

Relationship between Knowledge and Religiosity with Attitudes towards Halal Food in Muslim Students

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Keywords: Attitudes, Food, Halal, Knowledge, Religiosity.

Abstract: Halal food is very important for a Muslim. The younger generation needs to have a positive attitude towards halal food. This attitude can be influenced by knowledge and religiosity. This study wanted to see the relationship between knowledge and religiosity with attitudes towards halal food in Muslim students. The study was conducted with a cross sectional design using an online questionnaire. Samples were taken using purposive method and 124 samples were selected. The instrument used is a questionnaire that has been tested for validity and reliability. Data analysis was performed with SPSS using the chi-square test with a significance of $p < 0.05$. The results showed that knowledge ($p = 0.007$) and religiosity ($p = 0.000$) were significantly related to attitudes towards halal food in Muslim students. Efforts are needed to increase knowledge and religiosity in students so that they will have a good attitude towards halal food.

1 INTRODUCTION

Islam is a religion that regulates all aspects of human life. One of them is about fulfilling the need for food. In addition to the taste, nutrition, hygiene, and safety factors of food, other aspects are no less important, namely the halal and haram status of food. Islam gives very high attention to halal, haram, or doubtful (doubtful) foods. Islam also pays attention to food sources, cleaning, processing, serving, and disposing of food waste (Syukriya & Faridah, 2019).

Islam is a religion that aims to protect the benefit of the people. Everything in life is arranged in it, Allah SWT. has regulated all things that are allowed, prohibited, avoided, or shunned, including in the case of food. In Islam, it has been explained that believers must consume types of halal food by the rules that have been regulated and contained in the Qur'an. "Halal" and "haram" are taken from the terms of the Qur'an which are then used in various places with different concepts and one of them is related to food and drink. Halal means something that is permitted by the Shari'a to be done, used, or cultivated because the ropes or ties that prevent it have been broken or elements that harm it are accompanied by attention to

how to obtain it (Ali, 2016). Based on the results of the study, the types of food that are forbidden in Islamic teachings contain harm to the body. The development of technology and science makes more and more research in the fields of medicine, pharmacy, and science. Including the negative impact of food that is not halal and tayyib. Behind the prohibitions listed in the Qur'an, there must be good and benefits for those who obey them. Al-Quran revolutionizes concepts that have been standardized and have become a habit of society and then replaces them with new concepts that are enlightening and liberating (Syukriya & Faridah, 2019). Researching halal and haram foods can increase a person's level of faith and make Muslims more confident in the truth of the Qur'an and Hadith.

Substantially the research discussion in this study covers matters relating to the level of knowledge and religiosity of adolescents, especially students in determining attitudes to consume halal food products. Therefore, this study is aimed at teenagers, especially college students. The identification of the problem in this study is whether the level of knowledge and religiosity affects the attitudes of adolescents or students in buying and consuming halal food products. The impact of globalization has a

significant influence on the behaviour of today's youth, so this research is very important to do.

As a young generation, students are expected to become people who always reflect Islamic values in the future. By inculcating Islamic values in Muslim students, it is hoped that Islamic teachings can be maintained in their purity in the future. Therefore, instilling Islamic values from an early age is something that needs to be done and paid attention to. The cultivation of Islamic values covers all aspects of life, including the selection of halal food which is a basic need in the life of a Muslim.

Students are one of a large number of consumer groups, especially in big cities. Students are considered to have a higher level of knowledge in terms of purchasing, consumption, and in terms of food processing beliefs. The number of students who reach tens of thousands of the population of Generation Z is considered a potential market for the food industry in selling their merchandise. Some students choose to live in boarding houses or rented houses so they tend to buy food around campus. Students tend to buy food by looking at product brands without paying attention to halal. Instant food with good taste and low price is the criteria for food purchased by students, especially overseas students.

Although most of the food vendors around the campus are Muslim. However, in the process of buying and selling transactions, students often tend not to ask about the manufacturing process and the halalness of the raw materials used in the manufacture of the food they buy. As Muslims who are devout to religion, they should behave carefully in consuming food and drinks that do not have a halal label. One way to avoid food and drinks that are not halal is to ask for raw materials and the process of making food and drinks (Qurniawati & Nurohman, 2019).

