ($2.072 > 1.990$) with a significant level smaller than 0.050 ($0.038 < 0.050$). So, it can be said that the halal label has a significant positive effect on the perception of halal food. This means that hypothesis 3 is accepted.
- H4: Brand awarness moderates the relationship between religiosity obligation and the perception of consuming ABC canned sardines products.** Based on the table, it can be seen that the effect of brand awarness on the relationship between religiosity obligation and perception of halal food has a t-statistic value that is smaller than the t-table value ($1.030 <$



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1.990) with a significant level greater than 0.050 ($0.303 > 0.050$). Thus, it can be said that brand awarness does not moderate the relationship between religiosity obligation and the perception of halal food. This means that hypothesis 4 of the study is rejected. 5.

5. **H5: Brand awarness does not moderate the relationship between halal literacy and the perception of consuming ABC canned sardines products.** Based on the table, it can be seen that the effect of brand awarness on the relationship between halal literacy and the perception of halal food has a t-statistic value that is smaller than the t-table value ($0.363 < 1.990$) with a significant level greater than 0.050 ($0.717 > 0.050$). Thus, it can be said that brand awarness does not moderate the relationship between halal literacy and the perception of halal food. This means that hypothesis 5 of the study is accepted. 6.
6. **H6: Brand awarness moderates the relationship between halal labels and perceptions of consuming ABC canned sardines products.** Based on the table, it can be seen that the effect of brand awarness on the relationship between the halal label and the perception of halal food has a t-statistic value greater than the t-table value ($2.067 > 1.990$) with a significant level smaller than 0.050 ($0.039 < 0.050$). So, it can be said that brand awarness moderates the relationship between halal labels and perceptions of halal food. This means that hypothesis 6 of the study is accepted.

DISCUSSION

Behaviour Relationship between Obligation Religiosity and Perception of Halal Food

Religious rules are actually very close to human behaviour. There has been much research that religion plays a significant role in human socio-cultural life. This social life can cover various aspects including food. For example, in Hinduism there is satwika, which is food that is believed to prolong life, be pure, sweet, soft and nutritious. Secondly, rajasika is food that is considered to bring disease or suffering because it is too spicy, smelly or dry. Finally, tamasika is food that is not fresh, tasteless, dirty or stale. (Jumari, 2017) This kind of rule in Islamic teachings is known as halal and haram food.

Food in Islam can be divided into two, namely halal and haram food. Halal food is a type of food that can be consumed and brings goodness. Conversely, haram foods are foods that are prohibited from consumption because they can bring bad things. Examples of halal foods include dates and cucumbers, which are some of the foods favoured by the Prophet Muhammad. (Irfan et al., 2023). Examples of haram foods include pork and carrion.

The phenomenon related to the relationship between religiosity obligation and perception of halal food can also be explained from the theory of consumer behaviour. According to Philip Kotler, the main factors that influence consumer behaviour are cultural factors, social factors, and psychological factors. (Kurniati, 2017) Based on this theory, religious factors are a crucial part because they are closely related to the social, cultural and even psychological conditions of a consumer. Consumption of halal food, for example, is mandatory in Islamic religious orders. This



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rule creates a strong Muslim culture about the rules of food that can be consumed or that cannot be consumed.

So far, the perception of halal food has been widely researched and found factors that can influence it. One of them is religion, which is often made in the variables of religiosity and religiosity obligation. For now, it can be concluded that the better the religious teachings are accepted by the community, the better the perception of halal food in that community. This means that a halal food product can be easily accepted by consumers if these consumers understand the value of halal food both in religious and health views.

Relationship between Halal Literacy and Perception of Halal Food

When viewed from an Islamic perspective, literacy is an important part of human life. In fact, in several commands or recommendations, the Prophet SAW always emphasised the importance of literacy or knowledge in various matters. Rasulullah SAW even said, "Demanding knowledge is an obligation for every Muslim. And the one who puts knowledge not in the expert, is like someone who drapes pearls, diamonds and gold around a pig's neck (HR. Ibn Majah)".(Darani, 2021) This means that in life a Muslim must have good literacy in various things that are important in life. This related command is also in Qs. Al-Alaq/96: 1 which reads:

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ

The translate, "Recite in the name of your Lord who created". Based on this verse, it can be understood that the importance of reading or having knowledge (literacy) in human life. Sheikh Ali As-Shabuni interpreted the verse as an order to read because the word, "Iqra" in the verse is a fiil amar or command word.(Akrom, 2022) Al-Kindi, a Muslim scholar and philosopher, said that the process of reading/literacy will lead a person to have 3 kinds of knowledge, namely: sensory knowledge, rational knowledge, and isyraqi or inner knowledge. In the end, this literacy or knowledge becomes very important for humans in making life decisions.

