



# Factors affecting the purchase intention of non-certified halal Korean instant noodles

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## Abstract

**Purpose** – This study aims to determine what factors encourage Muslim consumers to purchase non-halal MUI-certified instant noodles.

**Methodology** – The sample for this study is selected using a purposive sampling technique with the criteria of Muslim respondents who never purchased non-halal MUI-certified instant noodles. This study collected 114 usable responses for further analysis. All data were analyzed using the PLS-SEM method.

**Finding** – The results indicated that product knowledge has an effect on halal product awareness and intention to purchase non-halal MUI-certified Korean instant noodles. Intrinsic religiosity value does not affect halal product awareness, but halal product awareness significantly affects the intention to purchase non-halal MUI-certified Korean instant noodles. Finally, halal product knowledge positively links the purchase intention of non-halal MUI-certified Korean instant noodles.

**Implications** – The results of this study are expected to help supermarkets, distributors, and the government to improve the supervision of products, especially Korean instant noodle products that do not yet have an MUI halal certificate.

**Originality** – Studies that investigated intrinsic religiosity, halal product awareness, and knowledge toward purchase intention have been previously performed. However, the results are inconclusive. Besides, such studies in non-halal-certified Korean noodles are scarce. This study contributes to the literature by re-investigating these relationship in the context of non-halal-certified Korean noodles in Indonesia.

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## Introduction

Korea is a country that has various types of traditional food, along with the times and history, changes in taste and types of food are also growing (Kyung et al., 2016). One Korean food product with a very high fan base is instant noodles. Korean culture's popularity, proliferating in various countries, influences lifestyles, especially young people or teenagers, in terms of clothing, music, cosmetics, and food (Rasmiyati, 2021). The result of this phenomenon is that there is a high demand for instant food products from South Korea. Currently, Korean snacks or instant noodles are straightforward to find in Indonesia and are becoming a trend (Setiawati et al., 2019).

Halal and haram are principles that relate to humans and Allah. Halal in the food and beverages context refers to foods and drinks allowed to be consumed following Islamic law. At the

same time, haram refers to consumption prohibition (Nurhayati & Hendar, 2020; Inong et al., 2019).

The Muslim consumer market is promising due to the growing knowledge of the importance of halal products by Muslim consumers. One of the countries with a sizable Muslim consumer market is Indonesia. According to Inong et al. (2021), this certainly makes the Indonesian market attractive for a wide variety of local and foreign products, especially halal food products.

Halal products have provided a foundation for Muslims to make decisions in purchasing food. A halal label on the packaging of a product or food will make people understand, be aware, and know what to consume and use. The concept of halal food can be used as a benchmark for safety, hygiene, and guarantees towards the quality of a product. Therefore, Muslims must know and understand the concept of halal in consuming food (Khalek, 2014).

This study has four variables: intrinsic religiosity, halal product awareness, knowledge of halal products, and purchase intention of a product. These four variables are replicated or modified from research conducted by Nurhayati and Hendar (2020), which discussed the influence of intrinsic religiosity and knowledge of a product and the role of brand awareness on the intention to purchase halal products.

Several previous studies have tested the relationship between awareness of halal products and purchase intention. Nurhayati and Hendar (2020) examined the effect of product awareness on purchase intention in packaged food products. In their research, both variables are significantly connected. Consumers with high and strong intrinsic religious motivation think that what is believed in their religion is very important. Consumers who have a high level of intrinsic religiosity, in general, always integrate religion into their lives. They tend to have higher halal product awareness, eventually affecting their halal purchase decision.

Furthermore, the relationship between intrinsic religiosity and purchase intention has also been investigated by Amalia et al. (2020), who studied the determinants of food purchasing behavior by Muslim consumers in a Muslim-majority country. Mukhtar and Butt (2012) have also studied intrinsic religiosity in the context of halal products. Both studies found that intrinsic religiosity and purchase intention were positively related.

