

The Role of Value in Halal Products Conscious Consumption

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Abstract

Halal products experienced massive demand in the market following the growth of muslim populations. Sharia law requires that products used on a daily basis by Muslims include halal ingredients, so they must understand what is permissible for them. The halal understanding factor is implemented at the level of consumption consciousness. This study aims to explore how people's conscious consumption behaviors are influenced by the perceived values associated with halal products. The researcher suggested a number of principles to be observed when converting to and using halal products. In this analysis, it is possible to predict people's conscious consumption. Exploratory Factor Analysis was used to assess item validity and validity, and the actual data used regression to ascertain the importance of a dependent variable, conscious use of halal goods, based on many factors as independent variables. The result shows only three values—safety concerns (SC), economic values (ECV), and environmental values (ENV)—that directly influence conscious consumption behavior (CCB) for halal products. Meanwhile, religiosity positively moderates the social value (SOC) on conscious consumption behavior (CCB) for halal products.

Keywords: *Halal Product; Value; Conscious Consumption; Religiosity*



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INTRODUCTION

Halal products are a lucrative industry that is increasingly expanding due to rising birth rates and a growing young population within the world's total population. According to the Pew Research Centre (2015), Islam is the only global religion that is expected to grow faster than the world's population. Muslims have the highest birth rate in the world, and it is estimated that Muslims will be outnumbered in the future. Stewardship, economic and social justice, and the ethical interest in halal goods were introduced as the value-driven drivers of halal market adoption by non-Muslim consumers. The management took a value-driven approach and adapted to halal as a new business style, resulting in a variety of industry styles.

Halal refers to allowable items under Sharia law (Awan et al., 2015). According to the rule, items used regularly by Muslims must contain halal ingredients. As a result, they must know what is permissible and prohibited for them, which is why any Muslim must be mindful of the goods they use. The component of halal understanding is implemented at the consciousness level. Based on empirical data, previous research has been conducted to explain new insights into consumer behavior and intention for halal goods in developed countries (Billah et al., 2020; Briliana & Mursito, 2017; Hamdan et al., 2018; Hashim & Musa, 2014; Molinillo et al., 2020; Théophile et al., 2019). The previous research explained factors influencing attitude towards halal products among young adult urban Muslims and examined the causality of Muslims awareness and religious factors on trust and purchase intention towards the halal brand, specifically skincare. The effect of religiosity towards consumer behavior mediated by customer trust and satisfaction has been conducted (Wahyoedi et al., 2021).

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The consumers' knowledge of the importance of the halal sharia law on products and services affects the demand for halal products and services as they seek values by switching from halal. However, the improvement of technology and big data to halal information raises several trends, which lead to several non-halal products. The influence of social media provides insight and encourages the purchase of several products, such as American and Korean skincare, trending foods for the soul, fashionable clothes, etc.

As a result of globalization and digitalization, Muslims today have greater access to information about their religion and modern lifestyles. People are becoming more aware of the value of halal foods, but fewer are mindful of the importance of other halal and sharia-compliant items. When it comes to the behavior and halal perception of halal products and essential foods, the number of non-Muslim consumers outnumbers the number of Muslim consumers (Bashir, 2019).

Meanwhile, Muslims follow the law that all they eat, use, and do must be halal or sharia' and may or may not be religious. There is a lack of reasons for why this happened and what is required to encourage Muslim consumers to buy halal products sustainably. According to Helicke (2014), the reasons that prevent customers from purchasing halal goods are the gray area of awareness viewed by consumers about what is acceptable or not in halal foods and the lack of auditorial status to protect the halal products. The previous research conceptualizes and analyzes the factors of purchase intention for the halal product, but the research objective didn't focus on the valuable attributes and perceptions as a driver of their consumption.

The aim of this study was to investigate how people's consuming behaviors are affected by the perceived values associated with halal products. As a result, based on the predictive conceptual model proposed by the previous researcher, it is possible to forecast that people may engage in such behaviors in this study. The researcher proposed several values that must be considered when switching to and using halal goods.

