

# INTRINSIC HALAL AWARENESS WITH ISLAMIC BRANDING AS A MODERATION THAT AFFECTS THE ATTITUDE OF THE MUSLIM COMMUNITY TOWARDS HALAL FOOD BRANDS

Nur Sitti Khumairoh<sup>1</sup>

Nur Aida<sup>2</sup>

Nur Qomariah<sup>3</sup>

Ahmad Nasir<sup>4</sup>

<sup>1, 2, 3, 4</sup>STIE Gempol Pasuruan

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**Abstract:** *This study aims to analyze the influence of intrinsic halal awareness on attitudes toward Islamic branding as a moderation variable. The exogenous variables are intrinsic halal awareness and Islamic branding while attitudes as endogenous variables. The study population was a Muslim community with a total sample of 161 with purpose sampling techniques, namely the study sample was those over the age of 20. The analyzer uses SEM PLS.4. Based on the measurement model, a loading factor value of  $> 0.7$ , an AVE value of  $> 0.5$ , and a composite reliability value of  $> 0.7$  so that all research indicators were able to contribute strongly to latent variables. Based on the structural model analysis, was obtained of the hypothesis test where Islamic branding has a positive and significant influence on attitudes, intrinsic halal awareness has a positive and significant effect on Islamic branding and intrinsic halal awareness has a positive and significant effect on attitudes. From the test of the influence of moderation, it was found that Islamic branding acts as a partial mediation, meaning that the existence or absence of Islamic branding does not affect the influence of intrinsic halal awareness on the attitude of the Muslim community towards halal food.*

**Keywords:** *Intrinsic Halal Awareness, Islamic Branding, Attitudes*

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## Introduction

The halal industry is experiencing tremendous growth in the global market (Bashir, 2019) which is due to the growth of the Muslim population and the growth of the halal food market (Varinli, 2016). This good news is not only a monopoly of Muslim countries but also the halal food market has penetrated across countries, not only Muslim countries but also non-Muslim countries such as

Singapore, Australia, New Zealand, and South Africa where the Muslim population is very small, there is even data stating that the Muslim market will grow to US\$30 trillion by 2050 (Alserhan, 2010).

Islamic branding has received quite widespread attention in recent years and some experts say the concept of Islamic branding is increasingly in demand by manufacturers (Nasrullah, 2015). The growth of the Muslim market encourages producers to produce halal products and brands embedded in products are certainly one of the important developments in their marketing policies, namely by embedding an Islamic identity or halal identity in their production (Islamic name, sharia, with the word Islam manufacturers (Nasrullah, 2015). Consumers must be

selective in consuming because the halal label in Islamic branding does not necessarily guarantee the halalness of a product manufacturers (Nasrullah, 2015) and this is in line with the research that Muslims in Australia and Malaysia research more about the ingredients listed in the product and ensure that the ingredient is halal and suitable for consumption compared to products that are certified halal (Ali, 2013). Muslim consumers want a brand that speaks to them Power & Abdullah, 2009 in (Noor, 2010). Halal products should be understood as a symbol of safety, cleanliness, and good quality for consumption by Muslims (Hidayati & Sunaryo, 2021, Aziz & Chok, 2012, Mukhtar & Butt, 2012).

Halal awareness is related to Muslims' understanding of the issue of the concept of halal. This knowledge includes understanding what is halal and how the production process of a product is according to Islamic halal standards Shaari and Arifin (2010) in (Arifin, 2009). The existence of halal awareness in individuals who then halal awareness is applied in their life values will encourage them to always ensure that the food products consumed are halal because Muslims are responsible for consuming halal goods where halal is an Arabic word meaning halal or allowed or what is violated and allowed by the lawgiver (Allah), and haram means unlawful prohibited or unlawfull (Yener, 2015). The obligation for Muslims to consume halal food is an obligation contained in the Quran [12], because consuming healthy and safe food is not enough, meaning that the food consumed must be halal (Ahmad et al., 2013). A person who has a good intrinsic halal awareness certainly when deciding to buy or consume food will ensure his halalness.

