The Influence of Religious Factors and Islamic Knowledge on The Consumption of Halal Food Products (Study of Students At The Faculty of Economics And Business Mulawarman University)

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Abstract:

This research was conducted by Fita Mardiani with the title "The Influence of Religious Factors and Islamic Knowledge on the Consumption of Halal Food Products (Study on Students of the Faculty of Economics and Business, Mulawarman University)" under the guidance of Andi Martina Kamaruddin. This research aims to determine the influence of religiosity and Islamic knowledge factors on the decision to consume halal food products among students at the Faculty of Economics and Business, Mulawarman University. The method used in this research is a quantitative research method. The population in this study were students from the Faculty of Economics and Business, Mulawarman University, with a sample of 98 respondents. The data collection technique uses a questionnaire via Google form which is distributed to the WhatsApp application. Data analysis techniques were carried out using validity tests, reliability tests, ordinal logistic regression tests, overall model fit tests, goodness of fit tests, Nagelkerke r square tests, Wald tests (partial t tests). The results of this research show that the variables of religiosity and Islamic knowledge have a positive and significant effect on the decision to consume halal food products among students at the Faculty of Economics and Business, Mulawarman University.
Keywords: Religiosity, Islamic Knowledge, Decision to Consume Halal Food Products

A. INTRODUCTION

The obligation to legalize products is important for all consumers, especially for consumers who are Muslim. According to the Halal Product Guarantee (JPH) regulations based on Law Number 33 of 2014, every product circulating in Indonesia must have a halal certificate. The obligation to obtain halal certification has been regulated in Government Regulation Number 39 of 2021 concerning Implementation of the Halal Product Guarantee Sector, starting with all products having to be certified halal by October 14 2024 (bpjph.halal.go.id).

The number of MSMEs in East Kalimantan Province in 2023 will be recorded at 460,111 units based on business scale such as micro businesses, small businesses and medium businesses (katalog.data.go.id). Meanwhile, the number of MSME products in East Kalimantan Province that are certified halal as of May 2024 has only reached 6,572 MSMEs. This will continue to be improved through sharia economics and finance seminars (niaga.asia). This proves that there is still a low number of MSME products that are halal certified in East Kalimantan Province.

For religious individuals, a good understanding of religion encourages them to be more selective in choosing products, including ensuring that the product is halal. The higher the level of religiosity and understanding of religion, the more likely they are to prioritize consuming halal products. Religious beliefs and the desire to improve the quality of life and life, Indonesian people need halal products (Purnasari et al., 2018).

Students are part of society who consume all food, including halal food. Especially for students who live on campus. Students will relatively choose cheap food products even though the product is not guaranteed to be halal. Likewise for students at the Faculty of Economics and Business, Mulawarman University. Examples of food products provided around campus are fried chicken, fried rice, grilled chicken, mixed rice, and so on (Alviah et al., 2018).

The Faculty of Economics and Business, Mulawarman University has 9 Study Programs with a total number of students of around 5,020 people consisting of Bachelor's, Master's and Doctoral degrees. Of this number, students who are Muslim and live around campus do not necessarily pay attention to the guaranteed halal content of the food they consume. Meanwhile, Islam teaches Muslims to stay away from food products that are not halal or whose halalness is still in doubt. Food that is not halal will also have bad consequences for the human body as explained in the Al-Qur'an Surah Al-Baqarah verse 168, namely (Vristiyana, 2019): *Meaning: "O people, eat some (food) on earth that is halal and good and do not follow the steps of Satan. Indeed, he is a real enemy to you"*

Lack of understanding of the importance of halal food from a religious and health perspective. Students may not fully understand the impact of consuming non-halal products, so they tend to ignore the halal label when choosing products. Muslim students' concern about halal products may be related to their religious knowledge. The religious nature of Muslim students encourages them to be careful when buying and using goods of

questionable quality. However, there is still an opportunity to increase halal awareness as communication technology advances towards the millennial generation. The millennial Muslim generation requires more efforts to educate consumers and producers about halal products (Nusran et al., 2021).

B. LITERATURE REVIEW

Religiosity

Hakim & Waluyo (2023) state that religiosity is a symbol, belief, value and structured behavior, all centered on things that are priorities within oneself. Religiosity can be used not only to worship with prayers and prayers, but also to obtain blessings when carrying out daily activities or using items for daily needs.

