

# Do religiosity, halal knowledge, and halal certification affect Muslim students' intention to purchase halal packaged food?

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## Abstract

**Purpose:** This study aims to analyze the factors that influence the intention of Muslim students in purchasing halal packaged food.

**Methodology:** This study uses the variables of religiosity, halal knowledge, halal certification, brand, attitude, subjective norm, and perceived behavior control. The sample of this research is 239 respondents who live in West Java, Central Java, and East Java. The partial least squares structural equation model (PLS-SEM) method was used to process the research data.

**Findings:** Halal label variables, religiosity, attitudes, subjective norms, and perceived control have a positive effect on Muslim students' intention in purchasing halal packaged food. While the variables of halal knowledge and brand image do not affect the intention in purchasing halal packaged food.

**Originality:** Halal packaged food companies need to develop promotions of halal packaged foods that highlight Islamic nuances, including more elegant and modern Islamic symbols. Besides, the promotion is directed at efforts to reinforce the image that halal packaged food is not only individual food but also family food and Muslim student groups/organizations.

**Keywords:** Religiosity, halal knowledge, halal certificate, image, theory planned behavior

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## Introduction

The halal industry has now received the attention of many countries, both countries with Muslim and non-Muslim majority populations (Azam, 2016; Haque *et al.*, 2015). The world's Muslim population of 1.8 billion or 24 percent of the world's population is a potential market for the development of the halal industry. Meanwhile, several non-Muslim majority countries have become part of the development of the halal industry in the financial sector, which include the UK, Singapore, Philippines, Thailand, and many other countries. The development of the Islamic finance sector is a sign that the halal industry is not only accepted in countries with a majority Muslim population but also in non-Muslim countries.

Based on a report from the 2020-2021 Global Economy, Indonesia's ranking in the development of the halal industry, in general, rose from fifth to fourth compared to the previous year. In addition, the leading sectors in the Indonesian halal industry, namely the modest fashion

sector and halal food exports, ranked third and fourth. In the second quarter of 2021, the growth of the halal industry-leading sector, which consists of halal food, Muslim clothing, and Muslim-friendly tourism, reached 8.2 percent or higher than the national GDP growth, which was 7.07 percent. Also, Indonesia's halal food exports in the second quarter of 2021 reached US\$10.36 billion or grew by 46 percent.

The large import of halal food is supported by increasing the population and intention of the younger generation to consume halal food. The number of Generation Z aged between 8 and 23 years has reached 75.49 million or equivalent to 27.94 percent of the total population in Indonesia (Population Census, 2020). Based on the percentage of the total Muslim population, it is estimated that 86% of Generation Z is Muslim. Generation Z aged 12-23 with the status of students already have the independence to choose the food that is chosen according to religious provisions or not. Generation Z, which is a Muslim student, has relatively received an understanding from parents, schools, *taklim* councils, and the surrounding environment about products that are allowed to be consumed according to Islamic provisions. Therefore, religiosity and halal knowledge are estimated to have a high influence on Muslim students to purchase halal food.

Several studies have mentioned religiosity to be an important factor for consumers in determining the goods to be consumed (Said *et al.*, 2014; Sudarsono *et al.*, 2021). The increase in demand for halal food is influenced by increasing consumer awareness in adhering to religious orders (Ali *et al.*, 2018; Muslichah *et al.*, 2019). In addition, halal knowledge affects an intention in purchasing halal food (Hamdan *et al.*, 2013; Aziz & Chok, 2013; Sudarsono & Nugrohowati, 2020). Furthermore, halal certification is an important part for consumers to determine which food to purchase (Salinda, 2019; Novianti *et al.*, 2021). Then, the brand image in some studies revealed an influence on intention in purchasing halal food (Ali *et al.*, 2017; Borzooei & Asgari, 2013; Wilson & Liu, 2010). While in the study of Destiana & Tairas (2021), Shalender and Sharma, (2021), Simamora and Djamaludin, (2020), and Wong *et al.*, (2018) stated factors of attitude, subjective norm, and perceived behavioral control affect consumer intention in purchasing food.