LITERATURE REVIEW

Consumer's Value

Customer value is a customer's perceived preference for and evaluation of product attributes, attribute performances, and usage consequences (Woodru,1997). The phrase "value" refers to a preference for either a single transaction or an ultimate end-state. Values influence all aspects of social behavior, including attitudes, ideologies, views, and justifications. Any preferential judgment is based on specified principles, laws, parameters, norms, or ideologies. Perceived value is described as an overall measurement of a product's usefulness based on expectations of what is obtained and provided. Perceived value, on the other hand, is subjective and experiential in nature, and consumers can use goods to seek different forms of value, such as functional, emotional, and social value (Jamal and Sharifudin, 2015). The distinction of perceived value results from its reciprocal involvement in customer behavior and marketing studies (Boksberger & Melsen, 2011). Animal welfare issues, acculturation, authenticity, pricing, certification characteristics, management, proper support, training and education, policy and practice, consumer focus, and direct contact with haram have all been investigated in the context of halal food consumption (Jamal and Sharifuddin, 2015; Naeem et al., 2019).

Halal consumers may consider environmental risk, consistency risk, and health risk due to the possibility of pollution and direct contact with, and a mixture of, halal products and forbidden haram

ingredients. As a consequence of the questionable contents of halal products, consumers may perceive psychological and social threats. Consumers may need to spend more time and resources in order to locate, purchase, and use halal commodities. The continued aim to use halal products is positively influenced by health danger, psychological risk, environmental risk, consistency risk, and financial risk (Olya and Al-ansi, 2018). Many countries have released halal certification and halal logos to guarantee the halalness of a product to capture market demand for halal goods and ensure the supply of halal products for Muslim customers. Optimizing the halal standards and signature on their products will increase awareness of their halal performance and keep their customers informed that their products are genuinely halal (Muslichah et al., 2019).

The importance of halal product consumption has been investigated. Religious faith, exposure, certification logo, and health justification are possible indicators of Muslim knowledge of halal consumption, with health reason being the most influential indicator (Ambali and Bakar, 2014). Meanwhile, taste and safety are the top priorities when it comes to eating chicken-based foods, with halal coming in second (Ismoyowati, 2015). Potluri et al. (2017) discovered that Indian Muslims' attitudes and consciousness toward halal products are poor due to a lack of exposure to halal. Hasan (2016) discovered that halal logos, as well as online and conventional media resources, are essential for educating and generating mindful consumption among Muslim consumers.

An analysis of non-Muslims' reasons for consuming halal products found that the advantages of halal food in contexts apart from spiritual value lies in food safety, environmental friendliness, and animal welfare. Non-Muslim customers are mindful of the availability of halal food and recognize that halal values are also associated with food safety and environmental concerns (Rizai et al., 2012). Consumers are interested in and prefer halal products regardless of their nutritional value or additives, health and cleanliness, lack of harmful chemicals, religious beliefs, certifications, or logos (Billah et al., 2020; Briliana & Mursito, 2017; Hashim & Musa, 2014; Mahbubi et al., 2019).

The effect of religiosity on consumer behavior, as mediated by customer confidence and satisfaction, on Islamic bank customer loyalty has been studied. Empirical studies on consumers' perceived acceptance and quality assurance of goods studied by spotting the halal certification provide better predictive data on consumers' intention to buy than halal perception in Malaysia. Bashir (2019)'s results consistently demonstrated how the halal emblem has played an important role in influencing the adoption of halal goods in the global market.

There are diverse kinds of consumer value: internal and external value. An individual's internal qualities are attributes that are unique to each entity and disappear until the product is consumed. Extrinsic values, on the other hand, are certain aspects of a drug that are not present biologically. There are three indicators for each of these criteria: search, expertise, and reputation. Each indicator is made up of various attributes (Mahbubi et al., 2019). Consumers' buying preferences and product attribute evaluation are getting more sophisticated.

Consumers are more likely to buy a product if it has attractive characteristics and offers rewards to help them overcome a problem in their lives based on the values they perceive. Customers' perceived value is important because it influences their buying decisions because preferences are established during the pre-purchase period. The theory of consumption value (TVC) describes how consumers evaluate products or services based on their personal values, including functional value, social value, emotional value, epistemic value, conditional value, and brand value.

The perceived utility in possessing salient functional, utilitarian, or physical qualities is referred to as functional value. The assumed usefulness as a result of interaction with positively or negatively stereotyped demographic, socioeconomic, and cultural-ethnic groups is referred to as social value. Emotional value is defined as the perceived benefit gained by the production or maintenance of emotions or affective states. The perceived utility through the arousal of imagination, the provision of novelty, and/or the fulfillment of a need for information is referred to as epistemic value. Conditional value is the perceived utility of a given circumstance as a result of the existence of antecedent physical or social contingencies (Boksberger & Melsen, 2011; Yeo et al., 2016).