Different social environments influence the mindset and behaviour of students. Student decisions in buying food and drinks are based on habits. Purchase behaviour determines the selection of products purchased. Consumer behaviour is a decision-making process and physical activity of individuals involved in evaluating, obtaining, using, or using goods and services (Qurniawati & Nurohman, 2019).

Currently, Indonesia is the country with the largest Muslim population in the world. With a large Muslim population in Indonesia, Indonesia has become a very potential Muslim consumer market. However, based on data obtained from the State of the global Islamic economy report in 2018, Indonesia has not yet entered the top 10 on the indicators of halal food in the global Islamic economy. (Qurniawati &

Nurohman, 2019). This shows that although the majority of Indonesians are Muslim, their daily attitudes have not realized the concept of halal food. This shows that although the majority of Indonesians are Muslim, their daily attitudes have not realized the concept of halal food.

Research in Surabaya on the factors that influence the choice of food in adolescents found that the factors that influence the choice of food in adolescents are familiarity, comfort and enjoyment, nutritional content, food allure, the value of money for food, and dietary restrictions. It can be seen that the consideration of halal and haram as part of dietary restrictions, maybe the last consideration in choosing a food product for teenagers (Santoso et al., 2018). Many determinants affect a person's behaviour in choosing halal food to be consumed. The level of knowledge, attitudes, perceptions, religious norms, and health norms are determinants that have an influence on the selection of halal food products for Muslim adolescents

Research conducted by Almira Nur Aulia (2018) regarding the Effect of Halal Product Knowledge, Religiosity, and Halal Awareness on Purchase Decisions for Halal Labeled Packaged Food Products, explains that the results of testing the effect of halal product knowledge on purchasing decisions have a positive and significant effect on purchasing decisions. There is a positive relationship between product knowledge and purchasing decisions (Sandari, 2020). If a consumer's product knowledge is good, then the consumer will decide to buy the product.

This indicates that a person's knowledge of information and attributes of halal products can influence a person in making and purchasing decisions (Aulia, 2018). Another study by Rino Vrasica (2021), stated that there was a significant influence on the effect of Knowledge of Halal Products on Purchase Intentions of Halal products. Increasing knowledge of Islamic consumers on halal products will improve their behaviour in consuming halal products. The higher the knowledge of Muslim consumer products, the higher the intention to buy halal products, with high knowledge then the desire to find information about products, know the safety of halal products, know the benefits of consuming halal products (Vrasica, 2021). Knowledge plays a role in shaping the basic level of understanding for the Sunda Muslim community about halal products (Mulyaningrum & Alghifari, 2018).

Currently, teenagers aged 11-21 years have a good awareness of halal products from Korea. This is because information from these products has been

disseminated through social media, making it easier for them to find out whether the products issued are halal or not (Hendradewi, Mustika, & Darsiah, 2021). With this information, teenagers have sufficient knowledge about the halalness of a product.

Religiosity affects one's purpose in life as well as responsibility to God, oneself, and others (Aulia, 2018). Religiosity has an influence on the behaviour of Islamic consumers in choosing halal food products. This is in line with the research conducted by Rino Vrasica (2021) regarding the Analysis of the Effect of Religiosity, Knowledge of Halal Products, and Healthy Lifestyles on Purchase Intentions for Halal Products, showing that religiosity has a significant positive effect on purchase intentions of halal products. The higher the religiosity of Muslim consumers, the higher the intention to buy halal products, with the high value of belief to always be committed to carrying out religious teachings, knowing that consuming halal food is an obligation and then practicing religious teachings, thus ensuring that Muslim consumers have the intention to make purchases by considering halalness of a product.

The understanding of a person to follow the rules of his religion is a perception that they will control his behaviour. Purchase interest is an individual's conscious plan to make an effort to buy a product (Vizano, Khamaludin, & Fahlevi, 2021).

Based on the description above, it can be seen that the attitude of the younger generation towards halal food products is still inadequate, so it needs to be improved. This problem is certainly a warning to all related components, especially the Ministry of Religion and the local MUI considering that Indonesia is a country with the largest population of Muslims in the world.

