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# **Moderate Role of Halal Awareness in The Relationship of Purchase Intention, Personal Norms, and Muslim Buying Behavior**

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## **Abstract**

Indonesia has great potential to become a significant player in halal products. However, the Indonesian halal industry still faces challenges, particularly in enticing Muslim consumers. So, the Indonesian halal sector must adapt to the buying behaviour of Muslim consumers, considering that the factors affecting it are still unknown. Moreover, there is still a lack of studies on the moderating role of halal awareness in Muslim consumer buying behaviour. Therefore, this study aims to determine the position of halal awareness in the relationship between purchase intentions and personal norms on the buying behaviour of Muslim consumers in Indonesia. This study uses a quantitative approach with a causal design. The research population is Muslim consumers in PASIGALA (Palu, Sigi, and Donggala). A closed questionnaire was used to collect data from 390 respondents. The analysis method used the Partial Least Square Structural Equation Model (PLS-SEM) with SmartPLS program version 3.2.9. The results showed that purchase intention, personal norms, and halal awareness positively affected Muslim buying behaviour. In addition, this study also indicated that halal awareness has a role in moderating the relationship between purchase intention and Muslim buying behaviour in Indonesia and the negative relationship between personal norms and Muslim buying behaviour.

**Keywords:** Halal Awareness, Purchase Intention, Personal Norms, Muslim Buying Behavior

## INTRODUCTION

The Muslim population worldwide continues to expand with their awareness of halal products. Therefore, the halal industry has considerable potential to dominate the market in the future. Moreover, at this time, halal products are increasingly accepted by non-Muslim consumers (Bashir, 2019) because of their better quality (Ahmadova & Aliyev, 2021). As a country with the largest Muslim population, Indonesia has the potential to do this. For this reason, the Indonesian halal industry needs to understand Muslim consumers' buying behavior, considering that halal product use obligation (Ambali & Bakar, 2014).

According to Islamic law, anything that is not halal is called haram, which is strictly prohibited in Islam. Therefore, the concept of halal in Islam plays a vital role in the daily lives of Muslims. Halal in Islam is not only about food but also applies to cosmetic products, banking, finance, and medicine. In Indonesia, the halal logo is highly accepted by Muslim and non-Muslim consumer cause halal products already have guaranteed safety inspection checks, so their consumers are protected from harmful or false products (Haque, Sarwar, Yasmin, Tarofder, & Hossain, 2015). However, the halal logo is not enough to increase the purchase intention of Muslim consumers, because halal awareness is needed to explain this behavior. However, to activate this halal awareness, personal norms or moral norms are required because without these, Muslims will not have the intention and feel guilty if they do not buy halal products.

Several studies have been conducted to measure the buying behavior of Muslim consumers (Awan, Siddiquei, & Haider, 2015a). The first research has considered that subjective and personal norms can explain changes in the buying behavior of Muslim consumers (Ahmadova & Aliyev, 2021; Roos & Hahn, 2019). This occurred because the buying behavior of Muslim consumers is closely related to morals, so personal factors influence consumer buying behavior more than subjectively (Tuhin, Miraz, Habib, & Alam, 2020). Subsequent research has considered that purchase intention and halal awareness can also influence the buying behavior of Muslim consumers (Bashir, 2019; Peña-García, Gil-Saura, Rodríguez-Orejuela, & Siqueira-Junior, 2020; Tuhin *et al.*, 2020; Vizano, Khamaludin, & Fahlevi, 2021). Beca because intention will rerefer an individual's willingness to buy a product while remaining fully aware of its halal sign (Bashir, 2019; Vizano *et al.*, 2021).

However, none of these studies considered the moderating role of halal awareness, especially in the relationship between personal norms and the buying



behavior of Muslim consumers in Indonesia. In addition, research that examines halal awareness, especially in strengthening or weakening the influence of Muslim consumer buying behavior, is deficient. In contrast, this predictor variable can affect the intention of Muslim consumers to buy halal products (Vizano *et al.*, 2021). Therefore, the main objective of this study is to measure whether halal awareness moderates the relationship between purchase intention, personal norms, and buying behavior of Muslims in Indonesia. The rest of this article is organized as follows. Section 2 provides a literature review. Section 3 describes the methodology used in this study. Section 4 presents the results of the empirical analysis. Section 5 offers the discussion, and Section 6 presents the conclusions of this study.