Previous research has also tested the relationship between intrinsic religiosity on awareness of halal products. These two variables have been studied in the context of the availability and accessibility of halal products by Shaari et al. (2020). In addition, the relationship between these two variables has also been tested with other variables, such as the influence of halal labels, awareness of halal products, product prices, and brand image on purchasing decisions of a product in research conducted by Aspan et al. (2017).

However, even though several previous studies investigated the relationship between intrinsic religiosity and awareness of halal products, the findings for these two variables were still inconsistent. For example, Nurhayati and Hendar (2020) and Shaari et al. (2020) found a positive relationship between intrinsic religiosity and awareness of halal products. However, Aspan et al. (2017) found insignificant results between the two variables.

The phenomenon of many non-halal MUI-certified Korean instant noodles in Indonesia and inconclusive past findings have prompted researchers to re-investigate the relationship between intrinsic religiosity, halal product knowledge, halal product awareness, and purchase intentions in the context of Muslim consumers in Indonesia.

## **Literature Review and Hypotheses**

### **Stimulus Framework, Organism, Response (S-O-R)**

This study adopts the S-O-R framework developed by Mehrabian and Russel (1974) as a theoretical basis in this study. The S-O-R theory model describes a person's response to stimuli originating from the environment. The S-O-R theory (Stimulus, Organism, Response) asserts that the environment is a stimulus (S) that leads to the customer's emotional reaction (O) and the emotional reaction influences the consumer's behavioral response (R). Organisms represent cognitions and

emotions that play a role in intervening in the influence of the environment, as the influence that will be generated can decide whether to accept or not the influence given by the environment in the S-O-R model (Mehrabian & Russell, 1974).

Research conducted by Mehrabian and Russel (1974), it is believed that the stimulus is a factor that can affect the psychological state of consumers. In previous studies, the S-O-R model was defined as factors that influence an individual's internal state (stimulus) to influence individual decisions (Eroglu et al., 2001). Internal processes and influences can trigger external stimulus in the form of actions, reactions, or final responses (Bagozzi, 1986). The reaction in the S-O-R model represents the consumer's final outcome and decision (Donovan & Rossiter, 1982). Behavioral intention can be triggered by several factors, including product knowledge, awareness and religiosity (Nurhayati & Hendar, 2020). Therefore, in this study, halal product knowledge and intrinsic religiosity can be treated as a stimulus to affect halal product awareness (organisms) and, eventually, purchase intentions (response).

### **Theory Planed Behavior (TPB)**

This study also adopts the Theory of Planned Behavior (TPB). In this theory, the intention is considered a factor that can provide encouragement or motivation to behave, and individual behavior is determined by individual intentions (Ajzen, 1991). The theory of planned behavior (TPB) is a development of the Theory of Reason Action (TRA). The TPB model explains that the results of individual performance from certain behaviors are determined by their intentions in performing these behaviors. In TPB, attitudes toward a behavior can influence intentions in purchasing products, and Theory Planned Behavior (TPB) itself includes perceived behavioral control that can influence purchase intentions and behavior (Ajzen, 1991). TPB has been the basis in several studies, one of which was research conducted by Shah Alam & Mohammed Sayuti (2011). They adopted TPB to identify factors that influence the purchasing behavior of halal food by Malaysian consumers. In their study, attitude, subjective norms, and behavioral control positively affect the intention to purchase halal food (Shah Alam & Mohamed Sayuti, 2011).

### **Hypothesis Development**

#### **Halal product knowledge and halal product awareness**

In the S-O-R theory, it is stated that stimulus is a factor that can affect the psychological state of consumers (Mehrabian & Russell, 1974). in this study, product knowledge acts as a stimulus to awareness of the importance of purchasing halal products. Product knowledge is an important topic in research discussing Lin & Chen's consumer behavior. In previous research, consumer knowledge has been recognized as a variable that significantly influences decision-making (Saida et al, 2014). Consumers who have a high level of knowledge towards a product will influence awareness of a product (Bian & Moutinho, 2011). Knowledge can influence how consumers access products. Consumers will make choices after they have obtained information and remember different information based on different decision-making patterns, since consumers tend to make decisions based on the information in their memory (Said et al., 2014). Therefore, the researcher obtains the following hypothesis:

H1: Knowledge of halal products has a positive impact on awareness of halal products.