From another perspective, literacy can be very valuable in shaping consumption behaviour. The level of consumer knowledge of a product and its benefits will certainly encourage consumers to consider consuming the product. According to Paul Peter and Jerry C Olson, there are three types of knowledge that can influence consumers, namely knowledge of product/service characteristics, knowledge of product/service benefits and knowledge of the satisfaction that can be obtained from products and services.(Yuliawan, 2011) This means that the greater the knowledge or literacy of a consumer about a product/service, the greater the likelihood that the consumer will consume the related product/service.

The relationship between the Halal label and the Perception of Halal Food

Halal labelling is very important in modern Islam. The proliferation of food forms and types forces Muslims to be more selective in their food choices. In this case, the halal label becomes important as the easiest way for Muslims to recognise food that they can consume. The command to always eat halal food is found in the word of Allah in Qs. Al-Maidah/5: 4 which reads:



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يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ
فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْفِقُوا إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Translation: They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah." Indeed, Allah is swift in account. (Ministry of Religious Affairs of the Republic of Indonesia, 2021)

Based on this verse, humans must consume halal food that has been determined in Islam. For Muslims, halal and haram matters become a matter of considerable concern, not only about whether the product to be used, consumed is labelled halal from MUI, but more than that, halal haram becomes a matter between a servant and Allah SWT directly and individually which has an impact until the hereafter. (Scientific & Humaidah, 2024) So, the need for halal food is not only closely related to physical needs, but also spiritually related to the worship of a servant to his Lord. The obligation to consume halal food is also found in Qs. Al-Baqarah/2: 168 which if read will read:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

Translation: O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (Ministry of Religious Affairs of the Republic of Indonesia, 2021)

This verse implies that food on earth is abundant and the command is to consume only what is halal. This command is clearly seen at the beginning of the verse appealing to believers because only believers are able to carry out the command. Furthermore, Al-Ghazali states that some scholars argue that eating is part of religion. (Insani et al., 2019) Therefore, it is important for a Muslim to pay attention to whether the food he consumes is halal or not. Currently, due to the variety of food available, the easiest way to recognise halal food is through halal labels. This means that it is very important to make halal labels easily recognisable to consumers so that they can more easily and confidently choose a food product.

Brand Awareness in Moderating the Relationship between Religiosity Obligation and Perception of Halal Food

In a further perspective, brand awareness when associated with religiosity obligations and perceptions of halal food can indeed be unrelated. It can be seen from the previously mentioned research that brand awareness does not moderate the relationship between religiosity obligation and perception of halal food. The causal factor can be related to consumer behaviour that is bound by culture or habits. For example, even though the brand awareness of a halal product can be said to be good, it does not necessarily mean that consumers will choose to consume it. The reason can be related to the tastes, diseases and needs of a consumer.

So, even though the brand awareness of a halal product is said to be good, it does not necessarily mean that it will be consumed by Muslim consumers with good religiosity who actually



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need halal products to fulfil their needs. For example, although the brand awarness of ABC canned sardines is very good in Indonesian society, some Muslim consumers with good religious obligation may choose to buy other brands of canned sardines fish products on the grounds that they are cheaper, taste the same and are both labelled halal. This kind of behaviour is closely related to the command in Islamic teachings which encourages every Muslim to consume food according to their needs. This command is contained in Qs. Al-Isra/17: 29 which if read will read:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

Translation: And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent. (Ministry of Religious Affairs of the Republic of Indonesia, 2021)

The above verse is interpreted by Wabbah Az-Zuhaili, after Allah SWT, ordered to spend money reasonably, here Allah mentions ethics and manners in using property and being reasonable in life by denouncing miserliness and prohibiting extravagance.(Sugianto, 2020) This means that Islam teaches its adherents not to be wasteful and always consider their needs in consumption activities. Including in the consumption of halal food, Muslims always consider the benefits such as needs, income level, health and so on. Even so, Islam does not prohibit its adherents from spending their wealth as long as they do not get out of the rules of Islamic teachings such as spending on haram food.

Brand Awarness in Moderating the Relationship between Halal Literacy and Perception of Halal Food

Basically, brand awarness when associated with the relationship between halal literacy and the perception of halal food can be related. Consumer decisions in consuming halal food can come from their knowledge related to a halal product, in this case it can include the brand awarness of the halal product. However, it should also be understood that the better the brand awarness of a halal product does not necessarily make consumers' knowledge of halal food better. This means that a consumer with good halal knowledge or literacy may not recognise a halal food with good brand awarness. For example, ABC canned sardines do have good brand awarness, but sometimes Muslim consumers do not recognise this brand as halal even though their halal literacy is very good. This phenomenon may occur due to the presence of competing brands or lack of advertisements related to ABC canned sardines. As a result, the brand awarness of ABC canned sardines will only be at the level of unaware of brand or brand recognition.