## **LITERATURE REVIEW**

### **Muslim Purchase Intention and Purchase Behavior**

Buying behavior is a process of decisions and actions of people involved in buying and using products that include social and mental processes (Kotler & Armstrong, 2014). Therefore, imperative to study consumer buying behavior, especially for businesses engaged in marketing a business or organization, in increasing consumer understanding and loyalty. Consumer buying behavior is how individuals, groups, and organizations select, purchase, use and dispose of products, services, ideas, or experiences to meet consumer demands (Kotler & Armstrong, 2014). Empirical evidence finds a positive relationship between purchase intention and consumer buying behavior (Bashir, 2019; Effendi, Murad, Rafiki, & Lubis, 2021; Vizano *et al.*, 2021).

### **Muslim Personal Norms and Purchasing Behavior**

Muslim buying behavior is motivated by morality, which is guided by evaluations of what is right or wrong. So, in this case, personal norms or moral norms are an individual's moral obligation to be involved in the behavioral process (Moser, 2015). Thus, when this personal norm is active, it will affect behavioral intentions and actions, as in the Norm Activation Model theory (NAM)(Schwartz, 1977). Empirical evidence finds that personal norms have a strong enough effect on consumer behavior (Wahab, Miraz, Habib, & Alam, 2019). In that sense, when Muslim consumers cannot buy halal products, they will feel guilty about making purchases (Koklic, Golob,

Podnar, & Zabkar, 2019; Zhao, Zhang, & Wang, 2019). Therefore, personal norms can be considered an important predictor of consumer behavior.

### **Halal Awareness and Muslim Buying Behavior**

Awareness of halal means knowing what is good and what is forbidden in Islamic teachings (Aziz & Chok, 2013). By that definition, halal awareness is more about individual awareness of halal issues. When people start to realize that using halal products is essential for them, then this will have a positive impact on their buying behavior toward halal products (Hanum & Adityawarman, 2020). That is, the higher the level of understanding of a Muslim's halal will increase the behavior of a Muslim towards products. Empirical evidence finds that halal awareness significantly affects Muslim buying behavior (Vizano *et al.*, 2021).

### **Halal Awareness Moderates the Relationship between Muslim Purchase Intention and Buying Behavior**

Awareness in the context of halal means understanding or information about what is suitable for consumption or can be consumed and what is prohibited or not suitable for consumption by Muslims (Garg & Joshi, 2018a). This also affects the purchase intention of Muslims to consume products based on Islamic rules. Thus, halal awareness can increase buying interest in halal products. Empirical evidence finds that halal awareness moderates purchase intention towards purchasing behavior of halal products (Vizano *et al.*, 2021).

### **Halal Awareness Moderates Relationship between Personal Norms and Muslim Buying Behavior**

Personal norms are individual moral obligations. If related to the context of buying behavior, then the purchase of halal products occurs because there is a sense of moral obligation to do so. Thus, when Muslim consumers do not find and use halal products, there will be emotional feelings, namely guilt. This guilt arises due to Muslim awareness of the halalness of a product which is the driving force for making purchases (Koklic *et al.*, 2019; Zhao *et al.*, 2019). Thus, halal awareness can moderate the relationship between personal norms and Muslim buying behavior.