#### **Intrinsic religiosity and purchase intention**

The TPB explains that subjective norms can influence the intention to purchase a product (Ajzen, 1991). Intrinsic religiosity is a people's commitment to their religion, in which every action or goal must follow the values or norms that apply to their religion which influence a person in determining purchase intentions (Nurhayati & Hendar, 2020). In a study conducted by Hendradewi et al. (2020). Religion is a stimulus factor. Religion is one of the most dominant components of subculture in influencing human behavior (Allport & Ross, 1967). Previous studies mentioned that there was a significant relationship between religious norms adhered to by consumers on purchasing intention,

because religion is a very important indicator for any decision-making process that leads to a person behaving legally and ethically (Ahmad et al., 2015). However, the research conducted by Mukhtar and Butt (2012) found insignificant results in the relationship between religiosity and purchase intention. In contrast, in a study conducted by Shaari et al (2020), significant results were obtained between the two.

H2: Intrinsic religiosity has a negative effect on the purchase intention of non-halal-certified products.

### **Halal product awareness and purchase intention**

Based on the TPB theory, attitudes and control over behavior are considered to influence intentions in purchasing a product (Ajzen, 1991). Indonesia is a country where most of the population is Muslim, which induces a lot of consideration in purchasing a product. As Muslims, the awareness of understanding halal products is influenced by an understanding of the concept of halal N. A. Ahmad et al. (2013). However, a study by Henry Aspan et al (2017) showed that the relationship between brand awareness and purchase intention is insignificant. Consumers with strong religious motivation believe that religious values are the most important thing and make religious norms a guide in life. Religion is one of the potential factors that will shape purchasing decisions (Hendradewi et al., 2020). In addition, knowledge of halal products in the form of a collection of various kinds of information regarding halal products, such as product categories, product features, and product halal beliefs is the most important thing in forming product awareness (Wilson & Liu, 2011). Thus in this study, the hypothesis obtained is:

H3: Awareness of halal products negatively influences purchase intentions of non-halal certified products.

### **Halal product knowledge and purchase intention**

The relationship between knowledge of halal products and purchase intentions can be explained using the SOR theory (Mehrabian & Russell, 1974). Based on this theory, a person's response is strongly influenced by the organism (O) and stimulus (S) factors. In both contexts, product knowledge variables act as stimuli, and purchase intentions act as stimuli. Nurhayati and Hendar (2020) examined the relationship between these two variables and obtained significant results. In the context of this research, product knowledge becomes an essential part of consumer behavior, because product knowledge is related to memory or knowledge that consumers recognize. (Bian & Moutinho, 2011; Lin & Chen, 2006). Consumer knowledge of a product is crucial in decision-making since consumers will make choices after obtaining information and remembering different information based on different decision-making patterns (Lin & Chen, 2006). Consumers tend to make purchasing decisions based on the information they have in their memory (Said et al., 2014). In this research, the hypothesis is formulated as follows:

H4: Knowledge of halal products has a negative effect on purchase intentions of non-halal certified products.

### **Intrinsic religiosity and halal product awareness**

In the TPB model, trust can be categorized as an attitude, and intention is determined by three factors: attitude, subjective norms, and behavioral control (Ajzen, 1991). Empirically, the value of intrinsic religiosity can affect awareness of a product (Allport & Ross, 1967; Hidayatulloh & Syamsu, 2020). The higher the level of one's religiosity, the higher the level of awareness toward halal products, thus raising awareness of products that do not meet the criteria for halal products (Nurhayati & Hendar, 2020). In current study, religiosity is positively related to halal product awareness.