Religiosity, halal knowledge, and halal certification are considered quite important variables by many previous studies in influencing the intention of Muslim consumers in purchasing halal food. However, previous research revealed that the influence of religiosity, knowledge of halal and halal certificates showed an inconsistent relationship with Muslim consumers' intention in purchasing halal food. This inconsistent result is presumably due to differences in the type of sample, the number of samples, and the location of the study. This study attempts to re-analyze the influence of religiosity, knowledge of halal and halal certificates, as well as brand image, variables of attitude, attitude, and perceived behavior control on the intention in purchasing halal packaged food. This research is expected to provide input to halal packaged food companies about the role of religiosity, halal knowledge, and halal certification in optimizing the company's production.

## Literature Review

The theory of planned behavior (TPB) is used to predict future human behavior (Destiana & Tairas, 2021). TPB has been utilized to solve problems in various fields (Zailani *et al.*, 2016; Han and Kim, 2010; Masser *et al.*, 2016). Fishbein and Ajzen (2010) suggested that modification of TPB is needed to answer increasingly diverse human problems. Many researchers have included variables other than those recommended by TPB. As is the case with the application of TPB to determine consumer intention in halal food, TPB modifications have been implemented, such as entering relevant variables that are considered quite influential (Destiana & Tairas, 2021; Shalender & Sharma, 2021; Simamora & Djamaludin, 2020; Wong *et al.*, 2018).

This study includes the variables of religiosity, halal knowledge, and halal certification which have a sufficient contribution in influencing consumers to purchase halal food. Previous research that analyzed the influence of religiosity on intention in purchasing halal food was conducted by Ali *et al.*, 2018, Muslichah *et al.*, 2019, Sudarsono and Nugrohowati (2020), and Usman *et al.* (2021). A number of studies include halal knowledge (Aziz and Chok, 2013; Hamdan *et al.*,

2013; Sudarsono & Nugrohowati, 2020), halal certification (Salinda, 2019; Novianti *et al.*, 2021; Setyaningsih, 2019; Mutmainah, 2018; Purwanto *et al.*, 2021) and brand image (Kamilah, 2017; Muflih & Juliana, 2021) as variables that influence intention in purchasing halal food.

### **Religiosity**

Religiosity is defined as a concept that discusses many things such as behavior, attitudes, beliefs, experiences, and individual feelings towards the teachings of their religion. The level of religiosity is characterized by the level of individual commitment in adhering to religious orders which are marked by daily attitudes and behavior (Destiana & Tairas, 2021). Islamic teachings regulate all aspects of human life so that humans obtained safety and happiness in this world and the hereafter. Likewise in consumption, humans are not only taught what types of food are allowed to eat but also the process to produce the allowed foods. Religiosity has an important role in determining human choices in consuming food. The higher the level of religiosity, the higher the human effort to get halal food and avoid haram food (Schneider *et al.*, 2011). Therefore, religiosity has an important role in influencing individual intention in determining which food to purchase for consumption. Previous studies have revealed that religiosity has a positive effect on intention in purchasing halal products including foods (Usman *et al.*, 2021; Mutmainah, 2018; Ahlan *et al.*, 2015; Mukhtar, 2012; Sudarsono & Nugrohowati, 2020; Divianjella *et al.*, 2020; Muslichah & Ibrahim, 2021). The influence of religiosity on the intention in purchasing halal food is formulated in the following hypotheses:

H1: Religiosity has a positive effect on intention in purchasing halal packaged food.

### **Halal Knowledge**

Knowledge is individual expertise and skills obtained through a learning process in the form of theoretical and practical understanding (Hamdan *et al.*, 2013; Aziz & Chok, 2013; Sudarsono & Nugrohowati, 2020). Knowledge of a product is defined as a collection of information relating to a particular product. In addition, knowledge can be interpreted as a reference in the form of information that can be accounted for in the minds of consumers. Consumer intention in purchasing a product can be influenced by the level of convenience of individuals in understanding information on ingredients for halal food products. An individual must recognize the product to be purchased before purchasing it, therefore intention in a product usually describes the individual's knowledge of the product. Several previous studies have found that halal knowledge has a positive effect on individual intention in purchasing halal food (Aziz & Chok, 2013; Sudarsono & Nugrohowati, 2011). From the explanation above, the relationship between knowledge and intention in purchasing halal packaged food can be formulated as follows:

H2: Halal knowledge has a positive effect on intention in purchasing halal packaged food.

