

The effect of knowledge about halal and Islamic religiosity on attitude toward halal label

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Abstract

Halal label becomes the trend in Muslim lifestyle. It aims to separate the halal product from the haram one. Muslim market is very huge. In Indonesia, Muslim dominates approximately 80% of the total population. Many Muslims in Indonesia refused to purchase or consume the products that are not halal certified. Therefore, many believed that halal is a very huge business. Several previous researchers have already conducted study on what are the factors affecting attitude toward halal label. However, there are very few who studied Muslim's knowledge about halal process and procedures and how it is affecting attitude toward halal label. Previous researchers also conducted the test on the effect of religiosity on attitude; however, most of them measure religiosity by Christian religiosity instrument. This research aims to examine the effect of knowledge and Islamic religiosity on attitude toward halal label. There are 186 available data that are dominated by male. Structural Equation Modeling (SEM) is used to test the model and hypotheses. It shows that knowledge has significant effect on Islamic religiosity and attitude toward halal label. Interestingly, Islamic religiosity is not proven significantly affecting attitude toward halal label.

Key words: Halal Knowledge, Islamic Religiosity, Attitude, SEM

Abstrak

Label halal menjadi tren dalam gaya hidup Muslim. Ini bertujuan untuk memisahkan produk halal dari yang haram. Pasar muslim sangat besar. Di Indonesia, Muslim mendominasi sekitar 80% dari total populasi. Banyak Muslim di Indonesia menolak untuk membeli atau mengkonsumsi produk yang tidak ber-sertifikat halal. Karena itu, banyak yang percaya bahwa halal adalah bisnis yang sangat besar. Beberapa peneliti sebelumnya telah melakukan penelitian tentang faktor-faktor apa yang mempengaruhi sikap terhadap label halal. Namun, ada sangat sedikit yang mempelajari pengetahuan Muslim tentang proses dan prosedur halal dan bagaimana hal itu mempengaruhi sikap terhadap label halal. Peneliti sebelumnya juga melakukan tes tentang efek religiusitas pada sikap; Namun, kebanyakan dari mereka mengukur religiositas dengan instrumen religiusitas Kristen. Penelitian ini bertujuan untuk menguji pengaruh pengetahuan dan religiusitas Islam terhadap sikap terhadap label halal. Ada 186 data yang tersedia yang didominasi oleh pria. Structural Equation Modeling (SEM) digunakan untuk menguji model dan hipotesis. Ini menunjukkan bahwa pengetahuan berpengaruh signifikan terhadap religiusitas dan sikap Islam terhadap label halal. Menariknya, religiusitas Islam tidak terbukti secara signifikan mempengaruhi sikap terhadap label halal.

Kata kunci: Pengetahuan Halal, Religiositas Islam, Sikap, SEM

Introduction

The demand for halal products and services showed an increase worldwide. It is reported that many Muslims in the United States and the Europe asked for easier access to Halal foods (Mashitoh et al, 2013). According to Badan Pusat Statistik (2010), the population of Muslim in Indonesia reached

207 million by 2010, indicating a huge market demand for halal products and services. Soesilowati (2010) stated that Halal products trade value in the global market has been estimated reached US\$600 billion. That number was predicted to keep increasing at 20 to 30 percent annually.

However, the implementation of the halal label is criticized. Some said that it is often complex, misunderstood and poorly executed (White and Samuel, 2015). As a prove, in 2013, pork DNA has been found in the Halal foods in the UK (White and Samuel, 2015). This, therefore, leads consumers to be skeptical toward the Halal label. Many of them have a cynical presumption about the business benefit of Halal certification, as Australia media reported (Bush Telegraph, 2014). Yet, there is still a group of Muslim who trusted it (Mohamed et al, 2008 and Abdul et al, 2009). Knowledge plays a vital role in forming cynical attitude. The more and deeper the knowledge is the less the cynical or skeptical attitude is.

There are some studies examining the role of religiosity in predicting attitude and behavior (Salehudin and Luthfi, 2011; Mukhtar and Butt, 2012; Abd Rahman et al, 2015). However, the existence of research examining consumers' knowledge about halal on the attitude is still limited especially in the Indonesia market context. Thus, this research aims to examine the effects of religiosity and knowledge about halal on attitude toward halal label on the products. Overall, the author hopes that this research may enrich the discussion in the academic literature concerning the topic of halal marketing.