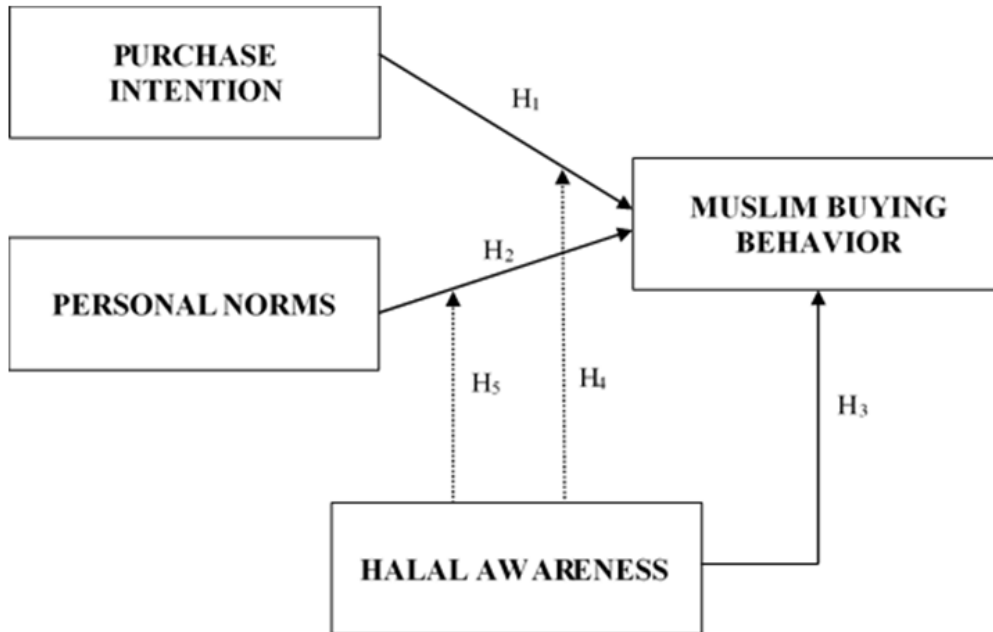


Figure 1. Research Model

- H1 : Purchase intention has a significant relationship with a positive direction on Muslim buying behavior;
- H2 : Personal Norms have a significant relationship with a positive direction on Muslim buying behavior;
- H3 : Halal awareness has a significant relationship with a positive direction on Muslim buying behavior;
- H4 : Halal awareness can significantly strengthen the relationship between purchase intention and Muslim buying behavior;
- H5 : Halal awareness can significantly weaken the relationship between personal norms and Muslim buying behavior.

## RESEARCH METHODS

This study uses a quantitative approach with an explanatory design that aims to provide new evidence and an explanation of the correlation between purchase intention and Muslim buying behavior with a moderation of halal awareness. The ideological concept of this research is based on the theory of planned behavior. Data collection using a closed questionnaire. The population is Muslim consumers

in PASIGALA (Palu, Sigi, and Donggala), whose number is unknown. So that the determination of the number of samples will use the Lemeshow formula (Suryani, 2016, hal. 194), with an error rate of 5% and a proportion of 50%; the number of samples required is 390. Data collection uses purposive sampling with two criteria. First, it is a Muslim, and the second is domiciled in either of the PASIGALA areas. The use of this method aims to obtain data in accordance with the research objectives.

This study uses four constructs: halal awareness, purchase intention, personal norms, and Muslim buying behavior. Each construct has adopted a measurement scale from the previous literature (Table 1). The halal awareness construct measurement scale adapts from Awan, Siddiquei, & Haider (2015b) with eight statement items. The purchase intention construct adopts a measurement scale from Bashir (2019) and Garg & Joshi (2018b) with five statement items. The personal norm construct embraces the measurement scale from Khare (2015) and Tuhin et al. (2020) with four statement items. The construct of Muslim buying behavior adopts the measurement scale of Kim & Seock (2019) and Nasution & Rossanty (2018) with six statement items. The statement items were then scored using a five-point Likert scale ranging from “strongly agree” to “strongly disagree.”

**Table 1**  
**Construct Measurement**

Construct	Question Items	Source
Halal Awareness	<ol style="list-style-type: none"> <li>1. I make sure the product is halal first;</li> <li>2. I make sure about the ingredients of halal products;</li> <li>3. I make sure certain food additives contain halal ingredients;</li> <li>4. I make sure to have enough knowledge to make the right decisions;</li> <li>5. The government is responsible for the availability of halal products;</li> <li>6. Halal authorities are responsible for the availability of halal products;</li> <li>7. Manufacturers are responsible for the availability of halal products;</li> <li>8. I buy a product if it is labeled halal.</li> </ol>	Awan, Siddiquei, & Haider (2015b)