### **Halal Certification**

Halal certification or halal label is defined as standardization intended for a product to meet eligibility according to Islamic law (Setiawan, & Mauluddi, 2019). Products that are given a halal label can be in the form of food, clothing, services, banking, and others (Alserha, 2010). Halal certification is issued after going through official acknowledgment of all production and distribution processes and other management practices by an official institution, namely the Indonesian Cleric Council (MUI) (Setiawan & Mauluddi, 2019). The purpose of halal certification is to ensure to Muslim consumers that the products consumed are products that are guaranteed to be halal (Gayatri *et al.* 2011). In addition, halal certification is a guarantee that the products marketed meet health, safety, and security standards. Therefore, halal certification will be a reason for consumers to choose foods that already have the MUI logo and increase intention in purchasing these foods. Several previous studies revealed a positive effect on consumer intention in purchasing food (Riski *et al.*, 2019; Usman *et al.*, 2021; Bashir, 2019; Setyaningsih, 2019; Mutmainah, 2018,

Purwanto *et al.*, 2021; Muslichah & Ibrahim, 2021). Thus, the effect of halal certification on intention in purchasing halal food can be formulated in the following hypothesis:

H3: Halal labels have a positive effect on intention in purchasing halal packaged foods.

### **Brand Image**

Brand image is defined as a belief or judgment that a person makes, as reflected in their thinking memory (Kotler & Keller, 2021). Brand image is something that is attached to the mind of an individual regarding the experience of a product when the individual hears about a particular product and indirectly comprehends the brand of the product (Kamilah, 2017). Based on some literature, brand image is defined as a consumer's impression based on the facts observed (Kaur & Soch, 2018). A brand image arises from individual judgment when beliefs and knowledge about products can provide an impression on them (Akroush *et al.*, 2016). Brand image has an important role in the practice of selling a product, this is because the brand image received by the public will increase consumer purchasing intention in the product. Thus, sellers must develop strategies for their products to increase the attractiveness of consumers to be interested in purchasing (Khoerunnisa *et al.*, 2016). Therefore, building a positive brand image on halal packaged food is needed to encourage consumers to choose and purchase halal packaged food. Based on previous research, it was identified that brand image has a positive effect on consumer intention in purchasing halal food (Alserhan, 2010; Kamilah, 2017; Muflih & Juliana, 2021). From the explanation above, the influence of brand image on intention in purchasing halal packaged food can be formulated as follows:

H4: Brand image has a positive effect on intention in purchasing halal packaged food

### **Attitude**

Attitude is defined as an assessment of a person whether it is beneficial or not from the actions or behavior taken. Attitudes develop from the beliefs held by each individual towards the object of the attitude and generally form beliefs about an object by socializing it with certain characteristics such as other objects, events, and characteristics (Ajzen, 1991). Attitudes can describe a relative assessment, feeling, and human tendency towards an object or disturbance (Alam & Sayuti, 2011). Therefore, attitudes will encourage individuals to see the perspectives of others who have the same tendency as themselves. This situation makes individuals have confidence in asserting their choices to others by inviting others to comply with their choices. Individuals who have the attitude that halal packaged food is the best food for themselves will affect their intention in purchasing the food. The positive relationship between attitude and intention in purchasing halal food was identified by Sudarsono and Nugrohowati (2020), Bashir (2019), Mafabi, *et al.* (2017) Mukhtar, (2012), and Lim *et al.* (2020). Then, the effect of attitudes towards intention to purchase halal food is formulated in the following hypothesis:

H5: Attitude has a positive effect on intention in purchasing halal packaged food.

### **Subjective Norms**

Subjective norm is defined as social pressures perceived by each individual to take an action. (Ajzen, 1991). According to Ajzen (2005), the subjective norm is functions based on beliefs about agreement or disagreement originating from people who influence individuals. Subjective norm is determined by the presence of normative beliefs and the desire to follow. Normative beliefs include expectations that affect individuals such as parents, friends, and others. Then subjective norms arise due to individual perceptions of existing social pressures to create or not an action to be taken. Therefore, the factors of family, relatives, friends, important people, and groups of individuals determine the individual's assessment of the halal food that will be consumed. Individual relationships with those around them will provide their impression of the food consumed by these people. Several studies have found that subjective norms affect individual intention in purchasing

halal food (Destiana & Tairas, 2021; Alam & Sayuti, 2011; Elseidi, 2018; Mukhtar, 2021; Lim *et al.*, 2020 and Mafabi *et al.*, 2017). Thus, the influence of subjective norms with intention in purchasing halal packaged food can be formulated in the following hypothesis:

H6: Subjective norms have a positive effect on intention in purchasing halal packaged food.

