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HALAL STUDY

The Influence Of Halal Literacy and Religiosity on the Interest in Consuming Halal Food in Surabaya City

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Abstract: *In Islam, it is required to eat halal and thoyyib food, but this is still not understood by some people. Until now, some people have not seen the impact of religious understanding on halal products. This study aims to analyze the influence of halal literacy and religiosity on halal food consumption interest among Surabaya city residents. This research uses a quantitative approach with prime data by distributing questionnaires to respondents via Google Form and then processing them using SPSS statistical tools. The results of this study show that the variables of halal literacy and religiosity partially and simultaneously affect the interest in consumption of halal food in the city of Surabaya, with a contribution value of 65.9%.*
Keywords: *Halal literacy, Religiosity, Consumption interest, Halal food*

1. Introduction

Among the six provinces on the island of Java, East Java is the largest and second in terms of population after West Java Province. East Java has a population of 40,994 million of June 2021, with 39,9 million of them being Muslims and others being Christians, Catholics, Hindus, Buddhists, and Confucianists, according to information collected by Central Bureau of Statistics. Meanwhile, the area that has the largest population of people who embrace Islam in East Java Province is located in Surabaya City. Quoted from BPS East Java Province about the total number of religious adherents according to the city or district. It was found that the data on the total Muslim population of Surabaya City reached the highest number of 2.887.220 people.

Surabaya City is nicknamed the second metropolitan area in Indonesia after DKI Jakarta. Where the population growth rate continues to increase as well as the level of consumption of its people. The following is data on the average amount of Surabaya people's expenditure on food commodities, quoted from BPS Surabaya City in 2018 – 2022.

Table 1. Average Food Consumption Expenditure of Surabaya People

Year	Average Surabaya Community Expenditure on Food Commodities per Month (IDR)
2018	776.985
2019	742.013
2020	777.725
2021	810.743
2022	819.124

Source: BPS Surabaya City, 2023

The consumption level of Surabaya city residents in food and beverage commodities has increased every year. Food is a necessity that must be fulfilled and is irreplaceable. However, the increasing amount of consumption of food commodities in Surabaya is not necessarily followed by a high level of public understanding of halal literacy.

The East Java provincial government fully supports the manifestation of the halal industry. The East Java government specifically organized a forum to accelerate the development of the East Java halal industry in May 2023, which took place at the Islamic Center Surabaya. At the forum, Khofifah

emphasized the importance of consumers paying attention to the halalness of a product. Therefore, ensuring that products meet halal standards is something that cannot be ignored.

The government issued Law Number 33 in 2014 to ensure halal food and beverage products. According to the Halal Product Guarantee Organization (BPJPH) of the Ministry of Religion, according to data from the Halal Information System (SIHALAL) in October 2022, 749,971 products have been certified halal from 2019 to 2022 (Ministry of Religion, 2022).

According to Burhanuddin in Vergian & Jadmiko (2023), products that meet the requirements of Islamic law to prevent forbidden acts, both in substance and apart from substance, are referred to as halal products. The cause of the product being haram is because the type is khamr, pork, or its derivatives, such as alcohol, gelatin, or because of the way it is obtained, such as the wealth in obtaining it and the process of making the product (Nurhassanah et al., 2018)

From November 2022 to August 2023, public interest in halal products, including halal food, was recorded according to Google Trends data and had decreased, but increased again at the end of the month. This is in line with data on the Muslim community's awareness index for halal products in the period 2009–2010, which experienced a significant increase from 70% to 92.2% (Jaelani, 2018).

In consuming halal food, several factors can influence people, such as halal literacy and religiosity (Pratama and Hartati, 2020). Halal literacy refers to a person's knowledge about the products to be consumed. Seeing halal or haram food is not just from the label; it is also necessary to know and understand whether the composition of the ingredients in the product is halal or haram. Halal literacy provides the ability for a person to deepen their understanding of Islamic law, so that they can sort out what is halal and haram (Salehudin, 2013). In 2022, Bank Indonesia stated that the level of public literacy still reached an index number of 23.3%, which is still far from the ideal total literacy index of 75%. This shows that people still lack understanding of halal law.