Even so, halal literacy remains important in efforts to build brand awarness of halal food. This means that a brand can build brand awarness by utilising halal literacy or knowledge. Advertisements, for example, can provide knowledge related to a halal food product to consumers. In the end, advertisements can help build brand awarness of a halal food by increasing consumer knowledge or literacy related to halal food. Moreover, Islamic consumers are consumers who in their teachings are strongly encouraged to have good literacy. This is as in Qs. Al-Alaq / 96: 1 which reads:



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أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Translation, "Read, with (mention) the name of your Lord who created". Based on this verse, it can be understood that the importance of reading or having knowledge (literacy) for a consumer. Sheikh Ali As-Shabuni interpreted the verse as an order to read because the word, "Iqra" in the verse is a fiil amar or command word. (Akrom, 2022) Al-Kindi, a Muslim scholar and philosopher, said that the process of reading/literacy will lead a person to have 3 kinds of knowledge, namely: sensory knowledge, rational knowledge, and isyraqi or inner knowledge. In the end, this literacy or knowledge becomes very important for consumers in making decisions. Therefore, it is important for a brand to increase consumer literacy regarding its products through advertising. Through this way, the brand's brand awarness may increase as consumers' knowledge increases through their advertisements.

Brand Awarness in Moderating the Relationship between Halal Label and Perception of Halal Food

Regarding the perception of halal food, both brand awarness and halal labels are actually also very related. A brand that has good brand awarness will be easily remembered by consumers, whether at the level of brand recall or top of mind will always be considered by consumers. Indirectly, consumers' knowledge of the brand is increasing, including related to its halalness. Now, when consumption activities occur, the part that may always be of concern to consumers is the halal label. A Muslim consumer who hears that a brand is superior will definitely still pay attention to the halalness of the brand from the label. In the end, the purchase decision or perception will be determined by the presence or absence of the halal label and how high the brand awarness of the food product is.

The principle of caution of Muslim consumers in consuming halal food products with good brand awareness has been established for a long time. Muslims are known to be very careful consumers, especially when it comes to food. So, good brand awarness does not necessarily make a product favoured by Muslim consumers. A product must still have a halal label, brand awarness is only an additional factor that confirms/strengthens Muslim consumers in consuming halal food products. We can observe the principle of prudence of Muslim consumers in the concept of problemah by As-Syatibi, which teaches that the direction of the consumption process of a Muslim must consider the needs of dharuriyat (primary), hajiyyat (tertiary) and tahsiniyat (luxury goods). (Syahrial, 2021) Therefore, Muslim consumers are very selective in owning halal food products. This careful command is also found in Qs. Al-Baqarah/2: 168 which if read will read:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلْالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Translation: O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (Ministry of Religious Affairs of the Republic of Indonesia, 2021)

This verse implies that people should be careful in choosing food, lest they follow the steps of the devil in the process. Qatadah and As-Suddiy were of the opinion that all disobedience to



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Allah includes following the steps of the devil.(Mughtar, 2018) This includes eating haram wealth or food. Therefore, it is important for a Muslim to always be careful about whatever he wants to consume. Allah SWT's message to humans to consume halal food has been clearly outlined in the Qur'an, so there is no doubt that this is a legitimate command from Allah.(Hafna et al., 2024). Therefore, the behaviour of a good Muslim consumer is to always prioritise looking at the halal haram of a food over its brand awareness.

The matter of being careful in choosing food has also been conveyed by the Prophet Muhammad. He said, "The halal is clear and the haram is clear; and between the two there are things that are musytabihat (shubhat, vague, unclear halal haram), most people do not know the law. Whoever is careful of the doubtful matters has indeed saved his religion and his dignity..." (HR Muslim) (Sholihin, 2024). This Hadith makes it clear that a Muslim consumer must always pay attention to the goods / services he consumes. Do not fall into things that are syubhat or vague halal haram. Therefore, even though the brand awarness of a product is at a good level, Muslim consumers will prioritise looking at the halal label of the product. After the halal label can be confirmed, then Muslim consumers will consider other factors such as brand awarness.

CONCLUSION

The results concluded that religiosity obligation, halal literacy and halal labels have a significant positive effect on Muslim consumers' halal food perceptions. Brand awarness, although moderating the relationship between halal labels and perceptions of halal food, on the other hand, does not moderate the relationship between religiosity obligation and halal literacy with Muslim consumers' halal food perceptions. This means that although the current research trend is that halal literacy has no effect on the perception of halal food, this study concludes the opposite, namely halal literacy has a significant effect on the perception of halal food. This conclusion is very useful for halal food producers in increasing sales through halal labels and increasing brand awarness through advertising or increasing halal literacy of Muslim consumers.

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