### Perceived Behavior Control

Perception of behavioral control is defined as behavior that refers to the ease or difficulty perceived by individuals in conducting an action (Ajzen, 1991). An individual's attitude towards halal food comes from their belief that the food is halal, thus it will encourage them to purchase it. Therefore, in other words, the perception of behavioral control is the presence or absence of factors that encourage or hinder individuals from taking an action. The perception of behavioral control has a strong impact on consumer intention if consumers who have a higher positive attitude will have a greater intention in purchasing halal food (Alam & Sayuti, 2011). Therefore, the individual's ability to control himself will make the individual have the freedom to determine the food to be chosen. The individual's view of himself as a Muslim will affect the choice of food to be purchased whether it is by Islam or not. In previous research conducted by Destiana & Tairas (2021), Alam & Sayuti (2011), Sherwani *et al.* (2018), Marmaya *et al.* (2019), Lim *et al.* (2020) Mafabi *et al.* (2017) implied that perceived behavior control has a positive effect on intention in purchasing halal packaged food. Hence it can be formulated that the perception of control behavior has a positive effect on the intention of Muslim students to purchase halal food.

H7: PBC has a positive effect on intention in purchasing halal food

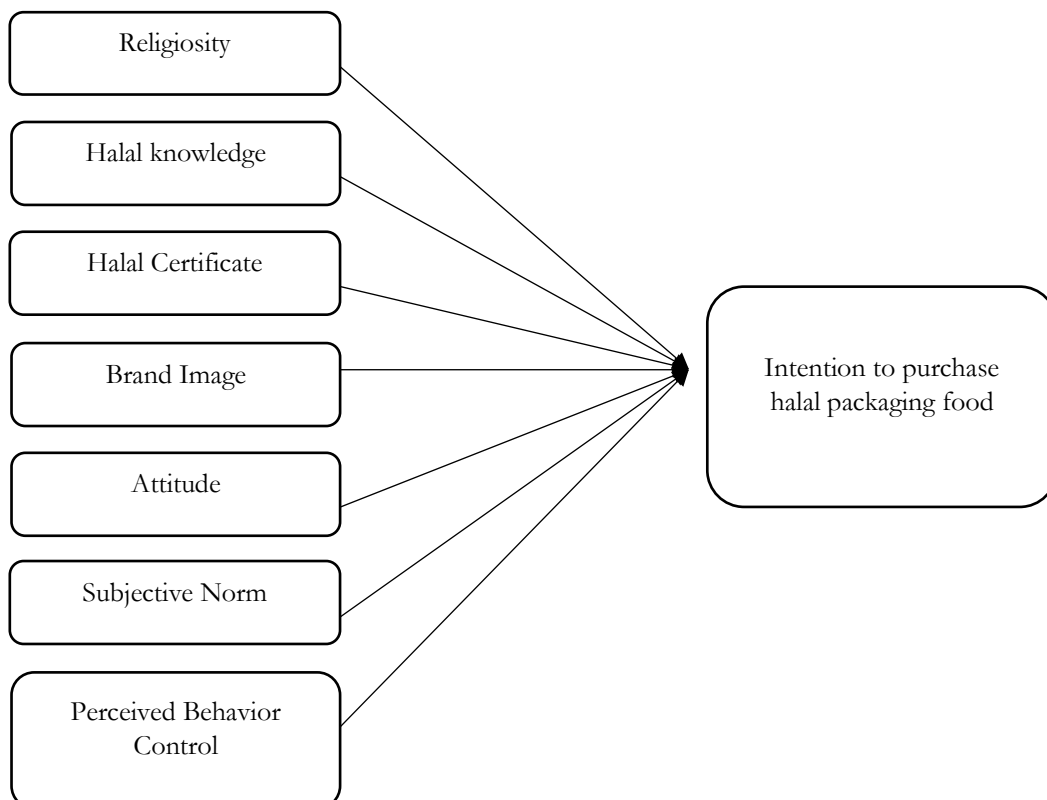


Figure 1. Research Model

## Methodology

### Research data

The sample of this research is Muslim students from West Java, Central Java, and East Java. In determining the sample, a purposive sampling technique was used to determine the research sample