2 METHODS

This research is a survey research with a cross-sectional design. Seeing the relationship between knowledge and religiosity with attitudes to choose halal food at the same time. This research was conducted in June 2021 in Makassar City. The population of this study was Muslim students. The sample in this study is teenagers, especially students around Indonesia who use social media that is affordable by researchers. Because the population is very large and the exact number is not known, the research sample is calculated by the Slovin formula $n = \frac{Z^2}{4} (\text{Moe})^2$, so the minimum sample size in this study is 96 respondents. The study showed that the final sample was 124 people. The sample was

selected purposively with the following criteria: Students, Muslims, and Willing to participate in the study. While the exclusion criteria were not filling out the questionnaire completely and resigning as a respondent. The data in this study were collected using a questionnaire created on a google form, then distributed on the researcher's social media, such as Facebook and Whatsapp. The questionnaire used is a questionnaire from previous studies that have been tested for validity and reliability. The knowledge variable consists of 10 questions which are then scored, then the score is categorized into 2, namely good if \geq mean value and sufficient if $<$ mean value. Likewise, the religiosity variable was measured using 10 questions that describe the respondent's self on a Likert scale. The scale is then scored and categorized into 2, which is good if $>$ the mean value and adequate if $<$ the mean value. The attitude variable was measured using 15 question items that described the respondent's attitude on a Likert scale. The scale then scored and categorized into 2, namely positive if \geq mean value and negative if $<$ mean value Data analysis using SPSS 16.00 with chi square test at significance of $p < 0.05$.

3 RESULTS

Based on table 1, it can be seen that most of the respondents in this study were female and aged 18-20 years. Most of the respondents are from Alauddin State Islamic University of Makassar and the year of entry is 2020.

Based on table 2, the knowledge aspect of the respondents who answered most correctly was the cause of alcohol being forbidden to be consumed, the most incorrectly answered was the requirement for halal food, and the most answered did not know was a disease caused by consuming pork.

Based on table 3, it can be seen that the majority of respondents strongly agree with the statement that Allah is in control of everything and puts their trust in Allah. Most respondents agree that they pray 5 times a day, give charity, attend religious studies, avoid sinful acts and be patient with difficulties or tests. And most respondents are hesitant to describe themselves as carrying out sunnah prayers, reading the Qor'an every day and reading religious books.

Table 1: Characteristics of respondents

Characteristics	N	%
Gender		
Male	38	30,6
Female	86	69,4
Age		
18-20 years old	97	78,2
21-23 years old	27	21,8
University		
Hasanuddin University	39	31,5
Alauddin State Islamic University	40	32,3
Muslim university of Indonesia	7	5,6
Makassar state university	5	4,0
Bone State Islamic Institute	5	4,0
Tadulako University	11	8,9
Ministry of Health Polytechnic	4	3,2
Batari Toja nursing academy	2	1,6
Malang National Institute of Technology	1	0,8
Jakarta State Islamic University	1	0,8
international women's university	1	0,8
Syarif Hidayatullah State Islamic University	1	0,8
College of tourism	2	1,6
Telkom University	3	2,4
Muhammadiyah University	1	0,8
Mulawarman University	1	0,8
Brawijaya University	1	0,8
Makassar Arabic Language College	1	0,8
Nusantara Development University	1	0,8
Class of		
2017	16	12,9
2018	11	8,9
2019	20	16,1
2020	77	62,1

Based on table 4, it can be seen that most of the respondents strongly agree with the positive statements and strongly disagree with the negative statements. However, most of the respondents are

hesitant about the statement that every food on the market is guaranteed to be halal.

Table 2: Description of knowledge about the selection of halal food on respondents

Knowledge Aspect	Right		Wrong		Don't know	
	n	%	n	%	N	%
Definition of halal food	112	90,3	12	9,7	0	0
The law of consuming halal food	110	88,7	8	6,5	6	4,8
Examples of halal food	117	94,4	6	4,8	1	0,8
Prohibited food additives	121	97,6	1	0,8	2	1,6
The term pork in food products	114	91,9	3	2,4	7	5,6
Food halal requirements	71	57,3	45	36,3	8	6,5
Halal food is obligatory for Muslims	107	86,3	12	9,7	5	4,0
Reasons why alcohol is forbidden	121	97,6	2	1,6	1	0,8
The reason why halal products become haram	112	90,3	4	3,2	8	6,5
Diseases caused by consuming pork	102	82,3	1	0,8	21	16,9

Based on table 5, it can be seen that there is a significant relationship between knowledge and religiosity with the attitude of choosing halal products on the respondents ($p < 0.05$). It can be seen that respondents who have good knowledge are mostly positive about choosing halal food. While respondents with sufficient knowledge mostly have a negative attitude. Likewise, for religiosity, respondents who have sufficient religiosity mostly have positive attitudes towards halal food, while those who have sufficient religiosity mostly have negative attitudes towards halal food selection.

