

Attitude, Values, Religiosity, and Halal Certification in Halal Food Purchases by Indonesian Muslim Youth

Halal Food Purchases
by Indonesian Muslim
Youth

3625

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ABSTRACT

Purchasing buying behavior is influenced by various factors, including personal values, religiosity, and halal certification. Personal values shape individual attitudes, which in turn can affect consumer decisions. In the context of halal products, halal certification serves as a form of assurance and protection for Muslim consumers. This study aims to examine the influence of personal values, religiosity, and halal certification on purchasing behavior, with attitudes toward halal food consumption as a mediating variable. A quantitative descriptive approach was used, with data collected through surveys and analyzed using Structural Equation Modeling (Partial Least Square). The findings show that personal values, religiosity, and halal certification significantly and positively affect purchasing attitudes and behavior among millennial Muslim consumers. However, attitudes were found to have no significant influence on purchasing behavior and did not mediate the relationship between the three independent variables and purchasing behavior. These results suggest that while personal values, religiosity, and certification shape consumer preferences, purchasing behavior may be driven by other direct factors beyond attitudes.

Keywords: Attitude, Consumer Behavior, Halal Certification, Islamic Marketing, Muslim Generation, Personal Values, Purchase Behavior.

ABSTRAK

Perilaku pembelian konsumen dipengaruhi oleh berbagai faktor, termasuk nilai personal, religioisitas, dan sertifikasi halal. Nilai personal membentuk sikap individu yang pada gilirannya dapat memengaruhi keputusan pembelian. Dalam konteks produk halal, sertifikasi halal menjadi jaminan dan perlindungan bagi konsumen Muslim. Penelitian ini bertujuan untuk menganalisis pengaruh nilai personal, religioisitas, dan sertifikasi halal terhadap perilaku pembelian, dengan sikap terhadap konsumsi makanan halal sebagai variabel mediasi. Penelitian ini menggunakan pendekatan kuantitatif deskriptif dengan metode survei, dan data dianalisis menggunakan Structural Equation Modeling berbasis Partial Least Square (PLS). Hasil penelitian menunjukkan bahwa nilai personal, religioisitas, dan sertifikasi halal berpengaruh positif dan signifikan terhadap sikap dan perilaku pembelian konsumen Muslim milenial. Namun, sikap tidak berpengaruh signifikan terhadap perilaku pembelian dan tidak memediasi hubungan antara ketiga variabel independen tersebut dengan perilaku pembelian. Temuan ini mengindikasikan bahwa meskipun

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INTRODUCTION

Indonesia is known as the country with the largest Muslim population globally, accounting for approximately 240.62 million Muslims in 2023, representing around 86.7% of its total population of 277.53 million (Jashim et al., 2020). This demographic highlights Indonesia as a significantly promising market segment, particularly given the growing demand for halal-certified products. This market growth has stimulated substantial business opportunities for producers and service providers in sectors such as halal food, fashion, and tourism.

Despite Indonesia's vast potential in the global halal food industry, data from the Ministry of Industry show relatively modest international performance. Indonesia lags behind Australia, China, and New Zealand in halal food exports, placing fourth among Malaysia's suppliers. Nonetheless, Indonesia holds significant potential to expand exports to Malaysia, benefiting from the recognition of Indonesia's MUI halal certification, which simplifies market entry. However, competition remains intense, as many non-Muslim-majority nations invest in halal sector development. Indonesia leads the world in halal food market share, with approximately 13% as of Q2 2021 (Souiden et al., 2018). Bank Indonesia also confirms Indonesia as the top global consumer of halal food. However, in other halal sectors, Indonesia ranks lower: tenth in financial services as both consumer and producer, fifth in halal fashion, fourth in cosmetics as a market but eighth as a producer, and fifth in halal tourism (Junejo et al., 2020). These figures reveal strategic opportunities for domestic and international expansion within Indonesia's halal industry.

The rising demand for halal products stems from the principles of halal and *toyyib*, which emphasize ethical sourcing and positive health and environmental effects. Moreover, non-Muslim consumers increasingly favor halal-labeled goods due to perceived quality and hygiene (Ateeq-ur-Rehman & Shabbir, 2010). Consumer purchase decisions are heavily shaped by personal values core beliefs that direct behavior (Kasber et al., 2023). These values influence attitudes and product preferences (Elsantil & Bedair, 2022). Quoquab et al. (2017) argue that these attitudes predict human actions. Ashraf et al. (2017) classifies values as instrumental (e.g., honesty) and terminal (e.g., comfort, equality). Understanding this distinction is crucial for analyzing halal consumption behavior. Bardi et al. (2003) and Bhatia (2018) expand value theory to ten universal categories like tradition, security, benevolence, and power. These values strongly affect consumer preferences and decision-making, including attitudes toward halal products.