by considering the characteristics to be used in the study, to obtain more representative data. From the results of distributing questionnaires using google forms to several WA groups, 251 samples were obtained. However, 12 samples were declared defective, then 239 samples were selected. 239 samples are considered quite representative according to Sekaran and Bougie (2016), who stated that more than 200 samples were sufficient for testing using the structure equation model (SEM).

### Research Measurement

Researchers in conducting their research will use the Likert scale technique. A Likert scale is a form of scale that is used to collect data to measure data that is both qualitative and quantitative. The data was obtained to determine the opinions, perceptions, or attitudes of Muslim students towards the variables in the intention in purchasing halal packaged food models. The Likert scale contains indicators in the form of variables based on religiosity, halal knowledge, halal certificate, brand image, attitude, subjective norm, and perceived behavior control. The rating for each indicator consists of five choices, namely: strongly agree was given a score of 5, agreed was given a score of 4, neutral was given a score of 3, disagreed was given a score of 2 and, strongly disagree was given a score of 1.

## Results and Discussion

### Sample Characteristics

Based on table 1 shows the characteristics of the 239 sample of Muslim students used in this study. Where males and females are 17.57% and 82.43% respectively. Meanwhile, the educational background shows that the number of samples of Muslim students who are studying in university (51.88%) is higher than in Senior High School (36.40%), Diploma (9.62%), and Junior High School (2.09). Then, the sample from Central Java (46.44%) showed higher than West Java (28.03) and East Java (25.52%).

**Table 1.** Data Description

Variable	Description	Frequency	Validity (%)
Gender	Male	42	17,57%
	Female	197	82,43%
Educational Degree	Junior High School	5	2,09 %
	Senior High School	87	36,40 %
	Diploma	23	9,62 %
	Bachelor	124	51,88 %
Home Province	West Java	67	28,03 %
	Central Java	111	46,44 %
	East Java	61	25,52 %

### Construct Validity

In this study, the validation test was conducted by the researcher to determine whether the construct had fulfilled the requirements to continue as research or not. A variable is mentioned to have high reliability when the composite reliability (CR) value is above 0.7 and the average variance explained (AVE) is above 0.5 (Bagozzi & Yi, 1988; Gefen *et al.*, 2000). The factor loading (FL) for each question is shown in table 2, all factor loadings are above 0.55 (Tabachnick and Fidell, 2007). This value shows the percentage of constructs able to explain the variations that exist in the indicator.