Attitudes have an important role in explaining a person's behavior. A person's attitude will affect interests that will ultimately determine whether a person will behave or not (Eriani, Wiyono, 2012). Attitudes toward brands are shown as a dual function of the most important trust consumers have about a brand (Kiswati, 2010). Products that have Islamic branding are expected to be able to encourage the Muslim community to be more behaved in consuming halal food products, but there is a sad thing that based on MUI, Islamic branding represented by halal labels does not receive public attention when consuming, they tend to be ignorant so that halal status does not seem to be important, of course, this is not good news because the majority of the Indonesian population is Muslim and the impact of participating in the low control of producers in ensuring the halalness of their production so that many food products are not halal certified halal (Mutmainah, 2018) there are even interesting findings in research (Ahmad et al., 2013) where Muslim customers tend to choose food outlets based on taste and price instead of halal logos and certifications.

Muslim consumers are expected to be able to be wise in consuming halal products and Indonesian Muslim people who have intrinsic halal awareness which is reflected in their caution in consuming halal food will certainly always buy food that has halal branding but there is unpleasant data that our society turns out to be less concerned about the existence of halal labels so this research seeks to find out intrinsic halal awareness and Islamic branding has an influence on the attitude of the Muslim community towards halal food. Empirical research that uses variable-dependent attitudes towards halal brands is difficult to find, more research related to halal products uses dependent variables of purchasing decisions or buying interest (Kusumastuti, 2020, Mahendri et al., 2020, Hidayati & Sunaryo, 2021, Genoveva & Utami, 2020)

## **Literature Review**

### **Islamic Branding**

Islamic branding is the use of names related to Islam or showing a halal identity for a product (Nasrullah, 2015) (Ranto, 2013) (Jumani & Siddiqui, 2012) (Alserhan, 2010). Islamic Brands can be associated with the use of names related to Islam. Islamic branding must combine a branding approach with sharia principles. Islamic branding is not only related to materialism but also blends religious and earthly with heavenly. It is very important to understand Islam and the

halal brand and Muslim consumers must be encouraged and maintained so that Islamic brands are not considered cultural products and Halal status is temporal (Noor, 2010) so that the Halal label as a gesture can provide relevant information for Muslims in making decisions on Halal food products (Jamal & Sharifuddin, 2015). The perspective of Muslim marketing towards Muslims on products that have a Halal brand is important but from the perspective of Muslim to non-Muslim marketing, the product must have the best quality as a must Halal (Temporal, 2015).

### The Brand Attitude

An attitude is the evaluation of performing a particular behavior that involves the attitude of an object, such as buying a product (Blackwell et al., 2006) in (Shah Alam & Mohamed Sayuti, 2011). The brand attitude is said to get a positive value if the brand is preferred, the brand is better remembered, and the brand is preferred over competing brands (Till and Baack, 2005) in (Kiswati, 2010) so the brand is preferred over the competing brand (Jin et al, 2003) in (Kiswati, 2010) [15]. The attitude towards a particular brand often affects whether the consumer will buy or not. Consumers who have a positive attitude towards a brand may make purchases and if consumer attitudes are negative then it is possible that consumers do not make purchases (Sutisna, 2002; 98) in (Sulistiyowati, 2012) and (Kiswati, 2010)

### Intrinsic Halal awareness

Halal awareness is the understanding of Muslims related to the issue of the concept of halal which includes what is halal, how the production process is carried out according to Islamic standards (Arifin, 2009). Referring to the opinion of Allport (1950) in (Windisukma & Widiyanto, 2015). Intrinsic means a religious way that incorporates religious values into oneself. People who have intrinsic halal awareness, make sure what they eat is halal. A Muslim whose religious beliefs are strong will ensure that the products consumed are guaranteed halalness for fear of spiritual punishment if they consume them. And it is said that Muslims who show awareness of halal foods are influenced by their understanding of the concept of Halal (Ahmad et al., 2013)

## Method

### Islamic Branding Towards Halal Brand Attitude

Islamic branding is not a myth but a reality. The difference between conventional brands and Islamic brands is that Islamic brands convince the truth, sellers sell products that have the right life value while on the buyer's side, they do not violate religious rules (Alserhan, 2010). Branding usually includes a halal label on its products to attract Muslim consumers (Trishananto, 2019). With halal labels and with Islamic name attributes, it is certainly expected to be able to attract a positive impression of halal-branded products. The religious symbol in the description of halal food products makes consumers' attitudes towards halal food products will be higher than if there is no religious symbol or consumer attitudes towards halal food will be higher if, in the description of halal products, there is a halal logo compared to no halal logo (Nuzulfah et al., 2019). People's attitude towards the intention to buy is determined by their level of awareness of the concept of halal products halal halal (Aziz & Chok, 2012.)