Halal certification is crucial for ensuring food safety and adhering to religious requirements. Before Law Number 33/2014, MUI's Food, Drug, and Cosmetics Assessment Institute handled certification. Now, the Halal Product Assurance Organizing Agency (Badan Penyelenggara Jaminan Produk Halal /BPJPH) under the Ministry of Religion governs it. Yet, many businesses still overlook the sector's potential, and low public awareness further hinders demand. However, halal logos are key in building Muslim consumer trust. Religiosity significantly shapes halal purchasing. Deep faith drives stricter adherence to halal standards, and highly religious consumers often scrutinize certifications (Narang, 2023). Lastly, attitude, shaped by beliefs, feelings, and intentions, plays a pivotal role in halal food decisions (Kurniawati & Savitri, 2020). Awareness of halal importance in Indonesia remains low, as consumers often prioritize foreign brands or peer influence over certification.

Awareness of the importance of consuming halal food among Indonesian people still needs to be improved. This can be seen from their indifference to the presence or absence of halal logos and certificates on the food they will consume. Consumers tend to only

follow today's lifestyle that prioritizes brands from abroad, compared to local brands that already have halal certification. In addition, the influence of friends, family, and coworkers also has an impact on consumer attitudes and purchasing behavior towards halal food products. This study aims to analyze the influence of personal values, religiosity, and halal certification on the attitudes and purchasing behavior of halal food among the Muslim generation. Additionally, it seeks to examine the role of attitude as a mediating variable in the relationship between personal values, religiosity, halal certification, and halal food purchasing behavior.

LITERATURE REVIEW & HYPOTHESIS DEVELOPMENT

Theory of Planned Behavior

Previous studies have extensively explored consumer behavior related to halal food consumption (Septiani & Ridlwan, 2020). A notable example is research conducted by Abdullah and Abdul Razak (2020), which observed the Muslim community in France. Their findings indicated that approximately 56% of participants avoided purchasing products with unclear halal certification, while about 87% expressed willingness to pay a premium for genuinely halal-certified products. These studies predominantly employ the Theory of Planned Behavior (TPB) as their analytical framework. TPB itself is an expansion of the Theory of Reasoned Action (TRA), initially proposed by Fishbein and Ajzen (Rafiki et al., 2024). While TRA fundamentally links behavior to attitudes and subjective norms, TPB introduces perceived behavioral control as an additional determinant (Susilawati et al., 2023). In essence, TPB postulates that actual behavior stems from behavioral intentions, which are shaped by attitudes, subjective norms, and perceived behavioral control. Specifically, attitudes reflect an individual's favorable or unfavorable evaluation toward executing a particular behavior (Mutmainah, 2018). Subjective norms involve perceived social pressures that influence an individual's decision to either engage in or refrain from a behavior, along with the motivation to comply with significant others (Kasri et al., 2023). Additionally, perceived behavioral control encapsulates an individual's perception of their capability to enact a specific behavior. Consequently, purchase intention represents an individual's deliberate planning to acquire a particular product (Allport & Ross, 1967).

Various researchers have applied the TPB framework to explore consumer choices in the food sector (Bukhari et al., 2021). Wirakurnia et al. (2021) expanded this theoretical model further by integrating habit as an independent predictor, revealing its significant role in consumer behavior analysis. Moreover, research by Mahliza and Aditantri (2022) underscored TPB's effectiveness as a robust framework for understanding food-related behavioral intentions. This has been echoed by other food-related behavior studies, highlighting TPB's continued relevance and applicability (Rafiki et al., 2024).

The Role of Personal Values, Religiosity, and Halal Certification

Attitude plays a critical role in determining consumer intentions and behaviors, particularly in the context of halal food consumption (Sudarsono et al., 2024). According to Wibowo et al. (2022), an individual's attitude toward halal food refers to their overall evaluation of halal products, shaped by their beliefs, emotions, and behavioral intentions. Among the factors influencing these attitudes, personal values are highly significant. As internalized beliefs that guide decision-making, personal values have a strong impact on product preferences. Research by Billah et al. (2020) highlights that these values influence how individuals make decisions about various consumption choices, including religiously significant products such as halal food. Rokeach's value classification and Schwartz's universal value, theory Bardi et al. (2003) and Rachbini (2018) provide frameworks suggesting that values related to tradition, conformity, and security common in collectivist societies like Indonesia can positively influence halal consumption attitudes (Usman et al., 2023).