H5: There is a positive relationship between intrinsic religiosity and awareness of halal products.

## Research Model

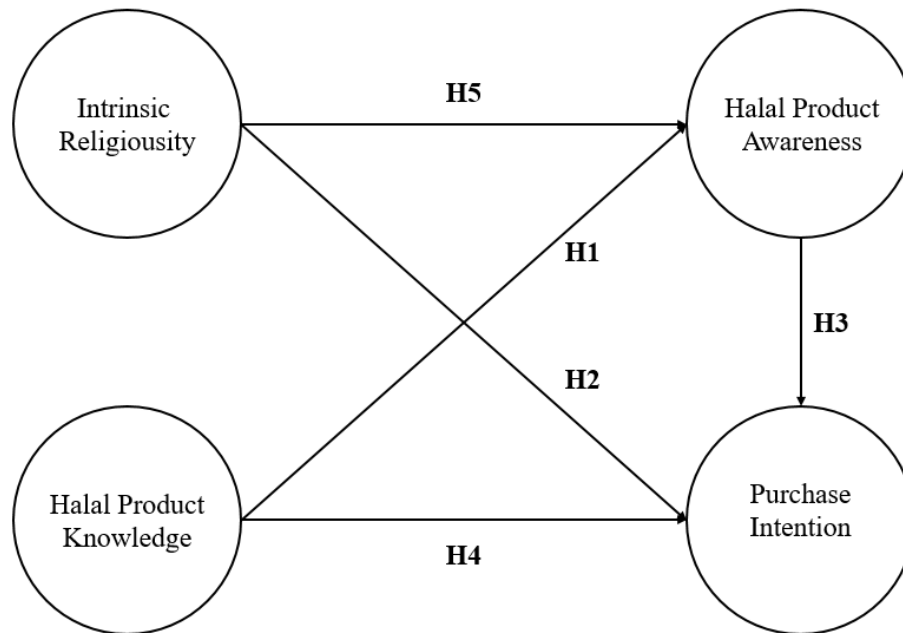


Figure 1. Research Model

## Research Method

### Research Design

This research was conducted using a quantitative research approach. The quantitative approach is a research method that tends to emphasize data in the form of numbers in the collection of data analysis performed (Bryman, 2001). The objects raised in this research are instant noodles from Korea, which do not yet have the MUI halal certification or logo on their packaging. This research was conducted in the Special Region of Yogyakarta. The data collection technique implemented by researchers was by distributing questionnaires online. Questionnaires were distributed using social media platforms such as Instagram, Facebook, Twitter, Line, and Whatsapp.

### Population and Sample

The population is a term that refers to the collection of all units in a study. In other words, the population is a collection of all research units with variable characteristics and findings that can be generalized (Shukla, 2020). The population of this study was consumers who had never purchased non-halal-certified Korean instant noodles in the city of Yogyakarta. The sampling method used in this study was non-probability sampling using purposive sampling or judgment sampling techniques. According to Bernad (2002), purposive sampling is a sampling assessment method in which respondents are not randomly selected.

In taking the sample, the researcher has determined certain characteristics of the object to be sampled in the study. Respondent criteria in this study are aimed at Muslim Generation Z, and Millennials who have never purchased non-halal instant noodles. The sample is part of a large population (Sekaran & Bougie, 2010). Determination of sample measurements in this study applied the formula by Roscoe (1975). In his research Roscoe (1975) stated that the number of the right sample can be calculated using a minimum formula, which is five times the number of items, and the maximum sample is 10 times the number of items in the study. The other way of determining the number of research samples is based on the research method applied. According to Hair et al. (2022), the total number of samples needed if the research analysis model uses Structural Equation Modeling (SEM) is around 200-500 samples required.

## Operational Definition and Variable Measurement

All variables in this study were measured by adopting research items from Nurhayati & Hendar (2020). Details regarding operational definitions and measurement items can be seen in Table 1.