Construct	Question Items	Source
Purchase Intention	<ol style="list-style-type: none"> <li>1. I am ready to buy Halal products in the future;</li> <li>2. When buying everyday items, I prefer to buy halal products;</li> <li>3. I prefer to buy Halal products even though the brand is not very popular;</li> <li>4. I buy halal products even though the brand is a bit expensive;</li> <li>5. I plan to buy halal products even though they are not sold in my area.</li> </ol>	Bashir (2019) and Garg & Joshi (2018b)
Personal Norms	<ol style="list-style-type: none"> <li>1. I feel obligated to use Halal Products whenever possible;</li> <li>2. I have to do what I can for halal products;</li> <li>3. I feel a strong personal obligation to use halal products;</li> <li>4. I feel I have to do something to help halal product development.</li> </ol>	Khare (2015) and Tuhin et al. (2020)
Muslim Buying Behavior	<ol style="list-style-type: none"> <li>1. Buying Halal Products is proof of religious observance.</li> <li>2. Believing the family environment motivates people to buy halal products.</li> <li>3. Living in an Islamic society.</li> <li>4. Feel safe buying products labeled halal.</li> <li>5. Feeling that halal products have quality and goodness</li> <li>6. I prefer halal products over non-halal products even though they are out of date</li> </ol>	Kim & Seock (2019) and Nasution & Rossanty (2018)

*Source: The authors*

Data analysis method using Partial Least Square Structural Equation Model (PLS-SEM) with SmartPLS version 3.2.9 program. Because with this method, it is possible to estimate complex causal relationships in the path model with the construct (Sarstedt, Hair, Nitzl, Ringle, & Howard, 2020). The analysis in the PLS-SEM model can be divided into two stages, namely the outer model and the inner model (J. Hair & Alamer, 2022). Exterior model analysis was carried out through confirmatory analysis through convergent validity test, discriminant validity test, and construct reliability test. Convergent validity test using outer loading and Average Variance Extracted (AVE) with the outer loading limit value of each indicator must be in

the region of 0.70, and the AVE value must be at 0.50 or more that each indicator can be said to be convergently valid. (J. Hair & Alamer, 2022). Pengujian validitas diskriminan menggunakan Heterotrait-Monotrait Ratio (HTMT) The discriminant validity test uses the Heterotrait-Monotrait Ratio (HTMT) with the HTMT limit value having a value less than 0.85 or 0.90 (J. Hair & Alamer, 2022). For construction, the reliability test will use Cronbach's alpha ( $\alpha$ ) and Composite Reliability (CR) with a limit value of 0.70 (Joseph F Hair, Hult, Ringle, Sarstedt, & Thiele, 2017).

The inner model analysis was carried out with five criteria, namely statistical collinearity test, evaluation of effect size (F2) and the significance of path analysis, coefficient of determination test (R2), predictive relevance test (Q2), and Goodness of Fit test (Akter, D'Ambra, & Ray, 2011; Joseph F. Hair & Sarstedt, 2019). The collinearity statistical test will use the Variant Inflation Factor (VIF) value with a limit value of less than 5. The effect size test uses a limit value of  $f^2=0.02$  (weak),  $f^2=0.15$  (medium), and  $f^2=0.35$  (large). Thus the value of  $f^2 \leq 0.02$  can be ignored or considered no effect (J F Hair, Sarstedt, Ringle, & Gudergan, 2017). The path analysis value ranges from -1 to +1; the closer the value to the number -1 or +1, the stronger the construct with a significance  $< 0.05$ . The coefficient of determination test (R2) will use the value of R2. The value of  $R^2= 0.67$  (strong),  $R^2=0.50$  (moderate), and  $R^2=0.25$  (weak) (Chin, 1998; J F Hair *et al.*, 2017). The predictive relevance test (Q2) will use the value of Q2 with the criteria if the value  $> 0$  indicates that the model has a relevant predictive value (Chin, 1998). The Goodness of Fit (GoF) test uses the GoF index with criteria if the GoF index value is 0.1 (weak), 0.25 (medium), and 0.36 (large). A high GoF value indicates a high-quality research model (Akter *et al.*, 2011).

## RESULTS AND DISCUSSION

### Results

#### Demographic Profile of Respondents

Table 2 shows demographic information on the age, gender, education level, occupation, and domicile of the respondents. The majority of respondents live in the city of Palu (36%), followed by Donggala (33%) and Sigi (31%). There were 114 respondents aged 20-24 years (29%), 58 respondents aged 25-29 years (15%), 94 respondents aged 30-34 years (24%), 53 respondents aged 35-39 years (14%) and 71 respondents aged 40 years or older (18%). The majority of respondents are female (52%). The majority of respondents have an undergraduate education level (38%),





followed by a Master's (21%), High School (21%), Diploma (15%), Doctoral (4%), and Elementary School (1%). Of all the occupations, the majority of respondents work as civil servants (28%), followed by students (20%), self-employed (19%), private employees (14%), other occupations (14%), and TNI/Polri (5%).