In addition to personal values, religiosity is a crucial determinant of consumer attitude. Religiosity reflects the degree of an individual's adherence to religious beliefs and

practices, both intrinsically and extrinsically (Lumpkin & Dess, 1996; David et al., 2020; Hasan et al., 2024). Highly religious individuals consider halal consumption not merely as a preference but as an obligation rooted in faith. Consequently, religiosity significantly strengthens positive attitudes toward halal food and motivates stricter scrutiny of halal certifications (Syed Marzuki et al., 2020). For such consumers, adherence to halal standards is non-negotiable, shaping consistent behavioral patterns.

Halal certification, meanwhile, serves as a tangible indicator of product permissibility. In Indonesia, the halal logo overseen by (*Badan Penyelenggara Jaminan Produk Halal*/BPJPH), following Law No. 33 of 2014 provides essential assurance to Muslim consumers. While awareness remains limited among some segments, the presence of certification is known to positively influence consumer attitudes, especially when supported by trusted religious authorities. Hence, halal certification, alongside personal values and religiosity, significantly influences consumer attitudes toward halal food.

H1: Personal values has a positive influence on attitudes.

H2: Religiosity has a positive influence on attitudes.

H3: Halal certification has a positive influence on attitudes.

The Role of Attitude, Personal Values, Religiosity, and Halal Certification

Halal food purchasing behavior is the culmination of several psychological factors, personal values, religiosity, and consumer trust in halal certification. This behavior is influenced not only by taste and price preferences but also by consumer attitudes toward the importance of a product's halal status. Attitudes toward halal food reflect an individual's overall evaluation, encompassing both positive and negative aspects, based on their beliefs, emotions, and behavioral intentions (Syed Marzuki et al., 2020). Consumers with positive attitudes toward halal products tend to exhibit higher intentions to purchase halal-certified food (Bonne et al., 2007).

Personal values play a crucial role in influencing halal purchasing behavior. These values reflect the fundamental beliefs that guide consumer actions. According to Rachbini (2018), personal values consist of terminal and instrumental values that drive behavior toward achieving life goals. Abdullah and Abdul Razak, (2020) show that these values significantly influence product choices and attitudes toward consumption. Bardi et al. (2003) and Piurko et al. (2011) added that values such as safety, conformity, and benevolence have cross-cultural implications for consumer preferences.

Religiosity is also a strong predictor of halal consumption behavior (Parvin Hosseini et al., 2020). Individuals with high levels of religiosity view consuming halal products as a moral and spiritual obligation, not simply a personal preference. They tend to be more careful in selecting products and prioritize halal certification from trusted institutions, such as the Halal Product Assurance Agency (BPJPH) in Indonesia. Furthermore, the presence of halal certification has a direct impact on consumer confidence and purchasing decisions. The halal logo provides assurance of health, safety, and compliance with Islamic law. This certification serves as an important quality signal for Muslim consumers when choosing food products. Thus, these four factors contribute significantly to halal food purchasing behavior, both directly and indirectly.

H4: Attitude has a positive influence on purchasing behavior.

H5: Personal values have a positive influence on purchasing behavior.

H6: Religiosity has a positive influence on purchasing behavior.

H7: Halal certification has a positive influence on purchasing behavior.

The Mediating Role of Attitude in Halal Food Purchasing Behavior

Attitude plays a central role in bridging the effects of personal values, religiosity, and halal certification on halal food purchasing behavior. As a psychological construct, attitude reflects an individual's evaluation of halal food based on beliefs, emotions, and intentions (Sударsono et al., 2024). In the context of halal consumption, a positive attitude

can strengthen the intention to purchase and lead to actual consumer behavior, especially when shaped by internal beliefs and external cues.

Personal values influence consumer preferences and behaviors by shaping how individuals perceive halal food. These values are deep-seated beliefs that guide daily decisions. According to Abdullah and Abdul Razak, (2020), consumers with strong ethical or community-oriented values are more likely to develop favorable attitudes toward products that align with their values, including halal-certified items. When personal values align with the principles of halal and toyyib, individuals tend to perceive halal products more positively, resulting in stronger purchase intentions through their attitudes.

Religiosity further reinforces this pathway. Religious individuals often perceive halal consumption as a moral duty rather than a lifestyle choice. This sense of obligation strengthens their emotional and evaluative responses to halal products (Bukhari et al., 2021). As such, religiosity not only influences behavior directly, but it also cultivates a more committed and positive attitude toward halal food, which mediates its effect on purchasing behavior. Halal certification also influences purchasing behavior through its impact on consumer attitudes. The halal logo represents product integrity, safety, and adherence to religious requirements. When consumers perceive the certification as trustworthy, it enhances their confidence and shapes a more favorable attitude, which then leads to purchase decisions. Thus, attitude serves as a mediating factor that converts abstract values, religious beliefs, and institutional assurances into real consumer actions, highlighting its strategic importance in influencing halal food purchasing behavior.