Table 3: Description of Description of Respondents' Religiosity

Aspects of Religiosity	Strongly disagree		Disagree		Doubtful		Agree		Strongly agree	
	n	%	n	%	n	%	n	%	n	%
Allah rules everything	8	6,5	2	1,6	0	0	14	11,3	100	80,6
Pray on time	4	3,2	2	1,6	24	19,4	68	54,8	26	21
Carry out sunnah prayers	5	4	15	12,1	61	49,2	39	31,5	4	3,2
Read the Quran every day	1	0,8	21	16,9	61	49,2	39	31,5	4	3,2
Charity	4	3,2	6	4,8	31	25	68	54,8	15	12,1
Reading religious books	3	2,4	10	8,1	53	42,7	47	37,9	11	8,9
Follow religious studies	2	1,6	14	11,3	40	32,3	59	47,6	9	7,3
Avoiding sin	3	2,4	3	2,4	43	34,7	59	47,6	16	12,9
Put your trust in Allah	5	4	1	0,8	10	8,1	51	41,1	57	46
Be patient with difficulties or exams	3	2,4	4	3,2	20	16,1	66	53,2	31	25

Table 4: Description of attitudes regarding the selection of halal food on respondents

Attitude aspect	Strongly disagree		Disagree		Doubtful		Agree		Strongly agree	
	n	%	n	%	n	%	N	%	n	%
Consuming food products every day	5	4	0	0	3	2,4	20	16,1	96	77,4
Food products include halal labels	3	2,4	3	2,4	0	0	25	20,2	93	75
Consumers always pay attention to the halal label	3	2,4	0	0	7	5,6	28	22,6	86	69,4
Halal logo counterfeiting is sanctioned	10	8,1	2	1,6	2	1,6	13	10,5	97	78,2
Manufacturers pay attention to the halal status of the product	5	4,0	1	0,8	5	4	23	18,5	90	72,6
Products with the MUI halal logo are guaranteed to be halal	2	1,6	3	2,4	15	12,1	46	37,1	58	46,8
Consumers don't need to check the halal label	78	62,9	36	29	8	6,5	0	0	2	1,6
Every food on the market is guaranteed to be halal	30	24,2	31	25	52	41,9	8	6,5	3	2,4
Imported products do not need a halal certificate sertifikat	85	68,5	28	22,6	6	4,8	2	1,6	3	2,4

4 DISCUSSION

Product knowledge is defined as a reference to all information/news that can be accounted for in the minds of consumers who are exactly the same as knowledge of halal products. More knowledgeable consumers will be more realistic in choosing according to their expectations.

According to Sumarwan (2011) in Yoesmanan (2015) defines product knowledge as a collection of various kinds of information about products. This knowledge includes product categories, brands, product terminology, product attributes or features,

product prices, and product beliefs. Decision-making to buy a product certainly does not escape the consumer's knowledge of the product to be purchased. Searching for product information is a step taken by consumers in determining which products are suitable for purchase (Kotler and Keller, 2012 in Syahputra, 2018).

If someone's knowledge about a product is higher, the greater the influence on a person's attitude to buying a product. This is in line with the research of Rochmatun and Dewi (2017) who used the Theory of Reasoned Action which was used as the basic theory in their research which stated that product knowledge had a significant effect on the attitudes of Indonesian

Muslim youth. The research of Safira, et al (2018) which also uses the Theory of Reasoned Action which is used as the basic theory of the research, also states that the influence of knowledge on consumer attitudes in halal cosmetic products has value, showing that product knowledge has a positive and significant effect on consumer attitudes. In the first t test, the coefficient value is 4.219 with a significance level of 0.000 <0.05.