The foundations of the philosophy of perceived value are made up of a variety of ideas and hypotheses. The cognitive and affective components of perceived value theory, as well as the association with terms such as value, service quality, price, rewards, compromises, and consumer loyalty, illuminate perceived value's versatility in that it encompasses and is closely associated with a variety of different areas and aspects (Boksberger & Melsen, 2011).

Spiritual Value

Previous customer behavior experiments used the concept of planned behavior as the framework's central basis. According to TPB, religion is one of the possible background factors that can affect consumers' subjective standards and behaviors. Religious shoppers' shopping habits can differ depending on their religious motivations. Personal and environmental influences may also affect spiritual customer behavior. Religious customers' shopping habits can be affected by factors other than their social class. Religious consumers will base their shopping decisions on their spiritual motivations (Aleassa et al., 2011; Singh et al., 2020).

The most important factor in the sense of halal products is the spiritual value level, which was suggested as one of the total Islamic experience quality. A consumer's spiritual value reflects the consumer's state of optimistic inner emotions and ideals that are consistent with their convictions. Consciousness and attachment to God define spiritual worth (Aziz et al., 2015). The consciousness in this value reflects the consumer's thoughts and opinions about the central teachings of Islam, as well as their knowledge about what they should and should not do. This knowledge motivates Muslim shoppers to make conscious decisions on purchasing halal goods.

Environmental Value

Previous research has been done to describe customer behavior and intention for halal food products in developing countries using TPB theory, based on empirical evidence. Religiosity and habit enhance the customers' perceived behavioral control on the intention to buy halal foods. The valuable characteristics of food safety, ingredients, processing, and customers' knowledge affect their subjective norms and raise the intention to buy halal food products. (Billah et al., 2020).

Social Value

The "social value" element reflects people's worry about their personal image and the impression they represent on their peers. It is labeled from elements such as image, approval, and peer group identity value in the green product purchase choice and is discussed in the consumer values theory that suggests the importance of the social context. Previous study has shown that it is not a desire to do good for society that leads customers' sentiments, but rather a desire trying to appear

good, particularly for customers who perceive significant inconveniences in purchasing green products (Caniëls, et. al., 2021). Previous studies have discovered that societal ideals can have a direct impact on consumers' buying intentions for green products. Social impact had a major positive impact on consumers' purchasing intentions for green products (Chen & Zhang, 2020; Chin et al., 2018; Islam & Chandrasekaran, 2016). Social consumption may be defined as activities "designed to assist or benefit another individual or group of individuals." A socially responsible consumer consciously seeks to avoid or eliminate any negative consequences while maximizing the long-term beneficial influence on society (Balderjahn, et. al., 2013).

Economical Value

Previous studies have clarified the impact of religiosity on consumers' buying intentions and confidence in various halal goods. The factors influencing attitude toward halal cosmetics among young adult urban Muslim women have been studied to examine the causality of Muslim awareness and religious factors on trust and purchase intention towards the halal brand skincare, and the results show that halal is not the most important factor that they consider before consuming the cosmetic product, and a higher price can be considered if the product is halal (Briliana & Mursito, 2017; Hashim & Musa, 2014).

Ethical Value

Aziz et al. (2016) introduced moral principles related to the purchase of halal products, and Hunting et al. (2018) introduced ethical values related to customers' self-actualization desires for buying sustainable products. Non-Muslim consumers who associate halal with ethical consumerism are adapting to the halal market. People who are involved in more than just moral compliance have been interested in sustainability, social and economic prosperity, and effective investment. Types of consumers whose conscious consumption value is related to three dimensions of social, financial, and environmental values (Balderjhaan, et al., 2018; Billah et al., 2020).

Conscious Consumption Behavior

Utilizing religious messages influences buying intention and is moderated by religiosity. The results indicate that using a religious theme in their commercial resulted in a higher mean value. Consumers with a high degree of religiosity prefer to ignore trends and engage less in impulsive purchasing behavior (Ustaahmetoglu et al., 2020). Consumers who feel they are "conscious" and "mindful" and who understand the greater impact of their purchasing choices articulate mindfulness as a life philosophy. Customers get more in tune with and in harmony with their environment as they make deliberate buying choices. The definition of conscious consumption (CC) varies between researchers and is complicated. It can also be characterized as safe or responsible consumption, according to Silva et al. (2012).

Mindful consumers are described as having a caring attitude toward themselves, their environment, and nature, which leads to intentional consumption behavior that optimizes their health and values while eliminating waste. These conscious consumers differ from ethical and ecological consumers in that these variables are just one part of their decision-making process. Material products that matched their beliefs gave customers a deep sense of self, satisfaction, and long-term happiness.