H1: The influence of Islamic Brand on halal brand attitudes  
Intrinsic Halal Awareness of Islamic Branding

Muslim consumers who have an intrinsic halal awareness will ensure that what they eat is truly halal so that they will be selective in their consumption and products that are labeled halal or Islamic will certainly be attractive to Muslim consumers. in general. A Muslim must have a positive attitude toward everything halal so that halal awareness affects the attitude towards halal food as the results of the study (Setiawati et al., 2019). The halal label is given as a presentation of the credibility of consumer products safe for consumption by Muslims (Wibowo & Ahmad, 2016).

**H2: The Influence of Intrinsic Halal Awareness on Islamic Brand**

**Intrinsic Halal Awareness Towards Halal Brand Attitudes**

For Muslims, consuming halal food is a must and the existence of intrinsic halal awareness encourages Muslim consumers to ensure their halalness. Muslim consumers who have halal awareness will be able to see and have a positive impression of products labeled halal. It is hoped that the public will have a positive impression of products that are branded halal and as in the study (Windisukma & Widiyanto, 2015). The higher the intrinsic consciousness, the lower the attitude towards products that are not yet clear about their halalness (syubhat).

**H3: The Influence of Intrinsic Halal Awareness on halal brand attitudes**

**Intrinsic Halal Awareness Of Attitudes With Islamic Branding As A Moderation.**

Consumer awareness of healthy food will affect consumption patterns (Maichum et al., 2017) and this affects a positive attitude toward everything halal (Setiawati et al., 2019). A positive attitude toward products labeled halal is expected to be able to encourage Muslim consumers to behave in their consumer actions. The more interested a person is in a halal-branded product, the stronger the person's desire to own and choose the product. the more interested a person is in a brand, the stronger the person's desire to own and choose that brand (Keller, 1993) in (Kiswati, 2010)

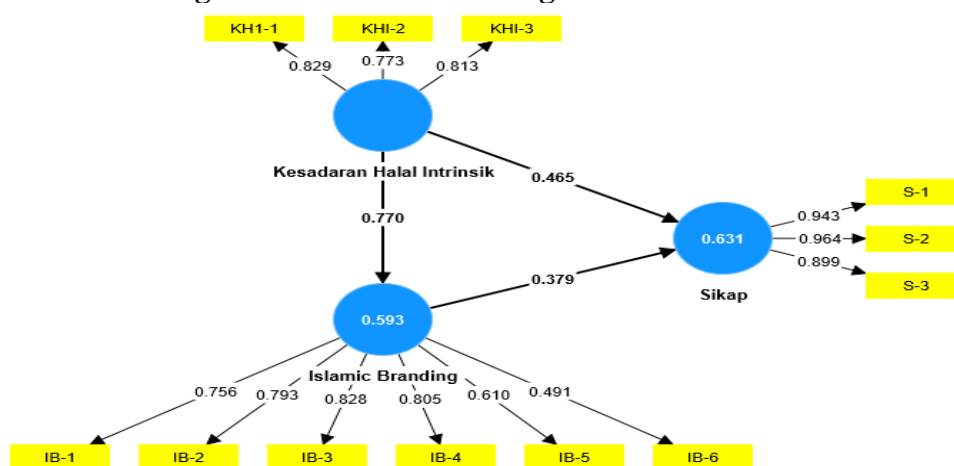
**H4: The influence of intrinsic halal awareness on attitudes with Islamic branding as a moderation**