According to Khan, Arafat, and Azam (2020), research on halal literacy is an important part of the development of the halal industry today, because consumer awareness about the importance of consuming halal food is still lacking. People need to understand that not only the halal label can be a factor in determining the halalness of a product. However, it is also necessary to understand whether the manufacturing process and ingredients used are in accordance with Islamic law. Just like Islamic law, the halal label is not the only factor that determines the halalness of a product, therefore, all people who are Muslims must have an understanding of whether what they consume is halal or haram (Putri, Misfa, and Susilawati, 2020). Based on research conducted by Wiliasih and Mayadis in 2021, it shows that 94% of people only see the halal label on food products without first considering it. The concept of Halal is widely associated with the personality values of each person. These values are considered to influence how a person acts when choosing or buying a product. One of them is the value of religiosity, because these values are used by a person as a basis for choosing or consuming a product, such as halal products (Suhartanto et al., 2020). Because religious commitment can influence consumer orientation related to their consumption habits, behavior, or product use (Hartanto et al., 2018).

In practice, although Indonesia is a country with the largest Muslim population, people still do not understand the importance of halal food. One of the biggest problems is the idea that because the majority of people are Muslims, all items sold in the market are considered halal without further checking or consideration (Maghfirotin et al., 2022).

Along with the importance of halal literacy, the level of religiosity also plays a role in people's interest in consuming halal products. Religiosity is the way people understand religious principles and increase the value of their lives. According to the Global God Divide Survey, Indonesia is in first place and will beat countries in the Middle East as the country with the most religious people in 2020. 98% of people think that it is very important for humans to have faith in God. Muslim consumers believe that breaking religious rules, such as eating food that is forbidden by religion, can have a negative impact on life. As Allah Subhanahu wa Ta'ala says:

يَٰٓأَيُّهَا النَّاسُ كُلُوا۟ مِمَّا فِى الْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ الشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ

"O mankind, eat of the lawful and good things of the earth and do not follow the steps of the devil. Indeed, he is a real enemy to you." Al-Baqarah [2]:168

As Allah Subhanahu wa Ta'ala says:

وَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًاۖ وَّاتَّقُوا اللّٰهَ الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ

"Eat of what Allah has bestowed upon you of lawful and good sustenance, and fear Allah, in whom alone you believe." Al-Mā'idah [5]:88

The verse above explains that Allah SWT. has recommended that His creatures consume something halal and tayyib. Because each person will be responsible for his decision to choose something or food to be consumed. So you have to know that the food is in the halal or haram category.

The concept of consumer interest is someone using something to fulfill their daily needs without any coercive element from anywhere. A person's consumption interest in halal products will cause an interest in consuming them accompanied by feelings of pleasure, and it is not uncommon for consumers to change their minds about the interest in consuming halal products into a lifestyle (Setyowati & Anwar, 2022).

In accordance with the current phenomenon of public consumption, it is important for people to understand that the products consumed are halal or haram, because knowledge about halal products is not just based on halal labels. However, the importance of eating halal and thoyyib food because Islam recommends it is still not understood by some people. Until now, people have not seen the impact of religious understanding on halal products. People who understand halal products generally have a fairly good awareness of their religious teachings, and they will be more careful when choosing food.

Research in Setyowati & Anwar (2022) research states that interest in using halal products in Madiun Regency is partially and simultaneously influenced by halal literacy and religiosity. Then there is research from Vristiyana (2019) showing the same results religiosity and knowledge of halal products have a positive and significant influence on the assessment and purchase of halal products. In addition, research from Rosyada (2022) and Fadillah et al. (2023) has different results, namely that halal awareness and religiosity have no effect on purchasing decisions.

Based on the result of previous research, some of the previous studies stated the results of religiosity variables that had no effect on consumption interest (Rosyada, 2022; Arta & Fikriyah, 2021). Halal literacy has no effect on consumption interest (Fadillah et al., 2023; Imawan & Suryaningsih, 2023). However, the results of other studies have an influence on halal literacy and religiosity (Andriani & Ma'ruf, 2020; Aliyah & Suryaningsih, 2021; and Setyowati & Anwar, 2022). With these inconsistent results, researchers are trying to test the effect of halal literacy and religiosity on consumption interest.

2. Materials and Methods

This research uses quantitative methods. Basically, quantitative research is carried out by proving the specified hypothesis (Sugiyono, 2019). This study uses primary data obtained from distributing surveys in the form of questionnaires through Google Forms, which contain questions and statements that must be answered by respondents. The criteria included in the selection of respondents are that they are male or female, Muslim, have a Surabaya KTP, and are at least 17 years old. The population in this study were the people of Surabaya City. Sampling technique using purposive sampling by applying the Slovin formula:

$$n = N/ 1+N\hat{e}^2$$

Description:

n = number of samples

N = total population

e = sampling error using 10% or 0.1

So that the results of these calculations can be found

$$n = \frac{2.887.220}{1 + 28.872,2} = 99,9$$

From the results of the sample calculation, an amount of 99.9 is obtained, which will be rounded up to 100. Thus, this study used 100 respondents as a sample.