Table 5: The relationship between knowledge and religiosity with the attitude of choosing halal food on respondents

Knowledge and Religiosity	Attitude				p
	negative		Positive		
	n	%	n	%	
Knowledge					
Enough	21	56,76	16	43,2	0,017
Good	29	33,33	58	66,7	
Religiosity					
Enough	28	62,22	17	37,8	0,000
Good	22	27,85	57	74	

The high knowledge that consumers have of Safi's cosmetic products regarding attributes and benefits can form a positive attitude and is proven to have a considerable influence on this study. The number of respondents in the productive age group between 16-25 is more dominant than the other age groups. This age stage is the stage where they are more active to explore knowledge and information. In addition, the majority of respondents who work as private employees with an income of around Rp. 2,100,000-Rp. 3,000,000 indicate that the respondents also have a fairly good education. The higher the level of education possessed, the respondents will easily get knowledge or information. With more knowledge gained, they will evaluate and consider a product which will eventually form a positive or negative attitude. So that the knowledge possessed by consumers regarding matters related to Safi's cosmetic products has succeeded in influencing consumer attitudes.

In our research to find out whether the knowledge variable influences the attitude of choosing halal food products, it can be seen that knowledge has a significant impact on the attitude of choosing halal food products. This research is in line with previous research by Nurul Huda in 2017 researching factors that influence the consumption behaviour of halal products among Muslim students. Huda N (2017) concludes that the knowledge variable has a significant influence on behaviour through the

intention to consume halal products. Another study conducted by Purwanto et al (2018) regarding the relationship between the independent variable knowledge of halal food and the repetition of purchasing halal food obtained t-count value of 5,003

This result is the same as the hypothesis testing by vristiyana (2019) showing that the t-value for the regression of halal product knowledge on halal product assessment is 2,069 with a significance level of 0.000. This means that the higher the knowledge about halal products, the higher the assessment of a halal product. This shows that the level of knowledge affects the selection of halal products.

These results are the same as the results of research with quantitative methods conducted by Muhammad et al (2019) which states that empirical results show that the importance of halal certification has the highest impact on consumer choice behaviour, especially in purchasing halal-certified food supplies. Also, epistemic and emotional values are both statistically significant in terms of their effect on consumer decision-making processes. According to Azam et al (2016) that awareness of halal and product ingredients significantly influences Muslim intentions to buy halal packaged food produced by student producers.

In another study conducted in the city of Bandung, it can be seen that the knowledge of the Sunda Muslim community in the city shows a very high level of quality. This high level of knowledge shows that the Sundanese Muslim community understands the indicators of haram products, especially those related to basic indicators such as eating pork, blood, the presence of unclean elements, consuming wine, and the like. Based on the test results with the F statistic, it is known that there are significant differences in the level of knowledge about halal products based on: (1) female and male gender; (2) Age characteristics; (3) marital status; (4) Education level. Although not much different, the data collected regarding the level of knowledge of respondents about halal products by gender, but there is a tendency that female respondents have a higher level of knowledge of halal products than male respondents. This symptom is because in general female respondents interact more with food and beverages in the provision of product consumption, so, naturally, they have a higher level of knowledge than men. In terms of education. Each group does not have a significant difference, but there is a tendency to increase the knowledge of respondents with education level. (so it is natural that they have a higher level of knowledge than men. In terms of education. Each group does not have a significant

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In another study by (Musdyaningwati, 2016) explained that between knowledge of halal food on the attitude of purchasing decisions for halal products and the accuracy of the correlation, there is a sufficient relationship. It is known that there is a positive relationship between knowledge of halal food and attitude towards purchasing decisions of halal products. This is following the scatter diagram pattern that goes up and is on the right. Likewise (Rosidi et al., 2018) concluding that there is an influence of knowledge and attitudes towards halal food. Findings of Balques et al (2017). shows that halal awareness, religiosity, halal certification, and halal marketing affect the attitudes of consumers toward halal products. In another study, Briliana and Mursito (2017) researched to provide a better understanding of the factors that influence attitudes towards halal cosmetic products. The respondents used were 350 people and analyzed using SmartPLS 2.0. The results show that attitudes towards halal cosmetic products are an important antecedent of intention to purchase halal cosmetic products and mediate the influence of knowledge, religiosity, and subjective norms.