Table 2. Construct Validity

Construct and Item	FL
<b>Religiosity (RE).</b> CA: 0.85; rho_A: 0.886; CR: 0.9; AVE: 0.69	
I always obey all the commands of Islam in my life	0.787
I am always diligent in adhere obligatory worship such as prayer and fasting in Ramadhan	0.787
I always remind people close to me to adhere mandatory worship	0.873
I always invite people around me to eat food according to Islamic teachings	0.874
<b>Halal Knowledge (HK).</b> CA: 0.73; rho_A: 0.743; CR: 0.85; AVE: 0.65	
I know that in producing packaged food with a halal logo, it must not contain elements of usury, <i>maisir</i> , <i>ghorar</i> and manipulatives.	0.798
I know that to market packaged food with the halal logo it must be honest, friendly, clean and healthy	0.831
I know that packaged food brands with the halal logo must not be mixed in one place with haram food in shops or malls	0.782
<b>Halal Certificate (HC).</b> CA: 0.83; rho_A: 0.838; CR: 0.89; AVE: 0.67	
The halal logo makes me believe that the ingredients used to make packaged food are high quality	0.847
The halal logo makes me believe that packaged food is produced to a high standard	0.845
The halal logo confirms me that packaged food is marketed/sold in accordance with Islamic provisions	0.753
The halal logo assures me that packaged food suits my needs	0.817
<b>Brand Image (BRA).</b> CA: 0.81; rho_A: 0.828; CR: 0.87; AVE: 0.63	
Packaged foods with the halal logo are easily recognizable foods	0.787
Packaged food with the halal logo is food that gives a good impression	0.787
Packaged food with the halal logo is food whose quality has a reputation	0.873
Packaged food with the halal logo is a food that boosts my self-confidence	0.874
<b>Attitude (ATT).</b> CA: 0.92; rho_A: 0.919; CR: 0.94; AVE: 0.8	
I will advise family and relatives to consume packaged food with the halal logo	0.901
I will remind my family and friends to always eat packaged food with the halal logo	0.886
I will recommend to my friends to eat packaged food with the halal logo	0.927
Consuming packaged food with the halal logo has become my lifestyle	0.922
<b>Subjective Norm (SN).</b> CA: 0.93; rho_A: 0.939; CR: 0.95; AVE: 0.83	
My parents feel that I should eat packaged food with the halal logo	0.901
My brother feels that I should eat packaged food with the halal logo	0.886
My best friend feels that I should eat packaged food with the halal logo	0.927
People who know me well feel that I should eat packaged food with the halal logo	0.922
<b>Perceived Behavior Control (PBC).</b> CA: 0.78; rho_A: 0.814; CR: 0.87; AVE: 0.7	
I have control in making decisions for buyers of packaged food with the halal logo	0.695
I have the funds to purchase the packaged food with the halal logo that I want.	0.889
I have time to purchase packaged food with the halal logo that I want.	0.91
<b>Intention (INT).</b> CA: 0.85; rho_A: 0.851; CR: 0.9; AVE: 0.69	
Purchasing intention is the possibility of consumers to purchase packaged food with the halal logo.	0.849
I am willing to travel long distances to purchase packaged food with the halal logo (if it is not found in a nearby location)	0.877
I am willing to pay more to purchase packaged food with the halal logo	0.829
I am willing to recommend other people to purchase packaged food with the halal logo.	0.762

### Discriminant Validity

Discriminant validity aims to test to what extent the latent construct is different from other constructs. A high discriminant validity value indicates that a construct can explain the phenomenon being measured. A construct is mentioned to be valid by comparing the root value of the AVE with the correlation value between latent variables. Table 3 shows the AVE root value of each variable is greater than the correlation value between the variables and other variables in the model, hence it can be concluded that each variable in this study has good discriminant validity.

**Table 3.** Discriminant Validity Fornell Lacker Criterion

	BRA	HC	INT	SB	PBC	HK	RE	ATT
BRA	0.794							
HC	0.735	0.817						
INT	0.556	0.558	0.830					
SN	0.482	0.482	0.596	0.909				
PBC	0.475	0.431	0.511	0.520	0.837			
HK	0.574	0.577	0.397	0.459	0.440	0.804		
RE	0.510	0.515	0.505	0.476	0.370	0.481	0.831	
ATT	0.561	0.517	0.601	0.718	0.567	0.521	0.608	0.895

### Structural model assessment

R-squared is used to explain the effect of certain exogenous latent variables on endogenous latent variables whether they have a substantive effect. This study shows that the R-squared value is 0.516. The value shows that the construct of religiosity, halal knowledge, halal certificate, brand image, attitude, subjective norm, and perceived behavior control affect the purchasing intention variable by 51.6% and the remaining 48.4% is influenced by other variables outside of this research variable. According to Hair (1998), the R-squared value can be divided into three model criteria based on the significance scale, a strong model if the significance is more than 0.75, a moderate model if the significance is more than 0.50, and a weak model if the significance is more than 0, 25. The results of the R-squared of this study showed a value of 0.516 or more than 0.50 which means the research model is moderate.

### Hypotheses Analysis

In this study, comparing the p-value with a significance level of 1%, 5%, or 10% can determine whether a hypothesis is accepted or rejected. When the p-value of the independent variable with a p-value of less than 1%, 5%, or 10%, then  $H_0$  is rejected. This means that the constructed variable on the latent variable has a significant effect. On the other hand, when the p-value of the independent variable is more than 1%, 5%, or 10%,  $H_0$  is accepted, meaning that the independent variable has no significant effect. Table 4 shows the results of hypotheses testing between religiosity, halal knowledge, halal certificate, brand image, attitude, subjective norm, and perceived behavior control on the variable of purchasing an intention in halal packaged food.