Making mundane things fascinating reduces the desire for conspicuous consumption (Hunting & Conroy, 2018).

However, most CC principles share the following characteristics: meeting human desires, fostering quality of life, distributing resources between rich and poor, action focused on future generations, assessing market results, minimizing resource use and waste creation, and emissions. (Nascimento et al., 2018). Prior analysis indicates that environmentally conscious consumers are reversing this phenomenon by putting their strongly held ideological values into action through their purchasing decisions. The combination of philosophy and consumption elevates even the most mundane transactions to acts of value and intention (Hunting & Conroy, 2018).

RESEARCH METHOD

This study's findings would only restrict and explain the relevant framework to these populations. Based on the literature review, this paper would like to conduct the study based on the hypotheses and framework below:

- H1 : Social value has a significant effect on halal products Conscious Consumption Behavior
- H2 : Safety concern has a significant effect on halal products Conscious Consumption Behavior
- H3 : Environmental value has a significant effect on halal products. Conscious Consumption
- H4 : Economical Value has a significant effect on halal products. Conscious Consumption
- H5a : Religious Belief Moderates Social Value towards Halal Products Conscious Consumption
- H5b : Religious Belief Moderates Safety Concern towards Halal Products Conscious Consumption
- H5c : Religious Belief Moderates Economical Value towards Halal Products Conscious Consumption
- H5d : Religious Belief Moderates Environmental towards Halal Products Conscious Consumption

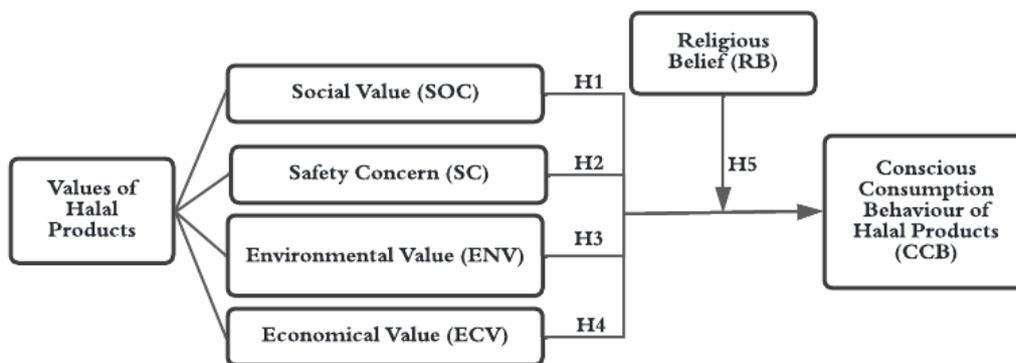


Fig. 1. Conceptual Framework Of The Research

Muslim customers residing in Indonesia who consciously use halal products on a regular basis were selected as the demographic for this study. The minimum sample of respondents was predicted using G-Power for the T-test of linear multiple regression, using the effect size of R2 pilot data, and resulted in 54 total sample size. Purposive sampling was used in this study based on their choice of halal goods usage using cross-sectional data. The level of confidence in this study is set at 95%. The data is collected by distributing a list of questions that the respondent must complete. The questionnaire was designed with a Likert scale of 1 to 5. A structured five-point Likert scale questionnaire ranging from scale 1

indicates strongly disagree, scale 2 indicates disagree, scale 3 indicates neither agree nor disagree, scale 4 indicates agree, until scale 5 indicates strongly agree in a self-report form.

A pilot test was performed prior to the questionnaire's launch to test the questionnaire and identify any anomalies in the questions. The pilot test was carried out using random sampling and was performed with 74 respondents to evaluate the questionnaire's conceptual consistency, ease of interpretation, item order, and contextual significance, allowing it to be refined. According to the findings of the pilot test, the longer the questionnaire, the more likely it is that respondents would feel forced to speed up to avoid the possible drop in data quality.