H8: Attitude mediates the influence of personal values on purchasing behavior.

H9: Attitude mediates the influence of religiosity on purchasing behavior.

H10: Attitude mediates the influence of halal certification on purchasing behavior.

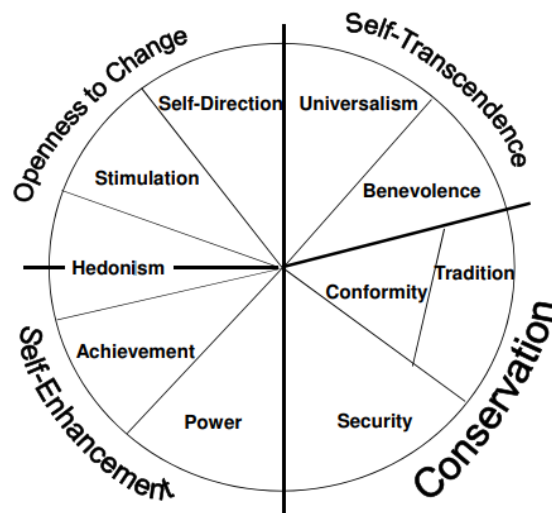


Figure 1. Schwartz Value Dimensions

Figure 1 illustrates the circle of values developed by Schwartz, which categorizes ten basic human values into four primary dimensions: self-transcendence, conservation, self-enhancement, and openness to change. Self-transcendence values include universalism and benevolence, while conservation values include tradition, conformity, and security. Self-enhancement values encompass power, achievement, and hedonism, while openness to change comprises self-direction and stimulation. Each value is placed in a position that indicates motivational proximity between similar values, and opposing positions indicate

potential conflict. This model is used to explain how personal values influence individual preferences, attitudes, and behaviors within a social and cultural context.

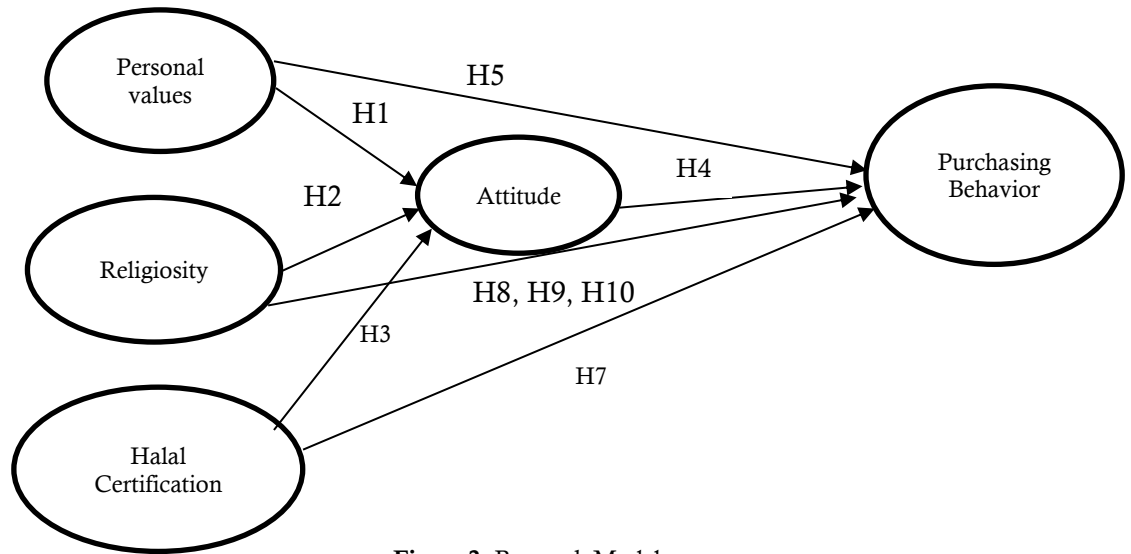


Figure 2. Research Model

Figure 2 is a conceptual model illustrating the relationship among personal values, religiosity, and halal certification with regard to purchasing behavior, along with attitudes. Serving as a mediating variable. Hypotheses H1, H2, and H3 show the direct influence of each independent variable on attitude. Hypothesis H4 shows that attitude has a direct influence on purchasing behavior. Meanwhile, H5, H6, and H7 explain the direct influence of personal values, religiosity, and halal certification on purchasing behavior. Finally, hypotheses H8, H9, and H10 show the role of attitude as a mediator in the relationship between personal values, religiosity, and halal certification on purchasing behavior. This model shows that attitude plays a significant role in bridging the influence of personal values, religiosity, and halal certification on the purchasing behavior of halal products.