**Table 4.** Hypotheses Test Results

Hypothesis	Relationship	Coef.	SD	T Stat	P Values	Result
H1	RE → INT	0.129	0.067	1.926	0.055*	Supported
H2	HK → INT	-0.111	0.069	1.617	0.107	Not Supported
H3	HC → INT	0.197	0.104	1.901	0.058*	Supported
H4	BRA → INT	0.142	0.110	1.285	0.199	Not Supported
H5	ATT → INT	0.135	0.079	1.707	0.088*	Supported
H6	SN → INT	0.243	0.092	2.659	0.008***	Supported
H7	PBC → INT	0.157	0.070	2.237	0.026**	Supported

Note: \*\*\* Significant at 1%, \*\* significant at 5% and \* significant at 10%

Based on the hypotheses test, it shows that religiosity has a positive effect on Muslim students' purchasing intention in halal packaged food ( $\beta = 0.129$  and  $p < 0.10$ ). These results support the results of research by Sudarsono & Nugrohowati (2020), Usman (2021), Mutmainah (2018), Ahmad (2015), and Mukhtar (2012) who revealed religiosity to have a positive effect on intention in halal food. Islamic values influence the behavior of Muslim students in daily activities, both in production and consumption activities. Adherence to Islamic teachings causes them to be careful when purchasing food to be consumed (Ali *et al.*, 2018; Sherwani *et al.*, 2018). The more obedient



to the teachings of Islam, the more careful Muslim students in choosing packaged food to be purchased. Because packaged food companies need to convince Muslim students by providing prominent information about halal packaged food with a more elegant and modern concept.

The results of the hypotheses test of the halal knowledge variable do not affect the intention of Muslim students to purchase halal packaged food. This is not in line with the research of Sudarsono and Nugrohowati (2020) and Aziz and Chok (2013), which implied that halal knowledge has a positive influence on intention in purchasing halal food. However, this study is in line with the results of research conducted by Ahmad (2015), and Aziz and Chok (2013), that identified knowledge did not affect intention in purchasing halal food. Packaged foods consumed by Muslim students on average are fast food snacks purchased at mini markets and malls. Muslim students purchase packaged food, not for daily consumption. This situation causes Muslim students to have less intention in knowing the packaged food to be purchased. Therefore, the choice of Muslim students in purchasing halal packaged food is because they follow the people around them. To increase the intensity of Muslim students choosing halal packaged foods, companies need to increase promotions among Muslim students. Therefore, companies need to use social media as a promotional medium aimed at Muslim students. Product information that is easy to remember, simple and unique will be easily accepted by Muslim students.

The results of the hypotheses test show that halal certification has a positive effect on the intention of Muslim students to purchase halal packaged food ( $\beta = 0.197$  and  $p < 0.10$ ). The results of this study are supported by previous research which revealed the effect of religiosity on intention in purchasing halal packaged food (Riski *et al.*, 2019; Usman *et al.*, 2021; Setyaningsih, 2019; Mutmainah, 2018; Purwanto *et al.*, 2021; Bashir, 2019). Halal certification is a consideration for choosing packaged food to be purchased by Muslim students. Although packaged food is identical to food that is healthy, clean, and safe (Abdul-Talib & Abd-Razak, 2013; Awan *et al.*, 2015). This does not mean that Muslim students do not ignore the halal elements in food. Packaged foods that have the MUI halal logo get more attention to be selected and purchased for Muslim students. This shows that packaged food companies need to pay attention to halal certification with a halal logo as an important element for Muslim students to choose packaged foods.

The results of hypotheses testing indicate that brand image does not affect Muslim students' intention in purchasing halal packaged food. The result indicates that Muslim students in purchasing halal packaged food are less concerned with brand image. Packaged food is not a staple food consumed by Muslim students every day. Packaged food is consumed by students at certain times or at special times for Muslim students. Thus, the brand image is not the main consideration for Muslim students to choose halal packaged food. This result is relevant to the finding that knowledge does not affect intention in purchasing halal packaged food. It is supported by the research of Nurhasana and Hariyani (2017) who found that brand image did not affect intention in purchasing halal food. Therefore, companies need to innovate with a mission to emphasize a unique brand image as halal packaged food that is suitable for Muslim students