Literature Review and Hypotheses

Halal Label and Certification

In Southeast Asia region, there are already specific department that control and regulate halal process. In Malaysia there is JAKIM (Mohamed et al, 2008), in Thailand there is CICOT (Central Islamic Committee of Thailand) and Indonesia has MUI who has pointed LPPOM- MUI to be responsible for controlling Halal business process and issuing the Halal certificate. Halal certification is seen to be a tool to ensure that the product is safe and clean (Othman et al, 2012).

Knowledge About Halal and Islamic Religiosity

Muhammad, Leong, and Mizerski (2016) classified consumer knowledge into two, that are objective and subjective knowledge. From their classification, objective knowledge is defined as the accurate information consumers had about a product. Subjective knowledge means consumers perception about a product. The author classified knowledge about halal in this study as objective knowledge, the reason is because the rule of halal and haram already been written in the Qur'an and Hadith. Therefore, the knowledge of what is halal and haram must be taken from Qur'an and Hadith, not by individual or subjective perception.

Islamic religiosity is the Muslim level of commitment to the Islamic practices containing belief (faith) and action. It was written in the valid hadith that Prophet Mohammad -peace be upon him- said "knowledge before speak and action". From what prophet Muhammad said, it can be understood that knowledge must come first before action. The Muslims will believe something as Haram and Halal if the Quran and Hadith said so. Consequently, they never judge something Halal to be Haram without any knowledge. Almighty Allah Subhanahu wa Ta'ala said in the Qur'an Sura An-Nahl verse number 116, "And do not say about what your tongues assert of untruth, "This is lawful (Halal) and this is unlawful (Haram), to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed". Therefore, based on the argumentation, the author believes that the religiosity of a Muslim is determined by the level of knowledge he or she acquired. The more knowledgeable he or she is, the more religious he or she is.

H1: Knowledge about Halal affects Islamic religiosity.

Islamic Religiosity and Attitude toward Halal Certified Products

Theoretically, Mokhlis (2009) defined religiosity as the individual level of commitment to his/her religion. Allport and Ross (1967) divided it into two orientations namely intrinsic and extrinsic. In the relatively newest study, it is termed as intrapersonal and interpersonal commitment (Worthington et al, 2003). Allport's intrinsic orientation is close in term of definition with Worthington et al's intrapersonal commitment, which is defined as the cognitive aspects, making religion as the "master-motive" of one's life (Allport and Ross, 1967). Thus, extrinsic orientation and intrapersonal commitment are defined as the behavioral aspect of one's religious life.

Religion may form and direct people perception, attitude, and behavior. People that are religious may commit to boycotting certain products that are infringing their religious values (Al-Hyari, Alnsour, and Al-weshah, 2012). That was happened to Danish products due to the publication of Prophet Mohammad caricature (Knight et al, 2009) and Charlie Hebdo due to published the cartoon of the most respected man for Muslim, prophet Mohammad –peace be upon him.

Theory of Reasoned Action (TRA) can be used as the basic theoretical framework to explain and understand the connection between Islamic religiosity and attitude toward halal label. Lada et al (2009) already tested the theory and proved that theory can be used to explain religiosity and attitude connection. It is then followed by other scholars, one of them is Salehudin and Luthfi (2011). Thus, in general, TRA may explain the relationship between religiosity and attitude. Following arguments and the basic framework of consumer behavior above, therefore the author argues that:

H2: Islamic religiosity affects attitude toward halal label on products.

Knowledge about Halal and Attitude toward Halal Labeled Products

It is stated earlier that a cognitive belief held by an individual is formed after having knowledge about what is believed. Besides, knowledge also important in shaping attitude. Knowledge-Attitude-Behavior (KAB) model may explain the relationship. The primary notion of KAB model is the knowledge accumulation. Based on that model, when knowledge is accumulated, attitude might change. It is mainly used in the medical research area.