Islamic Knowledge

Chaldun (2018) states that the Qur'an mentions the word "science" 854 times in various forms. This word is used both for the process of seeking knowledge and its object. In the view of the Qur'an, knowledge is a privilege that enables humans to carry out the duties of the caliphate and make themselves superior to all other creatures. The Qur'an says that with Allah's permission, humans can gain knowledge and improve it. Therefore, many verses ask humans to do various things to make it happen. The Qur'an repeatedly emphasizes the importance of advanced knowledge.

Consumer Behavior

Kotler & Keller (2016) stated that consumer behavior is closely related to the decisions a person makes in choosing and using goods and services. The study of consumer behavior involves the way people, groups, and organizations select, purchase, use, and utilize goods, services, ideas, or experiences to satisfy their wants and needs.

Consumer Behavior in Islam

Septrimadona et al (2023) stated that the focus of Islamic economics lies in individual ownership of property. Includes all human actions towards wealth, such as seeking assets to produce goods, storing assets to accumulate wealth, and spending them for consumption. According to Islamic economics, consumer behavior is very comprehensive and prioritizes ethics starting from when they choose goods, use them, and finally get the benefits from these goods. Consumers who are Muslim are asked to avoid a lifestyle that follows the desire of "not living in luxury", known as Tarf. Islam really hates Tarf because it causes punishment and destroys the lives of the people.

Consumption

Siagian et al (2023) stated that consumption in the Islamic economy is carried out to achieve maslahah, which is the main goal of Islamic sharia law. The main purpose of consumption in Islam is to fulfill needs, not to fulfill desires or obtain satisfaction. It is important to pay attention to the benefits of consumption, not just taste or preference. Because human desires are unlimited, while needs must continue to be met, human desires must be limited.

Food Products

Fitriyani et al (2018) stated that food is a basic need for humans. Based on Government Regulation of the Republic of Indonesia Number 17 of 2015, Food includes everything from natural resources to agriculture, livestock, forests, fisheries, animal husbandry, water and other materials designated as drinks or food for human consumption, including food additives, food raw materials, and other components used in the processing, preparation and production of beverages or food.

Halal

Susanti & Mashudi (2022) state that halal comes from the word "halal", which means "to let go", "not bound", "permitted", and etymologically means things that can be done without permission or prohibition. According to Islamic teachings, halal is something that is permitted. This teaching provides clear and detailed directions on how to consume goods and services so that they do not fall into evil that will send them and lose the pleasure of Allah Swt.

C. RESEARCH METHODOLOGY

This research method uses a quantitative approach based on positivism (concrete data). The data used in research consists of values that will be measured to identify the specifications of the problem to be achieved in order to reach conclusions. The types of data used in this research are primary data and secondary data. In this study, primary data was used through the use of a questionnaire aimed directly at respondents who consumed halal food products using a Likert scale with a range of 1 to 5 which was adjusted from the respondents' answers. The sampling technique used in this research is purposive sampling technique. In this study, researchers used a sample size of students from the Faculty of Economics and Business. One method used to determine the sample size is using the Slovin formula which produces a sample size of 98 sample units, namely 98 student respondents out of 5020 students. Sampling in this study was determined based on the criteria of respondents, namely undergraduate students at the Faculty of Economics and Business, Mulawarman University from the class of 2022 to 2023. The analytical tool used in this research was ordinal logistic regression analysis and used the Statistical Program for Social Science (SPSS) software version 25 as tools to process data.

D. RESULTS AND DISCUSSION

Description of Respondents

Table 1. List of Respondent Classes

NO.	Generation	Respondent	Percentage
1.	2022	47	47,96%
2.	2023	51	52,04%
	TOTAL	**98**	**100%**

Source: Data Processed by Researchers, 2024

Based on table 1, it can be seen that out of 98 respondents, 47 people (47.96%) are class of 2022, while 51 people (52.04%) are class of 2023.

Table 2. List of Study Programs

NO.	Study Programs	Respondent	Percentage
1.	S1-Management	10	10,20%
2.	S1-Accounting	16	16,33%
3.	S1-Development Economics	16	16,33%
4.	S1-Sharia Economics	56	57,14%
	TOTAL	**98**	**100%**

Source: Data Processed by Researchers, 2024

Based on table 2, it can be seen that of the 98 respondents, 10 people (10.20%) were Management Study Program students, 16 people (16.33%) Accounting Study Program students, 16 people (16.33%) Development Economics Study Program students, and 56 people (57.14%) Sharia Economics Study Program students.