**Table 2**  
**Demographic Profile**

<b>Demographic Profile</b>	<b>Respondent</b>	<b>Percent (%)</b>
<b>Age</b>		
20-24 years	114	29
25-29 years	58	15
30-34 years	94	24
35-39 years	53	14
40 years or above	71	18
<b>Gender</b>		
Male	188	48
Female	202	52
<b>Education Level</b>		
Elementary School	2	1
Junior High School	0	0
Senior High School	83	21
Diploma	59	15
Bachelor's Degree (S1)	149	38
Master (S2)	81	21
Doctoral (S3)	16	4
<b>Occupation</b>		
Government Employees	111	28

Demographic Profile	Respondent	Percent (%)
TNI/POLRI	18	5
Self-employed	74	19
Private employees	55	14
Student/Scholar	77	20
Others	55	14
<b>Domicile</b>		
Kota Palu	140	36
Donggala	130	33
Sigi	120	31

*Source: Analysis result*

### Outer Model (Model Measurement)

The purpose of the measurement model is to evaluate the relationship between each indicator and its construct and to ensure that each indicator construct is different from the others. Since this research model is carried out in a reflective mode, several tests must be used to obtain acceptable results. The results of the test of convergent validity and construct reliability are presented in Table 3. Where all the outer loading values of each indicator are  $> 0.70$  and the Average Variance Extracted (AVE) value of all constructs is 0.50. It can be concluded that the indicators used in constructing the constructs are valid convergently (J. Hair & Alamer, 2022). Meanwhile, discriminant validity is presented in Table 4. Where all the Heterotrait-Monotrait Ratio (HTMT) values for each construct are  $< 0.85$ , so can be concluded that the indicators for each construct in this study are different and have met good discriminant validity. The results of the construct reliability test showed that all constructs in this study had Cronbach's alpha and Composite Reliability (CR) values  $> 0.70$ . Thus it can be concluded that all constructs in this study have good reliability.



**Table 3**  
**Output Convergent Validity and Construct Reliability**

Constructs	Item	Outer Loading	Average Variance Extracted	Cronbach's alpha	Composite Reliability
Halal Awareness	HA1	0.790	0.597	0.904	0.922
	HA2	0.791			
	HA3	0.776			
	HA4	0.755			
	HA5	0.810			
	HA6	0.773			
	HA7	0.750			
	HA8	0.733			
Purchase Intention	PI1	0.753	0.601	0.834	0.883
	PI2	0.818			
	PI3	0.776			
	PI4	0.790			
	PI5	0.734			
Personal Norms	PN1	0.858	0.686	0.848	0.897
	PN2	0.802			
	PN3	0.878			
	PN4	0.771			
Muslim Buying Behavior	MBB1	0.824	0.687	0.909	0.930
	MBB2	0.838			
	MBB3	0.801			
	MBB4	0.852			
	MBB5	0.822			
	MBB6	0.837			

Source: Output SmartPLS 3.0

**Table 4**  
**Discriminant Validity Output**

	Halal Awareness	Purchase Intention	Personal Norms
Halal Awareness			
Purchase Intention	0.703		
Personal Norms	0.592	0.601	
Muslim Buying Behavior	0.648	0.714	0.815

Source: Output SmartPLS 3.0

### Inner Model (Structural Model)

The measurement of the inner model aims to predict causality between constructs or variables that cannot be measured directly. The results of the quality test of the model criteria are presented in Table 5. The Variant Inflation Factor (VIF) value of each exogenous construct of this study is  $< 5$ , which indicates no collinearity problem in the model. The effect size value ( $f^2$ ) of each exogenous construct ranges from 0.044 to 0.245, so it can be concluded that the exogenous construct used affects the endogenous construct either directly or through a moderating effect, although not strong. The results of the determination test showed an  $R^2$  value of 0.719. Thus, this study's exogenous construct strongly correlated with the endogenous construct. The results of the predictive relevance test ( $Q^2$ ) show a value of  $0.478 > 0$ , so it can be concluded that the research model has a relevant predictive value. The goodness of Fit (GoF) testing aims to validate the overall structural model. Because the GoF value of this study is  $0.703 > 0.36$ , it can be concluded that the research model is of high quality.