In this study context, knowledge is defined as consumer objective understanding about the halal process. Consumers are highly knowledgeable about halal when they know several procedures of a meat to be labeled halal. Therefore, the author formulates:

H3: Knowledge about Halal affects attitude toward Halal labeled products.

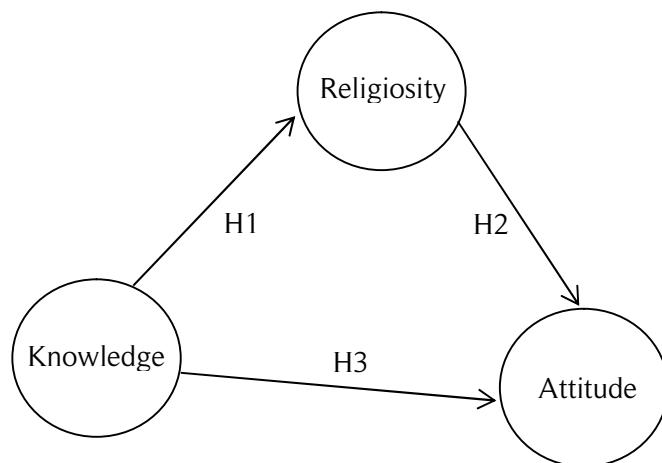


Figure 1. Research Model

Research Methods

The data in this research was collected through a questionnaire-based survey. In order to maintain objectivity and to avoid survey bias, the questionnaire was distributed to respondents online by the assistance of JakPat.Net -an Indonesia online mobile survey platform. The data was gathered at one time (cross-section) by using purposive sampling method. Respondents in this study were limited to Muslims who have known or seen the halal label on products. So, respondents who are not Muslims and who have never seen the halal label on products are excluded from the analysis.

The items measurement used in this research were taken and adopted from previous studies. The items were measured by 5-points Likert scale ranging from 1- very disagree to 5-very agree.

Islamic Religiosity

Islamic religiosity is operationally defined as the Muslim level of commitments devoted to Islam based on five dimensions namely basic religiosity, central duties, experience, knowledge, and orthopraxis (El-Menouar and Stiftung, 2014). Table 1 shows all items used in this research to measure Islamic religiosity:

Table 1. Items Measurement of Islamic Religiosity

No	Dimensions	Items
1	Basic religiosity	Belief in Allah
		Belief in the Quran as the unchanged revelation
		Belief in the existence of Jinn, angels, etc
		Frequency of personal prayer to Allah
		Frequency of recitation of Basmallah
2	Central Duties	Felling Allah is close
		Frequency of performing the ritual prayer
		Pilgrimage to Mecca
3	Experience	Fasting during Ramadhan
		Sense that Allah:
		Communicates with oneself
		Punishes behavior
4	Knowledge	Reward behavior
		Of Islam in general
		Of the content of the Quran
5	Orthopraxis	Of life and actions of the prophet –peace be upon him-
		Avoiding shaking hands with opposite sex
		Sex segregations at marriage and other celebrations
		Muslim should not listen to the music

Source: El-Menouar and Stiftung (2014)

Knowledge about Halal Procedure and Process

Knowledge about Halal procedure and process is operationally defined as one's understanding of halal slaughtering process in which the slaughtering must use very sharp knife, the tasmiyah (in the name of Allah) must be recited, the animal must be treated well before slaughtered (Yusof et al, 2015), the butchers must be the adult sane Muslim or Ahlul-Kitab (Jews and Christian).

It was measured by 5-items measurement that is adopted and developed from (Yusof et

al, 2015): (1) the slaughtering process must use very sharp knife; (2) “Bismillah” (tasmiyah) must be recited before slaughtering; (3) the animals must be treated well; (4) the butcher must be sane; (5) the butcher must be an adult Muslim and or Jews or Christian.

Attitude toward Halal Certified Products

Attitude toward Halal label in this study was operationally defined as the degree to which a person has a favorable or unfavorable evaluation or appraisal of the purchasing the halal labeled products. Following Lada et al (2009), attitude toward halal products was measured by two-item measurement: (1) choosing halal certified products is a good idea and (2) I like to choose halal certified products.