Table 3. List of Gender

NO.	Gender	Respondent	Percentage
1.	Male	21	21,43%
2.	Female	77	78,57%
	TOTAL	**98**	**100%**

Source: Data Processed by Researchers, 2024

Based on table 3, it can be seen that out of 98 respondents, 21 people (21.43%) were male respondents, while 77 people (78.57%) were female.

Validity Test

Table 4. Results of the Validity Test of the Religiosity Variable (X1)

No Item	Person Correlation	R tabel 5% (98) df = 98-2	Sig.	Keterangan
1.	0,628	0,167	0,000	Valid
2.	0,768	0,167	0,000	Valid
3.	0,662	0,167	0,000	Valid
4.	0,814	0,167	0,000	Valid
5.	0,532	0,167	0,000	Valid
6.	0,740	0,167	0,000	Valid

Source: Data Processed by Researchers, 2024

Based on table 4, it can be seen that the validity test results of the 6 statement items for the religiosity variable have a significant pearson correlation value. Based on the significance value <0.05 and (rtabel> rcount) where r table for n = 98 is 0.167. So that the independent variable religiosity has been proven valid and further tests can be carried out.

Table 5. Validity Test Results of Islamic Knowledge Variables (X2)

No Item	Person Correlation	R tabel 5% (98) df = 98-2	Sig.	Keterangan
1.	0,722	0,167	0,000	Valid
2.	0,769	0,167	0,000	Valid
3.	0,784	0,167	0,000	Valid
4.	0,738	0,167	0,000	Valid
5.	0,771	0,167	0,000	Valid
6.	0,737	0,167	0,000	Valid
7.	0,717	0,167	0,000	Valid
8.	0,624	0,167	0,000	Valid

Based on table 5, it can be seen that the validity test results of the 8 statement items for the Islamic knowledge variable have a significant pearson correlation value. Based on the significance value <0.05 and (rtabel> rcount) where r table for n=98 is 0.167. So that the independent variable of Islamic knowledge has been proven valid and further tests can be run.

Table 6. Results of the Validity Test of the Halal Food Product Consumption Decision Variable (Y)

No Item	Person Correlation	R tabel 5% (98) df = 98-2	Sig.	Keterangan
1.	0,753	0,167	0,000	Valid
2.	0,821	0,167	0,000	Valid
3.	0,827	0,167	0,000	Valid
4.	0,759	0,167	0,000	Valid
5.	0,860	0,167	0,000	Valid

Based on table 6, it can be seen that the validity test results of the 5 statement items for the halal food product consumption decision variable have a significant pearson correlation value. Based on the significance value < 0.05 and (rtabel > rcount) where r table for n = 98 is 0.167. So that the dependent variable on the decision to consume halal food products has been proven valid and further tests can be carried out.

Reliability Test

Table 7. Reliability Test Results

Variabel	N	Koefisien Cronbach's Alpha	Keterangan
Religiusitas (X1)	6	0,758	Reliabel
Pengetahuan Islami (X2)	8	0,875	Reliabel
Keputusan Konsumsi Produk Pangan Halal (Y)	5	0,858	Reliabel

Based on table 8 above, it is stated that the Cronbach's Alpha value shows the results of the reliability test on the religiosity variable (X1), Islamic knowledge (X2), and the decision to consume halal food products (Y) greater than 0.6 is 0.758, 0.875, and 0.858. In the provisions of the reliability test, all variables used in this study are declared reliable.

Overall Model Fit **Results**

The data in this study were declared fit because there was a decrease in the -2 *Log Likelihood* value from *Intercept Only* to Final, namely 62.046 to 0.000 with a significance level at p = 0.000. This means that the model with the independent variable is better than the model with only *intercept*.

Goodness of Fit Test Results

The data in this study regression shows that the results of the *Goodness of Fit Test* test obtained a chi-square significance value of 0.934> 0.05 so it can be concluded that the ordinal logistic regression model fits the observed data.

Results of the Coefficient of Determination (*Nagelkerke R Square*)

The data in this study are stated to vary because the Nagelkerke R Square value of 0.643 indicates that 64.3% of the variability of the dependent variable can be explained by the independent variable, while the remaining 35.7% is explained by other variables outside the research model.