**Table 1.** Operational Definition

Variable and Source	Definition	Item
Intrinsic Religiosity (Nurhayati & Hendar, 2020)	Religiosity is the level of an individual's commitment to his religion which is reflected in the attitude and behavior of the individual himself	Islam has answered many questions about my life I like to read books related to Islam I spent a lot of time learning to understand Islam Islam is my way of life Islam influences everything in my life It is important for me to spend time praying to God
Halal Product Knowledge (Nurhayati & Hendar, 2020)	Product knowledge is a collection of various information that consumers have about a halal product	I understand Islamic law regarding halal and haram in a product I have enough knowledge about foods that are prohibited in Islam I have the knowledge to distinguish products that are prohibited and permissible for consumption according to Islam I know the latest issue about products that are haram I know the difference between Halal certification for food and other products such as cosmetics
Halal Product Awareness (Nurhayati & Hendar, 2020)	Product awareness is consumer's awareness about the halalness of the product.	Every time I consume food, I always ensure the food is halal Every time I consume food, I always ensure the composition of the ingredients is halal Every time I consume food, I always ensure that the food additives are halal In my opinion, the government must be responsible for the availability of halal food products The government is responsible for ensuring the availability of halal products. Every food producer must be responsible for the availability of halal food products Supermarkets or retailers must be responsible for the availability of halal food products
Purchase Intention (Nurhayati & Hendar, 2020)	Purchase intention is the stage in the decision-making process in which the customer has the willingness or acts on the selection of an object or brand	I intend to purchase Korean instant noodle products that do not yet have MUI halal certification If possible, I want to continue to purchase Korean instant noodles that do not yet have MUI halal certification I would probably prefer to purchase Korean instant noodles that don't yet have MUI halal certification

## Estimation Method

Generally, the methods applied in testing using PLS-SEM consist of two: model testing and model estimation. In testing, the model is divided into two, including the inner model and the outer model. Model suitability (goodness-of-fit) for the two test models has its own indicator.

Outer model testing tests the validity and reliability of measurement items. Test validity is related to the soundness of measurement accuracy or the extent to which a question item truly represents a concept (Zikmund et al., 2013). There are two types of validity tests in the PLS-SEM method: convergent validity and discriminant validity (Sekaran & Bougie, 2010). In the model proposed by Hair et al (2014), discriminant validity relates to the uniqueness of a construct, whether the phenomena captured by the construct are unique or not represented by other constructs. In short, discriminant validity aims to test whether one model's constructs have a relationship. While discriminant validity uses the Fornel and Larcker (1981) approach, the way to do this is to compare the square root of the AVE value with the correlation of the latent variables by means of the square root of the AVE of each construct must be greater than its highest correlation with the other constructs. An alternative approach to evaluating the results from the Fornell-Larcker criterion is to determine whether the AVE is greater than the correlation with the different constructs. The logic of the Fornell-Lacker method is based on the fact that shared constructs have more variants with their associated indicators than other constructs.

Convergent validity is a test used to measure the extent to which measurement items are positively correlated with measurement items from the same construct (Hair et al., 2014). The rules set for measurement that latent variables must be able to explain a substantial part of each indicator variance by 50%. Convergent validity in PLS-SEM can be measured using two methods: Average Variance Extracted (AVE) and factor loading.

In addition to testing the validity, testing the outer model also tests the reliability of the item. Reliability tests are performed to measure the extent to which measurement items on a phenomenon provide stable and consistent results (Carmines & Zeller, 1979). Reliability can also be associated with repetition. The reliability test is believed to be important, as it refers to the entire measurement instrument (Huck, 2007). The measure of internal consistency that is commonly applied is the Cronbach Alpha coefficient. Cronbach Alpha is also considered the most appropriate measure of reliability using the Likert scale (Whitley, 2002). According to Hair et al (2022) reliability test coefficient of 0.70.