The questionnaire's measurement is based on previous studies and has been adjusted to suit the objectives of this study. Consumers' conscious consumption value is drawn from the following sources: social value, economic value, and environmental value from Balderjahn et al. (2018), spiritual values from Aziz et al. (2016), and ethical values from Hunting et al. (2018). The religious beliefs were adjusted from Awan et al. (2015). Meanwhile, the safety concern and health concern modified from Billah et al. (2020). The questionnaires were created for 44 items for the first time. The questionnaire's reliability and validity were then tested in a pilot study to ensure its validity and reliability by using exploratory factor analysis (EFA) to find the fewest number of hypothetical constructs (also known as causes, dimensions, or latent variables) that can adequately describe the covariation found within a series of calculated variables. Factor analysis may be very useful in understanding the underlying structure of a measurement, improving the measurement's informative findings. It is advised that exploratory factor analysis be utilized to estimate content, predictive, and construct validity. Because factor analysis helps reduce a large number of variables into a smaller set of variables, it is utilized in this study to discover the underlying structure of a set of variables and clarify the construct validity of its measurement questions that were presented in the pilot test (Laura, D., 2009; Williams, et. al., 2010). At least three measurable variables are required, though more indicators are preferred (Child, 2006; Fabrigar & Wegener, 2012; Izquierdo et al., 2014).

After the questionnaires' reliability and validity had been checked, the questionnaires were distributed to respondents using a self-administrated questionnaire and analyzed using EFA by SPSS 25.0. The primary data will be tested using multiple regression to find a way to predict the value of a dependent variable based on the value of two or more other variables. Because the assumptions must be met to conduct the regression, and one of the assumptions of regression is that if the dependent variable is measured using scales, then the statistical analysis using ordinal logistic regression (often just called "ordinal regression"), which is used to predict an ordinal dependent variable given one or more independent variables. The ordinal standard can be used to calculate the dependent variable that uses Likert scale objects.

FINDINGS AND DISCUSSION

Demographic variables

The study was carried out by the respondents living in Indonesia, and the questionnaire was distributed using Google Forms. The total number of respondents who filled out the questionnaire reached 122 respondents, exceeding the numbers supposed to be filled from the G-Power results (54 respondents). Most of the respondents in this study were female (55.74%), and the majority of the respondents were in the age group of 18–25 years (43.44%), followed by an average of 10% for the rest of the age range displayed by the researcher. Islam believers become the majority of respondents

(88.52%) although it was stated that this research is available for all of the religious believers. Most of the respondents lived in West Java (28.69%), and a large proportion of the sample holding a bachelor's degree, representing 50.82% of the all-out sample. The background jobs of the respondents are college students and respondents who work in BUMN or private employees with the highest proportion of their monthly expenses for halal products were around <Rp1.000.000.

Table. 1. Respondent Basic Information

Items		Percentage	Items		Percentage
Gender	Female	55.74%	Location	Jabodetabek	14.75%
	Male	44.26%		West Java	28.69%
Age	18-25 years	43.44%	Average monthly income	East Java	4.92%
	26 - 33 years	12.30%		Central Java	24.59%
	34 - 41 years	19.67%		Bali	0.82%
	42 - 50 years	14.75%		DIY	4.92%
	> 50 years	9.84%		Borneo	2.46%
	Religion	Islam		88.52%	Sumatra
	Christian	4.10%	Sulawesi	13.93%	
	Buddha	2.46%	Average expense for halal products in a month	< 1.000.000	35.25%
	Hindu	0.82%		1.000.001 - 3.000.000	15.57%
	Catholic	4.10%		3.000.001 - 6.000.000	14.75%
Occupation	Student / Colleger	39.34%		6.000.001 - 9.000.000	13.11%
	Housewife	12.30%		9.000.001 - 12.000.000	6.56%
	Entrepreneur	4.10%		> 12.000.000	14.75%
	Private / BUMN employees	33.61%	< 1.000.000	34.43%	
	Civil Servants (PNS)	1.64%	1.000.001 - 2.000.000	29.51%	
	Pensionary	5.74%	2.000.001 - 3.000.000	10.66%	
	Unemployed	3.28%	3.000.001 - 4.000.000	7.38%	
Educational Status	High School or Equivalent	36.89%	4.000.001 - 5.000.000	6.56%	
	D3 / Equivalent	4.10%	> 5.000.000	11.48%	
	S1 Bachelor / Diploma 4 / equivalent	50.82%			
	S2 / Masters	8.20%			

A Cronbach alpha test was used to assess the reliability of the parameters, including

the consumer's value, moderating variable, and dependent variable, after determining the respondent profile. The questionnaires resulting in reliable with scores of environmental value, economical value, social value, and safety concern, have a Cronbach's alpha score sequentially of 0.797; 0.751; 0.820 and 0.815. whereas religious belief and conscious consumption behavior have a Cronbach's alpha score of 0.642 and 0.813. This alpha exceeded the minimal alpha threshold of 0.6. A basic rule of thumb is that 0.6-0.7 represents an adequate degree of reliability, while 0.8 or more indicates a very good level (Ursachi et al., 2015)

The results of the test are shown in Table 2. The first-factor analysis uses exploratory factor analysis (EFA) from the pilot test to identify the underlying relationships between the measurable variables. Kaiser Meyer Olkin Measure of Sampling (KMO) is an index comparing the distance between the correlation coefficient and the partial correlation coefficient between variables. The correlation matrix is said to be interrelated if the determinant is close to the value of 0. The calculation results show a Determinant of Correlation Matrix value of 0.006. This value is close to 0. Thus, the correlation matrix between the variables is interrelated.