Logistic Regression Analysis Results

Table 8. Logistic Regression Test Results

Parameter Estimates								
		Estimate	Std. Error	Wald	df	Sig.	Lower Bound	Upper Bound
Threshold	[KeputusanKonsumsi Produk Pangan Halal = 1,00]	-23.568	2341.220	.000	1	0.992	-4612.274	4565.139
	[KeputusanKonsumsi Produk Pangan Halal = 3,00]	-8.001	1.515	27.900	1	.000	-19.969	-5.032
	[KeputusanKonsumsi Produk Pangan Halal = 4,00]	-3.947	1.032	14.615	1	.000	-5.971	-1.924
Location	[Religiusitas=1,00]	-41.753	9193.479	.000	1	0.996	-18060.641	17977.135
	[Religiusitas=3,00]	-2.493	2.432	1.059	1	0.303	-7.242	2.255
	[Religiusitas=4,00]	-1.763	0,872	4.089	1	0.043	-3.472	-0.054
	[Religiusitas=5,00]	0[a]	.	.	0	.	.	.
	[PengetahuanIslami=1,00]	0[a]	.	.	0	.	.	.

	[PengetahuanIslami=3,00]	-2.555	1.523	2.816	1	0.093	-5.540	0.429
	[PengetahuanIslami=4,00]	-3.481	1.066	10.664	1	0.001	-5.570	-1.392
	[PengetahuanIslami=5,00]	0ᵃ	.	.	0	.	.	.
Link function: Logit.								

Source: Data Processed by Researchers, 2024

Based on Table 8. above, it can be concluded that:

The estimate value of religiosity (Strongly Disagree = 1) is -41.753 with a significance value of 0.996> 0.05 and this value is greater than the α significant level of 0.05, thus indicating that students who tend to be irreligious, the level of consumption of halal food products or the level of agreement with the consumption of halal food products is lower than religious students.

The estimate value of religiosity (Neutral = 3) is -2.493 with a significance value of 0.303> 0.05 and this value is greater than the significant level α, namely 0.05, thus indicating that students who tend not to be religious, the level of consumption of halal food products or the level of agreement with the consumption of halal food products is lower than religious students.

The estimate value of religiosity (Agree = 4) is -1.763 with a significance value of 0.043 <0.05 and this value is less than the significant level α, namely 0.05, thus indicating that students who are religious, the level of agreement with the decision to consume halal food products is higher than students who are not religious.

The estimate value of Islamic knowledge (Neutral = 3) is -2.555 with a significance value of 0.093> 0.05 and this value is greater than the α significant level of 0.05 so that it shows that students who tend to lack Islamic knowledge, the level of consumption of halal food products or the level of agreement with the consumption of halal food products is lower than students who have Islamic knowledge.

1. The estimate value of Islamic knowledge (Agree = 4) is -3.481 with a significance value of 0.001 <0.05 and this value is smaller than the α significant level of 0.05 so that it shows students who have Islamic knowledge, the level of agreement with the decision to consume halal food products is higher than students who do not have Islamic knowledge.

Table 9. Wald Test Results (Partial t Test)

UJI Wald (Uji T)						
Coefficients						
Model		Unstandardized B	Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	3.219	1.744		1.846	0.068
	Religiusitas	0.353	0.083	0.370	4.258	.000
	Pengetahuan Islami	0.300	0.055	0.475	5.473	.000
a. Dependent Variable: Keputusan Konsumsi Produk Pangan Halal						

Based on the results of table 9. above, it can be concluded that:

1. The resulting equation is Y = 3.219 + 0.**353X1** + 0 .300X2+ e

2. The results of hypothesis testing on the data used in this study are:

a. The t test on the religiosity variable (**X11**) shows that the t value is 4.258 with a significant value of 0.000. Because t count is greater than t table, namely 4.258> 1.986 and the significance value is smaller than 0.05, namely 0.000 <0.05, it shows that the religiosity variable partially has a positive and significant effect on the decision to consume halal food products for students, thus the second hypothesis is accepted. With a regression coefficient of 4.258.

b. The t test on the Islamic knowledge variable (**X2) shows** that the t value is 5.437 with a significant value of 0.000. Because t count is greater than t table 5.437> 1.986 and the significance value is greater than 0.05, namely 0.000 <0.05, it shows that the Islamic knowledge variable has a positive and significant effect on students' halal food product consumption decisions, thus the third hypothesis is accepted. With a regression coefficient of 5.437.