**Result and Discussion**

**Measurement Model**

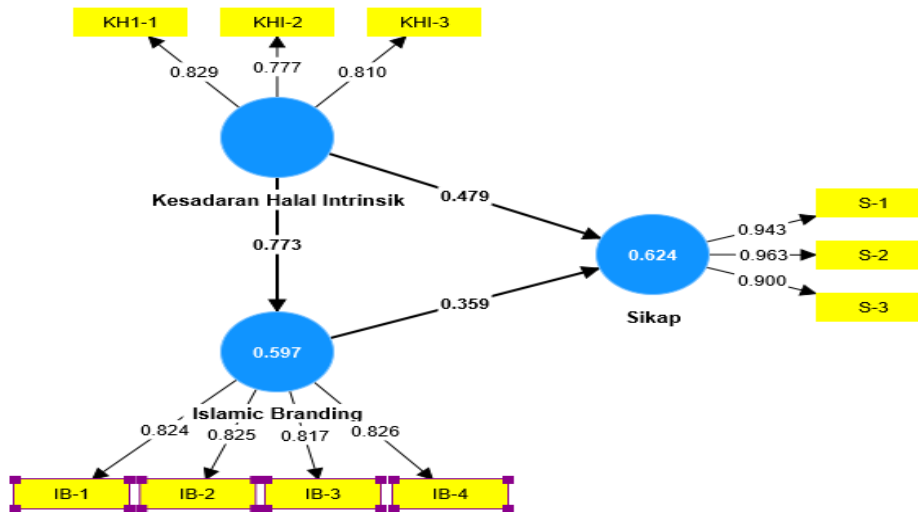
**Validity test**

**Figure 1: Path Diagram With Outer Loading Value**



The outer loading value in the IB 5 and IB 6 manifests has a value of  $< 0.7$  so these two manifests are excluded from the study and the results of the recalculation after the two manifests are issued are as follows:

**Figure 2: Path Diagram With Outer Loading Value**



The value of the outer loading or loading factor of all indicators (manifest)  $> 0.7$  means that all indicators (manifest) can explain latent variables (constructs). From the latent variable Intrinsic halal awareness, the greatest correlation is in item question 1, in Islamic branding the greatest correlation is in item question 4, in attitude the greatest correlation is in item question 2.

**Reliability and Validity**

**Table 1: Composite Reliability Values and Validity Test Results**

Latent Variables	Composite Reliability	Reference	Description	AVE	Reference	Description
Islamic Branding	0,851	0,6	Reliable	0,678	>0,5	Valid
Intrinsic Halal Awareness	0,740	0,6	Reliable	0,649	>0,5	Valid
Attitude	0,934	0,6	Reliable	0,876	>0,5	Valid

Based on Table 1, it is known that the composite reliability value of the three latent variables has a value of  $> 0.7$ , meaning that the indicator (manifest) can measure each latent variable (construct) well. The AVE value for the three latent variables  $> 0.5$ , meaning that the correlation between indicators (manifests) in compiling constructs is good or has met the validity criteria.

**Discriminant Validity**

**Table 2: Discriminant Validity**

Latent Variables	Islamic Branding	Intrinsic Halal Awareness	Attitude
Islamic Branding	0,823		
Intrinsic Halal Awareness	0,773	0,806	
Attitude	0,729	0,757	0,936
Discriminant validity	Qualify	Qualify	Qualify

Sources : Data processed

The correlation of all variables to the variables themselves has a > value compared to the value of other variables so that the manifest used in the study has met a good discriminant validity in the preparation of each latent variable.

### Structural Model

R Square

**Table 3: R Square**

	R Square	R Square adjusted
Islamic Branding	0,597	0,594
Attitude	0,624	0,620

Sources : Data processed

The ability to explain variables Intrinsic halal awareness of Islamic Branding of 0.597 or 59.7% means the ability to explain Intrinsic halal awareness of attitudes by 59.7% and the rest is strong, the remaining 40.3% is explained by variables outside the study. Ability to explain variables Intrinsic halal awareness and Islamic Branding towards attitudes of 0.624 (62.4%)- this means that the ability to explain Intrinsic Halal Awareness and Islamic Branding to attitudes by 62.4 and the rest by the rest is explained by variables outside the study by 37.6%.