**Table 5**  
**Quality Criteria Model**

Constructs	VIF	$R^2$	$F^2$	$Q^2$	Goodness of Fit
Muslim Buying Behavior		0.719		0.478	0.703
Halal Awareness	1.786		0.044		
Purchase Intention	1.769		0.116		
Personal Norms	1.487		0.236		
Moderating Effect 1 (HA*PN)			0.245		
Moderating Effect 1 (HA*PN)			0.121		

*Source: Output SmartPLS 3.0*



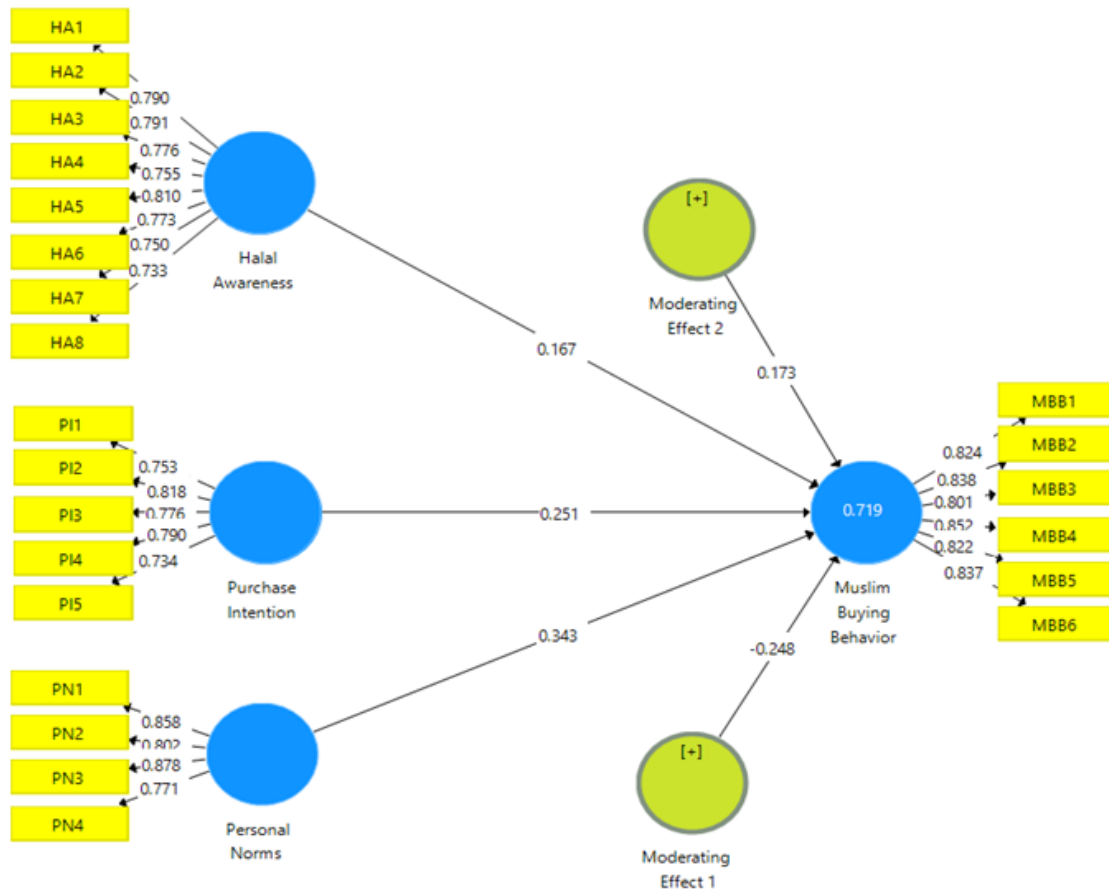


Figure 2. Structural Model of Research

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### Hypothesis Test

They tested the hypothesis of this study using the PLS-SEM bootstrap technique, as shown in Figure 2 and Table 6. The test results show that Purchase Intention has a significant and positive relationship with Muslim Buying Behavior ( $\beta$  0.251;  $p$  0.007). Therefore, H1 is in support. Personal Norms have a significant positive relationship with Muslim Buying Behavior ( $\beta$  0.343;  $p$  0.003). Thus, H2 is supported. Halal awareness positively correlates significantly with Muslim Buying Behavior ( $\beta$  0.167;  $p$  0.010). Therefore, H3 is supported. The test results of the moderating effect of halal awareness in the relationship between Purchase Intention and Muslim Buying Behavior show a significant and positive relationship ( $\beta$  0.173;  $p$  0.004). Therefore,

H4 is supported. While the results of the moderating effect of halal awareness on the relationship between Personal Norms and Muslim Buying Behavior showed a significant and negative relationship ( $\beta$  -0.248;  $p$  0.000), H5 was supported.