The data analysis technique is carried out after the respondent's data is collected according to the required sample size. The question instrument is tested for validity and reliability to see if the data is valid. Then data analysis is carried out with classical assumption tests, including normality tests, multicollinearity tests, and heteroscedasticity tests, which are processed using SPSS 24 statistical

tools. Furthermore, to determine the effect of the independent variable on the dependent variable, multiple linear regression tests are carried out with the following calculation model:

$$Y = a + \beta_1 X_1 + \beta_2 X_2 + \varepsilon$$

Description:
Y : Interest in halal food consumption
a : Constant
$\beta_1 X_1$: Halal Literacy
$\beta_2 X_2$: Religiosity
ε : Standard error

In addition, to determine the partial and simultaneous influence of the independent variable on the dependent variable, the t test, F test, and R^2 coefficient of determination test will be carried out.

3. Results and Discussion

Based on the result of the distribution of questionnaires conducted online through Google Forms, 100 respondents were obtained who met the researcher's criteria. The results of respondents who met the majority criteria for female gender were 82 respondents, or 82%, while men amounted to 18 respondents, or 18%. The results of this study indicate that the age level of 17–22 years is 77 people, or 77%; the age level of 23–28 years is 11 people, or 11%; the age level of 29–34 years is 5 people, or 5%; the age level of 35–40 years is 1 person, or 1%; and the age level > 40 years is 6 people, or 6%. Thus, the criteria for respondents based on age levels are mostly at the age level of 17–22 rather than other age levels. From the results of the respondents, all of them have met the criteria for the classification of being Muslim and having a Surabaya KTP.

3.1. Data Analysis Result

Validity Test

The validity test on the research instrument is needed to obtain a valid value on the questionnaire by measuring the question indicators on each variable. The halal literacy variable has a total of 10 question items, the religiosity variable has 7 question items, and the consumption interest variable has 7 question items. This test is carried out by comparing rcount with rtable at a significance level of 0.05, and the rtable value in a sample of 100 respondents is 0.196. The results obtained from each question item on this research instrument have a rcount value that exceeds the rtable value of 0.196. Thus, each instrument in this study is said to be valid and to have passed the validity test.

Reliability Test

In this study, the reliability test was used to measure consistency in measuring the truth of a measurement reviewed using the Cronbach's alpha formula. The research instrument is said to be reliable if the Cronbach's alpha value is > 0.60.

Table 2. Reliability test

Variable	Nilai *Cronbach Alpha* Hitung	*Cronbach Alpha*	Description
Halal Literacy (X1)	0,830	0,60	Reliabel
Religiosity (X2)	0,842	0,60	Reliabel
Consumption Interest (Y)	0,838	0,60	Reliabel

The results of the reliability test on the halal literacy variable obtained 0.830, the religiosity variable obtained a value of 0.842, and the consumption interest variable obtained 0.838. So, from these results, it is said that the instruments on the halal literacy, religiosity, and consumption interest variables have reliable results because the calculated Cronbach's alpha value is greater than 0.60.

Normality Test

The test is carried out to examine the existence of data and whether it is normally distributed within it. The normality test is carried out using the Kolmogorov-Smirnov method by comparing the α significance level of 0.05. The data results are normally distributed if the coefficient of variance value

is < 30%. The results of the coefficient of deviation in each variable show a value of less than 30%, in the halal literacy variable of 7.3%, religiosity of 7.9%, and consumption interest of 8.6%. Thus, the data in this study have a normal distribution.

Multicollinearity Test

A multicollinearity test is conducted to determine the possibility of linear influence on independent variables. The absence of multicollinearity symptoms in the data results indicates that the regression model is good. Symptoms of multicollinearity can be seen if the tolerance value of the independent variable is more than 0.10 or the VIF is less than 10.

Table 3. multicollinearity test

Coefficients^a

Colliniearity Statistics		
Model	Tolerance	VIF
Halal Literacy (X1)	.426	2.347
Religiusitas (X2)	.426	2.347

Source: SPSS 24 Output, 2024

The results of this study show that the halal literacy variable has a VIF value of 2.347 and a tolerance of 0.426, while for the religiosity variable, the VIF value is also 2.347 and a tolerance of 0.426. By referring to the limitations of the VIF value, which is less than 10, and the tolerance level, which is more than 0.10, it can be concluded that there is no indication of a multicollinearity situation in the structure of the regression model tested.