After testing the outer model, the next step in PLS-SEM is testing the inner model. The inner model can also be referred to as the core model or part of an outer model. The inner model includes  $R^2$  to measure the proportion of variance in the dependent variable that the independent variables can explain. Meanwhile,  $Q^2$  is utilized to test how much the independent variable influences the dependent variable. Then, T-statistics and P-value are used to indicate the significance of the hypothesis. It is mentioned to be significant if the T-statistic is greater than 1.96 and the total P-value must be less than 0.50.

## **Result and Discussion**

### **Result**

#### **Respondent descriptive**

This study collected a total sample of 147 respondents, but 144 were usable. These respondents were obtained from an online questionnaire created using Google Forms. The detail respondent profile can be seen in Table 2.

#### **Measurement model testing (outer model)**

##### ***Validity Test***

Table 3 shows that the overall outer model value for each item of this research variable is more than 0.50. Thus, it can be concluded that the results of this study are valid. For example, the variables INT 1 to INT 3 have an outer loading value above 0.80. Same as product awareness (HPA) to intrinsic religiosity (IR). Therefore, it can be concluded that all variables from this research can be stated as valid.

**Table 2.** Respondent Profile

Demographics Variable	N	%
Status		
Married	135	93,8%
Single	9	6,3%
Year of Birth		
1965-1980 (Generation X)	0	0%
1980-1996 (Millennials Generation)	17	11,8%
1997-2000an (Generation Z)	127	88,2%
Gender		
Male	51	35,4%
Female	93	64,6%
Education		
No Educational Background	0	0%
Elementary School	0	0%
Junior High School	0	0%
Senior High School	80	55,6%
Diploma	5	3,5%
Bachelor Degree	56	38,9%
Master Degree	2	1,4%
Doctoral Degree	1	0,7%
Occupation		
Student	118	81,9%
Civil Servant	3	2,1%
Private Employee	14	9,7%
Entrepreneur	7	2,3 %
Regional-Owned Enterprises (BUMD) Employee	1	0,7%
College Student	1	0,7%

**Table 3.** Modified Outer Loading

	Halal Product Awareness	Purchase Intention	Halal Product Knowledge	Intrinsic Religiosity
INT_1		0.886		
INT_2		0.978		
INT_3		0.969		
HPA_1	0.716			
HPA_2	0.677			
HPA_3	0.658			
HPA_4	0.799			
HPA_5	0.789			
HPA_6	0.637			
HPA_7	0.643			
HPK_1			0.598	
HPK_2			0.764	
HPK_3			0.807	
HPK_4			0.798	
HPK_5			0.792	
IR_2				0.793
IR_3				0.850
IR_4				0.617
IR_5				0.658
IR_6				0.698
IR_1				0.709



Table 4 summarizes the results of the convergent validity test. Two things must be considered in conducting convergent validity tests: Outer Loading and Average Variance Extracted (AVE). According to Hair et al (2014) the research results can be valid if the Average Variance Extracted (AVE) value is 0.50 for each research variable item value.

**Table 4.** Average Variance Extracted

	Average Variance Extracted (AVE)
Halal Product Awareness	0.500
Purchase Intention	0.893
Halal Product Knowledge	0.571
Intrinsic Religiosity	0.526

The results of the discriminant validity test in table 5 show that the correlation score in the diagonal section has a greater value than other correlated variables. It can be concluded that the variables in this study have a good discriminant validity as the correlation score between the same variables is greater than other correlation scores.

**Table 5.** Discriminant Validity Results

	Halal Product Awareness	Purchase Intention	Halal Product Knowledge	Intrinsic Religiosity
Halal Product Awareness	<b>0.706</b>			
Purchase Intention	-0.040	<b>0.495</b>		
Halal Product Knowledge	0.589	0.159	<b>0.756</b>	
Intrinsic Religiosity	0.361	0.077	0.429	<b>0.725</b>

A study is mentioned to be reliable if it has Cronbach's alpha and composite reliability values of more than 0.70 ( $> 0.70$ ) (Hair et al., 2022). Table 6 shows that the test results for each variable in this study have reliable results because they have a value of more than 0.70 for all variables.