From the results of research conducted by Nurwulan Purnasari, Fuad Hasyim, and Iman Sabarisman (2018) regarding the Assessment of the Level of Religiosity and Knowledge on the Buying Behaviour of the Young Generation towards Halal Food Products, concluded that the younger generation from boarding schools/Islamic boarding schools tend to think about the status of the halalness of the products they buy, as well as the younger generation who have received halal training or halal school. So it can be said that the level of religiosity and knowledge about halal products affect the decision to buy halal products, where the level of religiosity has a higher influence. This is in line with research conducted by Fatimah (2017), stating that in this study it was found that the attitude of class VI students towards the halal label of products was very good (84.1%) and proven by statistical tests to have a significant relationship with the habit of checking halal labels on food packaging ($p=0.000$, $OR=7.162$). Students who have a good attitude towards halal food labels are likely to

pay more attention to checking halal food labels 7 times compared to those who have a bad attitude.

Meanwhile, research conducted by Hendri Hermawan Adinugraha, Wikan Isthika, and Mila Sartika (2017) on Research on Perception of Halal Labels in Teenagers in Semarang City found that 42 respondents still did not fully understand the definition of halal products. Knowledge about halal food in most students at Unismuh Semarang is in the medium category, namely 40.2% and positive attitude towards halal food is 53.6%. This shows that knowledge about halal products in adolescents is still inadequate.

This shows that one of the factors that influence a person's knowledge of the selection of halal products is education and the social environment. The higher the education about halal food products, the higher and more selective the intention to consume or buy. Likewise with the social environment, if you are in an environment where the community understands religion (religious), the understanding of halal food products will be higher and the attitude of choosing halal food products leads to positive values.

Religiosity is defined as an individual who has faith in its religion and reflects the attitudes and behaviour of the individual (Hashim et al., 2014). Furthermore, Said et al (2014) define religiosity as the extent to which a person is committed to religion and its teachings, such as a person's attitudes and behaviour that reflect his commitment (Said et al, 2014). Thus, commitment to religiosity has an important role in one's life through the formation of beliefs, knowledge, and attitudes regardless of their respective religious orientations (Islam, Christianity, Buddhism, etc). These religious commitments and beliefs affect a person's feelings and attitudes towards consumption. Religiosity also has an important role in influencing consumer behaviour (Simanjuntak and Dewantara, 2014).

Buying interest is described as a person's situation before taking an action, which can be used as a basis for predicting behaviour or action, it can be said that buying interest is a mental statement from consumers that reflects a plan to purchase several products with a particular brand. Indicators of purchase intention (Buying intention) 1) Interested in finding information about the product 2) Considering buying 3) Interested in trying 4) Wanting to know about the product 5) Wanting to own the product. Religious behaviour significantly affects consumers' intention to buy labeled halal products. This means that consumers' knowledge, attitudes, and practices of faith and worship, are positively conducive to

instilling consumers' intentions to buy labeled halal products (Muniaty Aisyah, 2014).

Research conducted by (Rois Ekawati Lh., 2016) on the influence of religiosity, subjective norms and perceived behaviour control on the intention to buy snacks products labeled Halal. The results showed that the variables of religiosity, subjective norms and perceived behavioural control had a positive and significant effect, either partially or simultaneously, on the intention to buy snack products labeled as halal. The results of this study prove that there is an effect of attitude on the purchase intention of halal-labeled products, the results of the t-test of the religiosity variable are obtained that the t count > t table and p-value < 0.05, so the second hypothesis (H2) which states: Attitude has a significant positive effect on the intention to buy, proved to be true.

This is supported by research conducted by Aulia (2018), which states that a person's level of religiosity can influence a person in making decisions in purchasing. Another study by Yasid, Fikri Farhan, Yuli Andriansyah (2016), states that trust or religiosity has a positive and significant effect on purchasing decisions. The higher the religiosity of Muslim students, the higher the intention to buy halal-labeled food products. On the contrary, the lower the religiosity of Muslim students, the lower the intention to buy halal-labeled food products. (Efendi, Sukidjo, & Bahrin, 2020). So that when someone has a high level of religiosity and is consistent with religion, consumers tend to stick to the teachings of Islam so that they always pay attention to the halal food products they consume. If consumers already understand and understand religious norms, then consumers will decide to buy halal food products (Sandari, 2020). Students who are devout and committed to Islam will buy food products that they believe are halal (Qurniawati & Nurohman, 2019).