Heteroscedasticity Test

The heteroscedasticity test aims to assess the non-uniformity in the variation of residuals between observations in a regression model. To detect signs of heteroscedasticity by utilizing the Spearman's rho test at a significance level of 0.05. The data results in this study show no signs of heteroscedasticity. This can be seen from the significance value of the residual variable, which exceeds 0.05, namely 0.752 for the halal literacy variable and 0.116 for the religiosity variable.

Multiple Linier Regression Analysis

Table 3. Multiple Liniear Regression Test Result

Coefficients^a

Model	Unstandar-dized Coefficients		Standar-dized Coefficients		
	B	Std. Error	Beta	t	Sig.
(Constant)	1.248	2.337		.534	.594
Halal Literacy (X1)	.243	.074	.297	3.276	.001
Religiosity (X2)	.611	.099	.563	6.204	.000

Source: SPSS 24 Output, 2024

From the regression test, the following equation is obtained:

$$Y = a + b_1X_1 + b_2X_2 + \varepsilon$$
$$Y = 1{,}248 + 0{,}243X + 0{,}611X + \varepsilon$$

From the result of the above equation, it can be concluded that:

a. The constant value of 1.248 indicates that the amount of consumption interest reaches 1.248 if the halal literacy and religiosity variables reach a value of 0.

b. The calculation of the coefficient of the halal literacy variable is 0.243, which illustrates that when halal literacy increases by 1%, the impact on interest in consumption of halal food will increase by 0.243.

c. The coefficient value of the religiosity variable is 0.611, which indicates that if religiosity increases by 1%, its effect on interest in halal food consumption will also increase by 0.611.

Partial Effect Significance Test (t test)

The t test is used to analyze the partial effect of each independent variable on the dependent variable. The independent variable is declared to have an effect on the dependent variable if the significance value is less than 0.05 and the tcount > ttable value, and vice versa.

Table 4. t test

Coefficientsᵃ

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig.
(Constant)	1.248	2.337		.534	.594
Halal literacy (X1)	.243	.074	.297	3.276	.001
Religiosity (X2)	.611	.099	.563	6.204	.000

Source: SPSS 24 Output, 2024

The results of this study found that:

a. The halal literacy variable gets a significance value of 0.001 less than 0.05 and a tcount value of 3.276 greater than the ttable value of 1.984. Thus, it is stated that H1 is accepted.

b. The religiosity variable with a total significance value of 0.000 is smaller than 0.05, and the tcount value of 6.204 is greater than the t table value of 1.984. Thus, it is stated that H2 is accepted.

Simultaneous Significance Test (F test)

The F test is used to determine whether the independent variables can influence the dependent variable together. The decision-making criteria in this study are the Fcount > Ftable value and the significance value of Fcount <0.05.

Table 5. F test

ANOVAᵃ

Model	Sum of Square	df	Mean Square	F	Sig.
Regression	512.990	2	256.495	93.883	. 000ᵇ
Residual	265.010	97	2.732		
Total	778.000	99			

Source: SPSS 24 Output, 2024

The results of this study indicate that the Fcount value of 93.883 is greater than the Ftable value of 3.94, and the Fcount significance value of 0.000 is less than 0.05. This indicates that the two independent variables, namely halal literacy and religiosity, together have an influence on interest in halal food consumption.

Determination Coefficient Test (R2)

Conducting the determination coefficient test (R2) to determine the magnitude of the contribution of the independent variables, halal literacy and religiosity, to the dependent variable, namely interest in the consumption of halal food, the coefficient of determination is obtained from the R square value.

Table 6. determination coefficient test (R2

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.812ᵃ	.659	.652	1.653

Source: SPSS 24 Output, 2024

The coefficient of determination generated in this study is 0.659, or 65.9%. This means that halal literacy and religiosity contribute 65.9% to halal food consumption interest, while the remaining contribution value of 34.1% can be caused by other variables not included in this study.

3.2. Discussion

The Effect of Halal Literacy on Interest in Halal Food Consumption in Surabaya City Community

With regard to the result of the data analysis, it can be seen that the analyzed data produces a significance value of 0.001, which is smaller than the specified significance level, namely 0.05. This means that the null hypothesis is rejected and the alternative hypothesis, or H1, is accepted. In short, it can be concluded that there is a significant relationship between halal literacy and interest in halal food

consumption among residents of Surabaya city. If the high level of halal literacy in the Surabaya city community can increase consumption interest in halal food.

Referring to research from Setyowati & Anwar (2022), Andriani & Ma'ruf (2020), and Rahmat et al., (2022), it is concluded that halal literacy affects or has a clear impact on a person's interest in consuming halal products. Similar findings were also found in Pratama and Hartati's research (2021), which emphasized that knowledge of halal principles and halal literacy is crucial in society. Based on the results of the distribution of questionnaires conducted by researchers, the majority of people in Surabaya City have a good level of halal literacy.