Attitude has a positive effect on the intention of Muslim students to purchase halal packaged food ( $\beta = 0.135$  and  $p < 0.10$ ). These results are in line with the results of research conducted by Bashir (2019), Sudarsono and Nugrohowati (2020) Mukhtar (2012), Mafabi *et al.*, 2017), and Lim *et al.* (2020) who found a positive influence between attitudes and intention in purchasing halal food. Muslim students' understanding of concessions gains a reward if they consume halal food, and will gain a sin if they consume haram food, making Muslim students more careful (Abdul-Talib & Abd-Razak, 2013). In addition, the desire to consume halal food not only fulfills Islamic provisions, but halal food also guarantees health, hygiene, and safety (Awan *et al.*, 2015). Therefore, companies need to understand that consuming halal food is a lifestyle for Muslim students, accordingly, packaged food companies need to not hesitate to develop halal packaged food products for Muslim students. Innovation needs to be conducted every time to produce halal packaged food that suits the needs of Muslim students.

Based on the hypotheses test, it shows that subjective norms affect the purchasing intention of Muslim students to purchase halal packaged food ( $\beta = 0.243$  and  $p < 0.05$ ). This situation shows that the family, friends, and important people of Muslim students also influence the intention of Muslim students to purchase halal food. The results of this study are in line with the results of previous studies which showed a positive relationship between attitudes and intention in purchasing halal food (Destiana & Tairas, 2021; Alam & Sayuti, 2011; Elseidi, 2018; Mukhtar, 2012; Lim *et al.* 2020; Mafabi *et al.*, 2017). Muslim students who are on average 15-25 years old are still easily influenced by emotions in having the food they choose. Packaged foods consumed by the people around them will encourage Muslim students to know and purchase these foods. Therefore, the packaged foods chosen by Muslim students have similarities with close people, such as family, friends, and important people for Muslim students. For this company, it is a sign that the target of promoting halal packaged food products is not individual Muslim students, but people close to Muslim students, such as family, close friends, and important people for Muslim students. Halal packaged food products that characterize families or Muslim student groups/organizations need to be produced.

Based on the hypotheses test, it shows that perceived behavior control affects the intention of Muslim students to purchase halal packaged food ( $\beta = 0.157$  and  $p < 0.05$ ). Individual Muslim students have the perception that they can determine the choice of halal packaged food to be purchased. Previous research revealed that the perception of Muslim students controlling themselves in purchasing halal food was identified by Destiana & Tairas (2021), Alam and Sayuti (2011), Sherwani *et al.* (2018), Marmaya *et al.* (2019), Lim *et al.* (2020) and Mafabi *et al.* (2017). Halal packaged food companies need to produce halal packaged foods that promote the brand image of halal packaged foods for Muslim students who are independent, intelligent, and innovative.

## Conclusion

Religiosity, halal certificates, attitudes, subjective norm, and perceived behavior control have proven to affect student intention in purchasing halal packaged food. Islamic values make Muslim students better understand halal and haram products so that this understanding makes Muslim students more sensitive in choosing halal food. Therefore, halal certification of packaged food is a concern for Muslim students when purchasing halal packaged food. Therefore, halal packaging companies targeting the Muslim student market need to pay attention to the elements of religiosity and halal certification in producing halal packaged foods. Companies need to innovate that emphasizes that halal packaged food is by the lifestyle of independent, intelligent, and innovative Muslim students. Companies need to formulate a concept that is more easily accepted by Muslim students that halal packaged food is not only healthy, clean, and safe but also cheap, easy, and fast.

This study has a fairly limited number of samples; thus, it does not fully represent the perceptions of Muslim students in West Java, East Java, and Central Java. Therefore, it is recommended for further study to increase the number of samples or focus on one particular province or city. Then, religiosity, halal knowledge, and halal certification as variables that directly affect the intention in purchasing halal packaged food. For the next study, it is recommended to analyze the influence of religiosity, halal knowledge, and halal certification on intention in purchasing halal food but also on attitudes and subjective norms of Muslim students. Finally, the origin of the Muslim student area is assumed to influence the intention in purchasing halal food, therefore it is recommended that future studies can compare the intention in purchasing halal packaged food by province or city.

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