Muslim students are the determinants of the future of Muslims in Indonesia in the future. The younger generation has a consumption pattern based on technological innovation, comfort, and personal safety. This is the impact of globalization. As the next generation of 30 years, the preference for choosing halal food products is important. Therefore, attention to the younger generation must be made a priority. From the results of research conducted by Nurwulan Purnasari, Fuad Hasyim, and Iman Sabarisman (2018) regarding the Assessment of the Level of Religiosity and Knowledge on the Buying Behaviour of the Young Generation towards Halal Food Products, concluded that the younger generation from boarding schools/Islamic boarding schools tend to think about the status of the halalness of the products

they buy, as well as the younger generation who have received halal training or halal school. So it can be said that the level of religiosity and knowledge about halal products affect the decision to buy halal products, where the level of religiosity has a higher influence. This is in line with research conducted by Fatimah (2017), which states that in this study it was found that the attitude of class VI students towards product halal labels was very good (84.1%) and was proven by statistical tests to have a significant relationship with the habit of checking halal labels on food packaging ($p=0.000$, $OR=7.162$). Students who have a good attitude towards halal food labels are likely to pay more attention to checking halal food labels 7 times compared to those who have a bad attitude. So it can be said that the level of religiosity and knowledge about halal products affect the decision to buy halal products, where the level of religiosity has a higher influence. This is in line with research conducted by Fatimah (2017), which states that in this study it was found that the attitude of the sixth-grade students towards product halal labels was very good (84.1%) and was proven by statistical tests to have a significant relationship with the habit of checking halal labels on food packaging ($p=0.000$, $OR=7.162$). Students who have a good attitude towards halal food labels are likely to pay more attention to checking halal food labels 7 times compared to those who have a bad attitude. So it can be said that the level of religiosity and knowledge about halal products affect the decision to buy halal products, where the level of religiosity has a higher influence. This is in line with research conducted by Fatimah (2017), which states that in this study it was found that the attitude of class VI students towards product halal labels was very good (84.1%) and was proven by statistical tests to have a significant relationship with the habit of checking halal labels on food packaging ($p=0.000$, $OR=7.162$). Students who have a good attitude towards halal food labels are likely to be 7 times more likely to pay attention to checking halal food labels compared to those who have a bad attitude. stated in this study it was found that the attitude of the sixth-grade students towards the halal label of the product was very good (84.1%) and was proven by statistical tests to have a significant relationship with the habit of checking the halal label of food packaging ($p = 0.000$, $OR = 7,162$). Students who have a good attitude towards halal food labels are likely to pay more attention to checking halal food labels 7 times compared to those who have a bad attitude. stated in this study it was found that the attitude of the sixth-grade students towards product halal labels was very good (84.1%) and was proven

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Meanwhile, research conducted by Adinugraha, Isthika, & Sartika (2017) on Research on Perception of Halal Labels in Teenagers in Semarang City found that 42 respondents did not fully understand the definition of halal products. Knowledge about halal food in most students at Unismuh Semarang is in the medium category, which is 40.2% and positive attitudes towards halal food are 53.6%. This shows that knowledge about halal products in adolescents is still inadequate. The results of a survey of 430 madrasah aliyah students in the city of Surakarta showed that the concern of Madrasah aliyah students was at the level of "care enough" (Muzayanah, Oetomo, & Zakiah, 2019). This indicates that Madrasah Aliyah students' concern for halal food products has not yet reached the "care" category.

Research conducted by Badriyah (2019) on Perception and Behaviour of Reading Food Labels and Nutritional Information on Wijaya Kusuma Vocational School Students shows that the most (48.7%) respondents know food labels and nutritional information with a score of less or below a score of 55. Meanwhile, the number of respondents who know food labels and nutritional information with a good score or above 76 is very few, namely only 8.7%. Similar to the study on students, it was found that respondents who had more knowledge about food labels had less knowledge (66.2%) than those who had good knowledge (33.8%).

5 CONCLUSION

This study found that there is a relationship between knowledge about halal food and religiosity with the attitude of choosing halal food on Muslim students who are respondents. Efforts are needed to increase knowledge and religiosity in Muslim students so that they have a positive attitude towards the selection of halal food

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