The KMO value is considered sufficient if it is more than 0.5. The results showed that the Kaiser Meyer Olkin Measure of Sampling value was 0.703. Thus, the KMO requirements meet the requirements because they have a value that exceeds 0.5, which is appropriate. Therefore, the number demonstrates that the sample size is sufficient for factor analysis. The greater the value's proximity to one, the higher. The researcher analyzed 7 components of social value, safety concern, economical value, environmental value, ethical value, and health concern to be analyzed using the EFA to test the previous reasoning and resulted in 0.728 values for the KMO and 494.684 for the chi-square and significance of 0.000 which are counted as acceptable. KMO values of 0.70 to 0.79 meaningful as middling.

The assumption that is important before using EFA are that the correlation or correlation between independent variables must be strong enough, for example, above 0.5. Based on the result of EFA, from 30 items only 14 items were included to measure the independent construct. According to the table above, 14 factors evaluated satisfy the conditions of communality greater than 0.5 (communality > 0.5). If a variable in the communalities table has an extraction value of 0.500, it does not meet the community requirements and must be omitted from the evaluation, and must replicate the factor analysis measures from the beginning without adding variables that do not meet the community requirements. So the questionnaire must be revised or deleted from the questionnaire. After getting the formed factors, the next step is for further analysis to determine the score factor. The next step is to repeat the factor analysis steps by saving the previous results as variables and selecting the regression method.

The results of the EFA showed there are only economical value, social value, environmental value and safety concern. Based on this EFA results, the research was conducted and resulted in 122 respondents. The data then tested by regression analysis. $R^2 = 0.644$ indicates a good model. Based on the previous framework, this research has five hypotheses which have various results based on the experiment. The four values of halal product consumption that were being tested previously gave a rejection to the first hypothesis and accepted the other three hypotheses. Values that have a direct effect on conscious consumption behavior (CCB) for halal products are only safety concerns, economical values and environmental values. Meanwhile, Social value does not have a direct effect on CCB.

The first hypothesis asserts that social value has a substantial impact on halal product conscious consumption. The first hypothesis was rejected due to P values of 0.604. Perceived social value on purchase intention generated good outcomes, but it also had indirect effects

on purchase intention, which were found to be insignificant (Chen, et. al., 2020). The rejection of this first hypothesis may happen because, according to the CSC idea, social values on customer awareness to purchase products are characterized by various concerns, including human rights, social minimum standards, child labor/forced labor, discrimination, disciplinary sanctions/mistreatment, and decent wages. These various concerns, as demonstrated by this research, may not provide sufficient motivation to customers to adjust their lifestyle by consciously purchasing halal products in everyday life since these issues may not directly influence their own lives. As previously said, customers are more inclined to acquire a product if it delivers attributes that are relevant to their daily life issues after considering the benefits and disadvantages of the product's features. Even if there are purchasing intentions, the concerns listed above do not provide consumers with the desire or individual pleasure to consciously and continuously purchase halal products.

Meanwhile, the P values for safety concerns, economic values, and environmental values are p 0.000, p 0.000, and p 0.01 correspondingly. These findings are consistent with prior research that explains why non-Muslims intentionally use halal products because they recognize and acknowledge the values provided by all halal products (Rizai et al., 2012). These values are reasons that are unrelated to any religion they believe in and focus only on their own utility, which includes safety concerns, economic values, and environmental values. Credence (health benefits, safety, nutritional value, quality, environmental benefits, animal welfare, and production techniques) search (attributes including price, availability, and appearance) and experience attributes (Massey, et. al., 2018).

According to the Qur'an and Islamic principles, it is fundamental to use and consume halal products in order to be able to live healthy and happy lives, which is why there are reasons why Muslims must obey the halal law. Furthermore, halal products not only provide the safety of their ingredients and manufacturing but also provide a lower risk that may damage their health, providing consumers a reason to consciously consume halal products sustainably (Billah et al., 2020). Environmental awareness level and knowledge are growing which is known for its continuous campaign, prompting people to switch products and companies based on environmental and animal friendliness. Many individuals are concerned about their own health and safety as more incidents emerge on social media (Massey, et. al., 2018).