The indicates that the people of Surabaya City have a good understanding of halal awareness, the selection of raw materials in food to be consumed, and the importance of halal certification in food products. So that they can distinguish between halal and haram when consuming food. As Allah Subhanahu wa Ta'ala says:

يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًاۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِّ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ

"O mankind, eat from the earth that is lawful and good, and do not follow the steps of the devil. Verily, he is a real enemy to you." Al-Baqarah [2]:168

M. Quraish Shihab interprets the verse by stating that not all food in the world is considered halal because, according to religious beliefs, Allah SWT did not create all food for human consumption but for the benefit of humans. Therefore, Allah commands that humans only consume halal food, which is not prohibited by the teachings of their religion (M. Quraish Shihab, 2005).

The effect of religiosity on Interest in Consumption of Halal Food in Surabaya City Community

Based on the result of the hypothesis test tested on the religiosity variable to answer the second hypothesis in this study, H0 is rejected and H2 is accepted, meaning that religiosity has an influence on the interest in consumption of halal food in Surabaya City.

In line with research by Aliyah & Suryaningsih (2021), Setyowati & Anwar (2022), Rahmat et al. (2022), and Khairunnisa et al. (2023), which shows that religiosity has an influence on interest in purchasing halal products, Individuals who consume halal products indicate that they have protected themselves and their families by doing good deeds, because the halal food they consume can have a positive influence on everyday life for every Muslim (Anwar, 2020). The majority of Surabaya people agreed with the results of the questionnaire distribution.

This indicates that the people of Surabaya city have a good level of religiosity with a level of belief in oneself and realizing the truth of religion, things that are done that can show one's commitment to one's religion, one's experience based on religious teachings, the importance of knowing the basics of religion, and the good or bad consequences that will be received based on Islamic law.

In terms of religious understanding, the more a person deepens his religion, the more obedient he is to his religion and makes his religion a guide to his life. Religious understanding in Islam must be done as a whole, as Allah Subhanahu wa Ta'ala says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَاۤفَّةًۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِّ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ

"O you who believe, enter into Islam (peace) thoroughly and do not follow the steps of Satan! Verily, he is a real enemy to you." Al-Baqarah [2]:208

In tafsir Al-Misbah, M. Quraish Shihab interprets this verse by stating that individuals who believe must adhere to all the principles of Islam, not just believing and practicing some while rejecting or ignoring others, It can also be interpreted that everyone who embraces Islam must follow it completely, without exception. There should be none of you who are not part of the peace or teachings of Islam (M. Quraish Shihab, 2005).

The Effect of Halal Literacy and Religiosity on Interest in Halal Food Consumption in Surabaya City Community

Answering the third hypothesis in this study, the coefficient of determination obtained from the data test on the SPSS statistical measuring instrument is 65.9%, which means that the two independent

variables, namely halal literacy and religiosity, simultaneously affect the interest in consumption of halal food in Surabaya City. So that the hypothesis test on H0 is rejected and H3 is accepted.

Referring to the research results of Pratama and Hartati (2021), which show that, as shown by halal literacy and religiosity, which affect people's consumption interests, they are very careful about the food to be consumed. This is in line with the research of Rahmat et. al. (2022), Setyowati & Anwar (2022), and Khairunnisa et al. (2023), where the interest in purchasing decisions is simultaneously influenced by halal literacy and religiosity.

This indicates that the people of Surabaya city have several attitudes that are included in interest indicators, such as consumer interest in halal food products, feelings of pleasure and satisfaction caused by using or consuming halal food, and the tendency to continue consuming halal food. So, if the people of Surabaya city have a good level of halal literacy and religiosity, their interest in halal food consumption will also continue to increase.

4. Conclusion

Based on the results and discussion of the research on the effect of halal literacy and religiosity on the interest in consumption of halal food in the city of Surabaya, it can be concluded that halal literacy and religiosity partially have an influence on the interest in consumption of halal food in the city of Surabaya. In addition, together, the halal literacy and religiosity variables affect the interest in halal food consumption among the people of Surabaya. These results give the contribution value of the independent variable to the dependent variable of 65.9%, which has been proven by the R^2 coefficient of determination test.

The suggestions given for future researchers are to further develop the sample and population to cover a wider range and to add other variables to complement further research. In addition, marketers of halal products are expected to attract more consumers by providing education and ensuring the halalness of the product by including a halal label and halal certification from an accurate certification body. In promoting halal products, it is hoped that marketers can further emphasize religiosity values, for example, such as the obligation for a Muslim to consume halal products.

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