### Hypothesis Test (Direct Influence)

**Table 4: Path of the Structural Model Path Hypothetical Test Coefficient**

Hypothesis	Direction	Path Coefficient	Relation	P value	T statistics	Conclusion
H1	Islamic Branding -> Attitude	0,359	Positive(low)	0,001	3,204	Significance
H2	Intrinsic halal awareness -> Islamic Branding	0,773	Positive (strong)	0,000	11,109	Significance
H3	Intrinsic halal awareness -> Attitude	0,479	Positive (moderate)	0,000	4,624	Significance

Sources : Data processed

H1: Islamic branding has a positive and significant effect on attitudes thus H1 is accepted, meaning that the existence of Islamic name attributes in food products affects consumers in behaving in liking, choosing, or being loyal to halal-weighted food this result is in accordance with research [32] where Islamic branding influences the decision to use Islamic financial products.

The highest loading factor value in intrinsic halal awareness is in the question "I always consume halal products because of religious beliefs" while the highest loading factor attitude variable is in the question "I choose halal products" meaning that products that have Islamic name attributes make the Muslim community behave to choose halal products but are not in a position to like let alone believe and do not want to move to other products that are not halal.

H2: intrinsic halal awareness has a positive and strong effect on Islamic branding thus H2 is accepted meaning those who have strong religious beliefs to always consume halal things and pay attention to the presence of halal attributes in food. The highest loading factor value in intrinsic halal awareness is in the question "I always consume halal products" while the highest loading factor value in Islamic branding is in the question "elements of Islam related to physical and emotional" meaning Muslim who always consumes halal products will always be tied to a food that has an Islamic name.

H3: intrinsic halal awareness has a positive and strong effect on attitudes thus H3 is accepted, meaning that Muslim communities who have strong religious beliefs will always consume halal things and will behave in liking, choosing, or being loyal to halal foods. The results of this study are different from those of the study (Windisukma, 2015) where intrinsic halal awareness has a negative and insignificant effect on attitudes. The highest loading factor value in intrinsic halal awareness is in the question "I always consume halal products" while the highest loading factor value is in the attitude on the question "I choose halal products" meaning that Muslim people who always consume halal products will behave in a position to choose halal products but not yet in a position to like let alone believe and do not want to move to other products that are not halal.

### Hypothesis Test (Indirect Influence)

**Table 5: Path of the Structural Model Path Hypothetical Test Coefficient**

Hypothesis	Relationship	P value	T statistics	Conclusion	Mediation Status
H4	Intrinsic halal awareness -> Attitude	0,000	4,624	Significance	Partial mediation
	Intrinsic halal awareness -> Islamic Branding -> Attitude	0,003	2,937	Significance	

Sources : Data processed

H4: Based on the hypothesis test for Islamic branding as a moderation variable, results were obtained where Islamic branding is positioned as partial mediation, meaning that there is or is no Islamic branding, Muslim communities who have strong religious beliefs will still choose halal food products but are not in a position to like let alone believe and do not want to move to other products that are not halal.

### Conclusion

1. Islamic branding has a positive and significant effect on attitudes, meaning that the presence of Islamic name attributes in food products affects consumers in liking, choosing, or being loyal to halal foods. Based on the value of the loading factor, it is concluded that products

that have Islamic name attributes make the Muslim community choose halal products but are not in a position to like let alone believe, and do not want to move to other products that are not halal.

2. Intrinsic halal awareness has a positive and strong effect on Islamic branding, meaning those who have strong religious beliefs to always consume halal things and pay attention to the existence of Islamic name attributes on food. Based on the value of the loading factor, it is concluded that a Muslim who always consumes halal products will always be tied to a food that has an Islamic name.
3. Intrinsic halal awareness has a positive and strong effect on attitudes, meaning that Muslim communities who have strong religious beliefs will always consume halal things and will behave in liking, choosing, or being loyal to halal food. Based on the value of the loading factor, it is concluded that Muslim people who always consume halal products will behave in a manner to choose halal products but not yet in the position of liking let alone believing and not wanting to move to other products that are not halal.
4. Based on the hypothesis test for Islamic branding as a moderation variable, results were obtained where Islamic branding is positioned as partial mediation, meaning that there is or is no Islamic branding, Muslim communities who have strong religious beliefs will still choose halal food products but are not in a position to like let alone believe and do not want to move to other products that are not halal

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