Not only does the news make more people realize how important it really is, but recent climate changes and other environmental issues have made people desire to make a difference in order to help save the environment. Customers who believe that environmental behaviors are more valuable and who care deeply about the environment may have a more positive attitude and motivation to engage in environmentally friendly behaviors, which may influence their purchase of halal products. The same occurs with economic values.

Although halal is not the most important factor to consider before purchasing a product, once consumers understand the importance of consuming halal products, they may be willing to pay a higher price if the product is halal (Briliana & Mursito, 2017; Hashim & Musa, 2014). Price has proven to have a significant influence on consumers' evaluation of product alternatives and final purchasing decisions. Price has a significant impact on consumers' price judgments about brands, evaluating attractiveness, and improving or decreasing price search and comparison behaviors (Srivastava and Lurie, 2001). People who live a voluntary simplicity lifestyle based on the CSC are often environmentally conscious consumers. Consumers' purchasing decisions that are solely motivated by financial sustainability do not consider environmental or social factors. As a result, the economic aspect of avoiding debt burdens and overspending is unrelated to environmental or social concerns. In conclusion, the greater the impact on consumers, the greater their desire to improve their lives.

The moderating effects of religious belief on the four values of halal products' conscious consumption were studied and found to be in the opposite direction of the significance of the value effects on halal products' conscious consumption. The findings from the SPSS process v4.0, moderating effect of religious belief analysis, indicate that hypothesis 5a is accepted with a P value of 0.05. This implies that religious belief (RB) only modifies the relationship between social values and CCB. The findings are comparable to Chen et al.'s (2020), who explain that a customer's perceived social value has a positive connection with a product's purchase intention via a mediating effect. The social image of a product may influence a customer's purchasing decision. In this situation, the halal products' mediating effect is religious belief, which is connected to someone's level of religious faith.

The more the consumer's understanding of their religion, the more likely an individual will intentionally opt to utilize halal products since it provides them with the security and satisfaction needed to fulfill their religiosity. Consumers with high awareness are more likely to purchase appropriate products to demonstrate their positive concern. Although most research has stated that society and norms are likely to mediate an individual's purchasing intention toward particular types of products, awareness of an individual does not always alter society's awareness (Chin et al., 2018), and this research shows the perspective. Social awareness does not consistently have an impact on people's understanding of the long-term sustainability of products. These also explained the previous H1 results that social value alone does not give the significance of conscious consumption behavior of halal products, but religious belief on the part of each individual will mediate the effects and significantly give them the right reasoning for why they need to continuously consume halal products.

Meanwhile, the P values for safety concerns ($p = 0.7538$), economic values ($p = 0.6632$), and environmental concerns ($p = 0.7304$) are all rejected. This implies that encouraging religious beliefs about environmental, economic, and safety issues will not encourage consumer demand for halal products. This demonstrates that in order to increase the implementation of continuous consumption behavior for halal products, we must address safety concerns, economic value, and environmental value. We can encourage consumers to buy halal products with social value on a continuous basis, but religious beliefs must be stimulated so that consumers are motivated to adopt CCB.

Table. 2. Significance of result

Hypothesis	Beta (β) Value	P Values	Result
H1: Social Value has a significant effect on Halal products. Conscious Consumption	$\beta_1 = -0.30$	* $p = 0.604$ (NS)	Rejected
H2 : Safety Concern has a significant effect towards Halal Products Conscious Consumption	$\beta_2 = 0.394$	*** $p < 0.000$	Accepted
H3: Environmental Value has a significant effect on halal products. Conscious Consumption Behavior	$\beta_3 = 0.354$	*** $p < 0.000$	Accepted
H4 Economical Value has a significant effect on halal products Conscious Consumption Behavior	$\beta_4 = 0.128$	** $p < 0.01$	Accepted
H5a: Religious Belief Moderates Social Value towards Halal Products Conscious Consumption Behavior	N/A	$p < 0.05$	Accepted

H5b: Religious Belief Moderates Safety Concern towards Halal Products Conscious Consumption	N/A	p = 0.7538 (ns)	Rejected
H5c: Religious Belief Moderates Economical Value towards Halal Products Conscious Consumption	N/A	p = 0.6632 (ns)	Rejected
H5d : Religious Belief Moderates Environmental towards Halal Products Conscious Consumption	N/A	p = 0.7304 (ns)	Rejected

CONCLUSION

The goal of this research is to find out how people's conscious consumption practices are affected by the ideals they believe halal products to represent. The four values of halal products consumption that were being tested are the social value, the safety concern, environmental value and economical value. There are only three values—safety concerns (SC), economic values (ECV), and environmental values (ENV)—that directly influence conscious consumption behavior (CCB) for halal products. Social value (SOC), on the other hand, has no immediate impact on CCB. In the meantime, religious belief's moderating effects have a significant impact on social values while having a negative impact on the other tested values.