**Table 6.** Cronbach's Alpha and Composite Reliability

	Cronbach's Alpha	Composite Reliability
Halal Product Awareness	0.830	0.873
Purchase Intention	0.946	0.962
Halal Product Knowledge	0.815	0.868
Intrinsic Religiosity	0.828	0.868

## Structural model testing (inner model)

### *Collinearity Test*

In testing the data in the PLS-SEM context, the tolerance value is 0.20 or lower than the variance inflation factor (VIF) value of 5.0, and if the value is higher, then this can be an indication of collinearity problems (Hair et al., 2022). In this study, all constructs have VIF score less than 5.00, which indicates no collinearity issues. The results of the collinearity test in this study can be seen in table 7.

**Table 7.** Collinearity Test

	Halal Product Awareness	Purchase Intention	Halal Product Knowledge	Purchase Intention
Halal Product Awareness		1.565		
Purchase Intention				
Halal Product Knowledge	1.226		1.669	
Intrinsic Religiosity	1.226		1.253	

### *Coefficient of Determination (R-Square)*

R-Square is a unit of value used to determine how much influence the independent (exogenous) variable can have on the dependent (endogenous) variable (Hair et al., 2022). R-Square is a number that ranges from 0 to 1, which indicates the magnitude of the combination of independent variables that jointly affect the dependent variable. The results of this study can be seen in table 8.

**Table 8.** R-Square Result

	R Square	R Square Adjusted
Halal Product Awareness	0.361	0.350
Purchase Intention	0.054	0.028

### *Predictive Relevance (Q-Square)*

Q-Square is a measure of how powerful the pre-sample predictive relevance model is. Predictive relevance is to test how well the observed value in the model. According to Hair et al (2022), if the Q-Square value  $> 0$ , it can be stated that it has good predictive relevance, otherwise, if the Q-Square value  $\leq 0$ , then it can indicate that the model is not good. Table 9 shows the Q-Square results obtained for indicators of product awareness (0.162), purchase intention (0.029), product knowledge, and intrinsic religiosity. The results show that product awareness and purchase intention variables have good predictive relevance. Whereas product knowledge (0.000) and intrinsic religiosity (0.000) have poor predictive relevance results since Q-Square  $\leq 0$ .

**Table 9.** Q-Square Result:

	SSO	SSE	Q <sup>2</sup> (=1-SSE/SSO)
Halal Product Awareness	798	669.01	0.162
Purchase Intention	342	332.221	0.029
Halal Product Knowledge	570	570	0.000
Intrinsic Religiosity	684	684	0.000

### *Path Coefficient (Hypothesis Test)*

From the statistical test, three of the five hypotheses are supported. This study found that awareness of halal products significantly affects purchase intentions of non-halal certified Korean instant noodles (H3) with a T-statistic of 0.104 and a P-value of 0.043. Halal product knowledge is also found to significantly affect product awareness (H1) with a total T-statistic of 0.089 and a P-value of 0.000. Similarly, halal product knowledge significantly connects with purchase intentions (H4) (T-statistics of 0.133 and a P-value of 0.046). Nonetheless, the connection between intrinsic religiosity on halal product awareness (H2) and purchase intention (H5) is unsupported as its T-statistic is less than 1.96, and the p-value is greater than 0.05 (Hair et al, 2022).