**Table 6**  
**Summary of Structural Model**

Construct	Path Coefficient	T Statistics	P Values
Halal Awareness -> Muslim Buying Behavior	0.167	2.582	0.010
Personal Norms -> Muslim Buying Behavior	0.343	2.677	0.007
Purchase Intention -> Muslim Buying Behavior	0.251	3.014	0.003
Moderating Effect 1 (HA*PN) -> Muslim Buying Behavior	-0.248	3.926	0.000
Moderating Effect 2 (HA*PI) -> Muslim Buying Behavior	0.173	2.905	0.004

Source: Output SmartPLS 3.0

**Table 7**  
**Summary of the hypothesis**

Code	Hypothesis	Results
H1	Purchase intention has a significant positive effect on Muslim buying behavior.	Supported
H2	Personal Norms have a significant positive effect on Muslim buying behavior.	Supported
H3	Halal awareness has a significant positive effect on Muslim buying behavior.	Supported
H4	Halal awareness can significantly strengthen the relationship between purchase intention and Muslim buying behavior.	Supported
H5	Halal awareness can significantly weaken the relationship between personal norms and Muslim buying behavior.	Supported

Source: Analysis Results



## Discussion

This study examines the moderating relationship of halal awareness in the relationship between purchase intention, personal norms, and Muslim buying behavior. The first finding shows that halal awareness has a significant and positive relationship with Muslim buying behavior, which means that when a Muslim's level of halal awareness increases, it will positively impact their buying behavior. This finding supports the research results of Vizano et al. (2021), which show that halal awareness positively correlates with Muslim buying behavior in Indonesia. The second finding shows that purchase intention significantly positively correlates with Muslim Buying Behavior. Thus, when Muslim consumer intends to buy a product, it will affect their buying behavior. These results support the research of Bashir (2019), Effendi et al. (2021), and Vizano et al. (2021), which shows that purchase intention has a positive relationship with Muslim Buying Behavior. The third finding shows that personal norms have a significant and positive relationship with Muslim buying behavior, which means that when Muslim consumers have activated personal norms, it will affect their buying behavior. In addition, with active personal norms, guilt will arise when a Muslim does not get halal products (Koklic *et al.*, 2019; Zhao *et al.*, 2019). Thus, personal norms can be considered a predictor of Muslim behavior.

The fourth finding shows that the moderating effect of halal awareness in the relationship between purchase intention and Muslim buying behavior is positive and significant. This shows that when a Muslim's halal awareness increases, it will strengthen their intention to purchase and change their buying behavior. This happens because awareness in the context of halal means understanding or information about what is good for consumption and what is prohibited for consumption (Garg & Joshi, 2018a). The fifth finding shows that the moderating effect of halal awareness in the relationship between personal norms and Muslim buying behavior is negative and significant. This means that the relationship between personal norms and Muslim buying behavior will weaken when halal awareness increases. This condition occurs because when a Muslim does not find and use halal products, there will be an emotional feeling, namely feelings of guilt; this guilt arises due to Muslim awareness of the actual halal products, which is the driving force for making purchases (Koklic *et al.*, 2019; Zhao *et al.*, 2019).

## CONCLUSION

This study examines the moderating relationship of halal awareness in the relationship between purchase intention, personal norms, and Muslim buying behavior. The analysis results using the Partial Least Square Structural Equation Model (PLS-SEM) through the SmartPLS version 3.2.9 program show that halal awareness has a significant and positive relationship to Muslim buying behavior. Purchase intention has a significant and positive relationship with Muslim Buying Behavior. Personal norms have a significant and positive relationship to Muslim Buying Behavior, and the moderating effect of halal awareness in the relationship between purchase intention and Muslim buying behavior is positive and significant. Meanwhile, the moderating effect of halal awareness on the relationship between personal norms and Muslim buying behavior is negative and significant. Thus, halal awareness has a moderating role in pseudo-interaction.

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