The study's findings demonstrate that consumers will consciously choose to consume halal products if they believe they will be safe, cost-effective, and environmentally friendly. These are based on the three values that give significant results based on the data. Concerns about safety resulted in significant relationships, demonstrating that the greater the safety of the products, the more customers are willing to purchase halal products. They feel that halal products are safer due to the ingredients, manufacturing, and packaging. Meanwhile, consumers choose halal products because they trust the company will implement natural and harmless ingredients to produce environmentally favorable circumstances for workers, the environment, and themselves. The greater the economic value provided, the more customers would intentionally use halal products. These variables include the product's cost-effectiveness and usefulness. Customers will evaluate and purchase the products consciously only if the halal products provide them with financial security and value for money when it is used. However, since social value is one variable that does not directly affect conscious consumption, customers must have strong personal religious beliefs in order to consume halal products. So that they may have the assurance to consume products that are in accordance with Islamic teachings. This finding is in line with the previous research stated that beliefs directly influence the attitude of younger customers who are less receptive to societal ideals (Caniëls, et. al., 2021).

The findings have a wide range of implications and contributions to theory and practice. This empirical study investigates the impact of customer value in the context of conscious halal product consumption. Based on prior study, consumer perceived values are examined and give results in the four key suitable values for halal products, which are social value, economic value, environmental value (Balderjahn et al., 2018), and safety concern (Billah et al., 2020). These findings provide a more complex understanding of how the values of safety, the environment, and the economy influence how a consumer desires to act in their conscious consumption behavior.

The finding also provides more specific results of the religious belief of halal product purchase intentions (Awan et al., 2015) by providing empirical results of the importance of religiosity as a

moderating variable of social value in order to give consumers' reasons for adopting a conscious consumption behavior of halal products. This knowledge can provide ideas for halal product producers on how to market their products by conveying the Islamic approach and adapting the religious principles to captivate customers on why halal products are better than others from an Islamic standpoint, aiming at their physiological way of thinking about the social values of the products. One of the examples is to create an advertisement about the importance of purchasing halal products as a practice of implementing Islamic principles. Offering the consumer's peace of mind for choosing the right products and helping the prosperity of their fellow brothers and sisters.

Religious ideology modifies perceptions of societal worth. They choose halal products because they recognize the value of their products and their influence on them. The greater the assurance and peace and tranquility of using products, the more customers will prefer the products with consciousness. These antecedent variables also influenced buying intentions since the outcomes are aimed not just at one-time purchases but also at customers' ongoing intents, which are becoming behaviors. The moderate effects of religiosity on other values resulted in rejections. This suggests that religiosity, through moral potency, has a dampening influence on halal product consumption. This study result reveals that consumers will actively purchase halal products again and over again (as seen by consumption behavior scales) if the values have a direct positive influence on both their physical and psychological well-being.

LIMITATION & FURTHER RESEARCH

There are various drawbacks to this study. To begin, more time and resources are required to get a bigger sample size (probabilistic). While small sample sizes are normal in pilot research, we urge that future fully powered studies reproduce these findings using better and more up-to-date scales. Second, all participants are Indonesian residents, with a concentration in few geographic areas. As a result, considering our findings, it is preferable that future studies include a larger spectrum of individuals and broaden geographical coverage. to obtain more accurate and representative responses in a cross-cultural investigation throughout the country to determine whether culture might be one of the antecedents of this value-based consumption behavior.

Third, the students outnumbered the other participants, and thus earned less than the other participants. Future research may attempt to include general-population individuals, for example, which might result in a greater knowledge of economic worth through price evaluation. Furthermore, our sample included more women than men. While this discrepancy is typical in studies, future study should ensure that the gender perspectives on the findings are examined. Finally, the research is limited to halal products in general. Future study may focus on individual commodities that may provide different outcomes for each category, as well as halal services such as banking, hospitality, and so on. As a result, the following research agenda is proposed for the future.

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