**Table 10.** Path Coefficient

	Original sample (O)	T Statistics (T)	P Values	Findings
HPK $\rightarrow$ HPA	0.532	0.089	0.000	H1 supported
IR $\rightarrow$ INT	0.038	0.104	0.714	H2 not supported
HPA $\rightarrow$ INT	-0.211	0.104	0.043	H3 supported
HPK $\rightarrow$ INT	0.267	0.133	0.046	H4 supported
IR $\rightarrow$ HPA	0.133	0.088	0.131	H5 not supported

Notes: HPA= Halal Product Awareness, INT= Purchase Intention, HPK= Halal Product Knowledge, IR = Intrinsic Religiosity

## Discussion

H1 has a T value of less than 1.96 and a P value of not more than 0.05 and the results show that the relationship between the two variables is supported. These results are also supported by previous research put forward by Bian and Moutinho (2011) consumers who have a high level of knowledge of a product will influence awareness of a product, thus, the resulting purchasing decisions can be formulated properly. The results of this study indicate that, as much as 51.8% of the total respondents strongly agree with the statement items on the product knowledge variable, which states that respondents have understood Islamic law regarding halal and haram in a product (HPK\_1), and on the product awareness variable item the results are 59.7 % agreed with the statement that when consuming food, respondents always ensured that the food was halal (HPA\_1). In this case, the researchers conclude that knowledge regarding halal products' importance correlates with consumer awareness about halal products. Since Islam strictly prohibits haram products, this will certainly make people aware of the importance of information, especially on Korean instant noodle products originating from abroad and products without a halal label.

Halal product awareness and purchase intention in this study have a significant result. This finding is consistent with Shaari et al's (2020) finding in the context of packaged halal food. In Islamic law, it is strictly prohibited to use food ingredients with haram elements. This study shows that most respondents tend to be reluctant to make purchases if the packaging on a product does not include the halal logo. From the results of this statement, it can be stated that awareness of the use of halal products can influence Muslim consumer purchases.

This study found an insignificant connection between intrinsic religiosity and purchase intention (H2). The respondent profile shows that most respondents are students (81.9%) within Gen Z cohort (88.2%). The mindset of most adolescents tends to be consumptive and prefers to follow trends or awareness of a trend that is currently existing and developing (Maulana, 2013). Thus, their intention to purchase a product is not influenced by their religiosity. One example of the recent youth phenomenon that we have seen is the Samyang challenge (eating Korean noodles quickly) and K-style. In this case, teenagers tend to be more consumptive and absorb foreign cultures more quickly without considering Islamic principles first. In fact, it is known that eating quickly and wearing open clothes (western culture) is not recommended in Islam.

The connection between intrinsic religiosity and halal product awareness is also found insignificant. This finding is in line with Mukhtar and Butt (2012) in the context of cosmetics and medicines. However, this study is also contrary to previous research (Hendradewi et al., 2020 and Shaari et al., 2020). Based on this study findings, 88.2% of respondents are generation Z and 11.8% are millennials. Korean fans are dominated by millennials and Gen-Z who are active on social media. Generation Z and millennials are considered very fast and quite responsive in following new trends or cultures, including Korean culture. This study argues awareness of the certain product is influenced by trends. Religiosity might be more relevant to predict knowledge. Therefore, it might explain the insignificant connection between intrinsic religiosity and halal product awareness.

## Conclusion

This study aims to add to the theoretical contribution by enriching empirical studies regarding the factors that influence the purchase of non-halal MUI-certified instant noodle products. The conclusion is that product knowledge positively affects awareness in choosing non-halal MUI-certified Korean instant noodle products. Intrinsic religiosity does not influence halal product awareness. Awareness of halal products significantly influences intention to purchase non-halal MUI-certified Korean instant noodles. Knowledge of halal products positively affects purchasing intentions of non-halal MUI-certified Korean instant noodles. Lastly, intrinsic religiosity does not affect the awareness of choosing non-halal MUI-certified Korean instant noodle products.

This study's findings have implications for producers, the government, and distributors of Korean instant noodles to supervise products related to halalness of a product, considering that

most Indonesian people are Muslims. Considering the many foreign products entering Indonesia, it is necessary to protect Muslim consumers in Indonesia with halal certification.

### Author Contributions

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