Discussion

The Effect of Religiosity on Consumption Decisions of Halal Food Products of Students of the Faculty of Economics and Business, Mulawarman University Based on the results of the study, it is said that religiosity has a positive effect on the consumption decisions of halal food products of students of the Faculty of Economics and Business, Mulawarman University in 2024. This is evidenced by the results of the t test that the t value is greater than the t table, namely 4.258> 1.986. so that when viewed from the t test it is said that the results of religiosity partially have a positive and significant effect on students of the Faculty of Economics and Business, Mulawarman University in 2024. The test results above show that there is a positive relationship between the level of religiosity or one's faith and one's closeness to Allah SWT. with their decision to use halal food products. The higher the level of religiosity and closeness of a person to Allah SWT, the more likely it is to choose halal food products.

QS An-Nisa verse 69 emphasizes the importance of faith and piety in making life choices in accordance with religious teachings. This is also due to the fact that most of the students who were respondents came from Islamic Economics study program students, namely 56 respondents. In the Islamic economics study program, students gain an in-depth understanding of economic principles based on Islamic law, including halal products. They also learn how to manage, develop and market halal products in a sharia-compliant manner and understand the Islamic financial mechanisms that support the halal industry around the world.

Based on the theory conveyed by (Hakim & Waluyo, 2023) Religiosity can be used not only to worship with prayer and prayer, but also to get blessings when carrying out daily activities or using goods for daily needs.

This is in accordance with previous research by (Vristiyana, 2019) with the title "The Effect of Religiosity   and   Halal   Product   Knowledge   on   Halal   Product Assessment and Interest in Purchasing Halal Products (Case Study in the Food Industry)" which states that religiosity has a positive effect on halal products and will increase a Muslim's interest in buying halal products.

The Influence of Islamic Knowledge on Consumption Decisions of Halal Food Products for Students of the Faculty of Economics and Business, Mulawarman University

Based on the results of this study, it is said that Islamic knowledge has a positive effect on

consumption decisions for halal food products among students of the Faculty of Economics and Business, Mulawarman University in 2024. This is evidenced by the t test results that the t value is greater than the t table, namely 5.437 > 1.986. So when viewed from the t test it is said that the results of Islamic knowledge partially have a positive and significant effect on students of the Faculty of Economics and Business, Mulawarman University in 2024. Students of the Faculty of Economics and Business, Mulawarman University are more likely to use halal food because Islamic knowledge helps them understand the importance of following Islamic teachings when choosing food in accordance with sharia. They choose halal products based on this knowledge about ingredients and production and distribution processes. This is also influential because most of the respondents, namely 56 respondents in this study, are students of the Sharia Economics study program, of course students have learned knowledge about halal food products. According to the theory (Notoatmodjo, 2018) Knowledge is what is known by humans, nature, and other people. Knowledge is information obtained by a person through his five senses (sight, hearing, smell, feeling, and touch) of the object, where the process of forming knowledge is influenced by perception and focus of attention on the object. In Islam, halal food is any type of food that is allowed for consumption, while haram food is any type of food that is not allowed. Examples of haram include blood, pork, carrion, fanged or wild animals, monstrous animals, animals that exist both on land and in the air, and khamr (Al-Quran Surah Al Baqarah 219). All Muslims should eat halal food as it is a command of Allah SWT and keep away from the urges of the devil. These are also the characteristics of a Muslim who worships Allah Swt. The deeper a person's knowledge of the religious concept, the greater the influence on the decision to buy halal food products.

This is in accordance with previous research by (Nur Fadilah et al., 2020) with the title "Level of Knowledge and Halal Products in Halal Food Purchasing Decisions" which states that knowledge has a positive and significant effect on halal food purchasing decisions.

E. CONCLUSION

Based on the data collection carried out during research regarding the influence of religiosity and Islamic knowledge factors on the consumption of halal food products (study on students at the Faculty of Economics and Business, Mulawarman University), the following conclusions can be drawn: The religiosity variable has a positive and significant influence on the decision to consume halal food products among students at the Faculty of Economics and Business, Mulawarman University in 2024; The Islamic knowledge variable has a positive and significant influence on the decision to consume halal food products among students at the Faculty of Economics and Business, Mulawarman University in 2024.

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