Data Analysis Tools

The validity and reliability test was conducted by using IBM SPSS 25 and IBM AMOS 24 to run Structural Equation Modelling (SEM). There are two tests in SEM testing namely measurement and structural model testing. The measurement model is conducted to test items validity by using Confirmatory Factor Analysis (CFA). If all items are valid, then, the analysis is proceeded to the structural model. The structural model is conducted by testing the path of each hypothesis as well as testing the model fitness.

Results and Discussion

Demographics of Respondents

Overall, there were 186 usable data out of 200 and 14 data need to be excluded due to education background that is lower than high school. There were 58% of male respondents dominating over female (42%). Respondents with the age of 22-31 were the most frequent. It was in line with their education background in which 46.2% of them were high school students and 39.2% were university students. Complete information can be seen in Table 2.

Table 2. Demographics Data of Respondents

Gender	N	(%)
Male	107	58%
Female	79	42%
Age		
17-21	29	15.6%
22-26	83	44.6%
27-31	47	25.3%
32-36	21	11.3%
37-41	5	2.7%
42-46	1	0.5%
Education		
High School	86	46.2%
Diploma 1	1	0.5%
Diploma 2	2	1.1%
Diploma 3	20	10.8%
Undergraduate	73	39.2%
Post-Graduate	4	2.2%

Source: Primary Data (2018)

Pilot Study

All item measurements were tested in pilot study before used in the full analysis. Pilot study is aimed only to test the items validity and reliability. From the pilot study, it was found that all items used in this study were valid and reliable. Thus, they are all can be used for the further analysis.

Confirmatory Factor Analysis (CFA)

All items tested in this study were tested by using dimension reduction technique (factor analysis) in SPSS and Confirmatory Factor Analysis (CFA) in AMOS. KMO Bartlett test score of this study was 0.75 indicating adequate and suit sample for factor analysis. In factor analysis all items' score greater than 0.50, which can be considered as good. All variable items are included except for Islamic religiosity. From 17 items, 12 items must be eliminated due to discriminant validity issue. Therefore, there were only 5 items that can be included in the analysis.

In CFA test results shown in Table 3, Average Variance Extracted (AVE) scores for all variables were greater than 0.50 which is satisfactory (Bagozzi and Yi, 1988) and Composite Reliability (CR) for all variables were also good since the score are greater than 0.70 (Hair et al, 2009, p. 693). In addition, CMIN/DF score for this model was 2.54, CFI 0.94, RMSEA 0.06. All the scores indicate that the model was fit (Hair et al, 2009, p. 654).

Table 3. Reliability and Validity Results

Variables	Items	Composite Reliability	AVE
Knowledge	3	0.95	0.69
Islamic Religiosity	5	0.90	0.83
Attitude	2	0.82	0.53

From the statistical computation, it was found that H1 and H3 were supported because the path score are significant ($p\text{-value} < 0.05$), whereas H2 was not supported since the path score from Islamic religiosity to attitude was -0.07 ($p\text{-value} > 0.05$). The complete information regarding path analysis results can be seen in Table 4.

Table 4. Path Analysis Results

Hypotheses	Path Scores	Results
H1 (Knowledge – Islamic Religiosity)	0.15**	H1 is supported
H2 (Islamic Religiosity – Attitude)	-0.07	H2 is not supported
H3 (Knowledge – Attitude)	0.57**	H3 is supported

** $p\text{-value} < 0.05$

Conclusion and Future Direction

H1 stating that there is an effect of knowledge about Halal on Islamic religiosity was found supported. The finding supported the theory from hadith that individual religiosity will come after knowledge. The result from H3 which denotes the effect of knowledge on attitude supported the KAB Model where person attitude is highly influenced by the level of knowledge accumulated. Interesting finding appeared from H2 where Islamic religiosity did not affect attitude toward Halal labeled product.

It can be concluded from this study that all hypotheses except for H2 were supported. After all of the previous discussion, it is then concluded that knowledge plays an important role in affecting attitude toward halal label. Religiosity alone could not guarantee positive attitude toward halal label. From this research, it can generate practical implication to be more transparance and educative regarding halal process and procedures so that consumers will be more knowledgeable.

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