RESEARCH METHOD

This study employed a deductive approach with a quantitative research method. The quantitative approach was chosen because it enables researchers to analyze numerical data derived from the quantification of responses collected through questionnaires. The data reflect respondents' perceptions and purchasing behaviors related to halal food consumption. The design of the research falls under the category of *ex post facto*, which means it investigates phenomena by examining past behaviors or experiences without manipulating variables.

The population in this study consists of the Muslim generation in Indonesia, with a particular focus on the millennial cohort. For this research, the Muslim millennial generation refers to individuals born between 1980 and 2000. Therefore, the study targeted respondents aged between 17 and 44 years. The sampling technique used was purposive sampling, which involves selecting participants based on specific criteria relevant to the research objectives. The primary criterion for inclusion was that respondents had to be Muslim consumers who had purchased halal food products at least once within the last three months. The sample distribution was limited to the Special Region of Yogyakarta and Central Java. These regions were selected based on their demographic characteristics, which are considered representative of the broader Indonesian Muslim population.

According to Hair (2010), the minimum required sample size for data analysis using Structural Equation Modeling–Partial Least Squares (SEM-PLS) is five to ten times the

number of indicators in the model. Given that the research instrument consisted of 33 indicators, the minimum required sample was 165. To improve the robustness of the results, the study collected data from 190 respondents. Data were gathered using a structured questionnaire composed of closed-ended questions designed to capture the variables under investigation. The questionnaire was distributed online via Google Forms and disseminated through various social media platforms to enhance accessibility and response rates. Closed-ended questions facilitated the data coding and analysis process, while an additional section was included to collect demographic and other relevant information to support the descriptive analysis.

Data analysis was performed using Partial Least Squares Structural Equation Modeling (PLS-SEM), a variance-based analytical technique suitable for testing complex theoretical models. PLS-SEM was selected because of its flexibility in theory development, its ability to work with small to medium-sized samples, and its capacity to evaluate both direct and indirect (mediating and moderating) relationships. The analysis process in PLS-SEM involves estimating three main types of values: weights for calculating latent variable scores, path coefficients between variables and indicators (loadings), and regression constants. These estimates are obtained through a three-stage iterative procedure encompassing the inner model, outer model, and mean/constant estimation.

The evaluation of the outer or measurement model assessed how well the observed indicators reflect the underlying latent constructs. This included testing for convergent validity, discriminant validity, and reliability using Cronbach's Alpha and Composite Reliability. While Cronbach's Alpha is widely used, Composite Reliability provides a more accurate estimation in reflective measurement models. The structural model was then evaluated using R-square values to determine the explanatory power of exogenous variables on endogenous constructs. R-square thresholds of 0.75, 0.50, and 0.25 were used to indicate strong, moderate, and weak predictive accuracy, respectively. Additionally, the effect size (f^2) was calculated to assess the magnitude of the moderating effects, with values of 0.02, 0.15, and 0.35 interpreted as small, medium, and large effects, respectively.

RESULTS

This study examines the influence of attitude mediation on halal food purchasing behavior in the millennial Muslim generation. Antecedents of Attitude are Personal Values, Religiosity, and Halal Certification. In the beginning, the results of descriptive analysis in the form of respondent characteristics are explained. The next part is the results of data analysis and hypothesis testing using Structural Equation Modeling-Partial Least Square (SEM-PLS). The final part is a discussion of the research results.

Table 1. Respondent Characteristics

Categories	Characteristics	Frequency	Percentage (%)
Gender	Female	105	55.26
	Male	85	44.74
Age (years)	17- 20	58	30.52
	21 -24	64	33.68
	25 – 28	21	11.05
	29 – 32	17	8.95
	33 – 36	12	6.32
	37 - 40	8	4.17
	41- 44	10	5.21
Education	Junior High School	4	2.11
	Senior High School	59	31.06
	Diploma	42	22.11
	Bachelor	70	36.84
Domicile	Postgraduate	15	7.88
	DIY	157	82.64
	Central Java	33	17.36

Based on Table 1, the most respondents in this study were those aged 21 to 24 years, as many as 33.68%. The majority of respondents in this study had a bachelor's degree, namely 36.84%, followed by high school graduates at 31.06%. Most respondents in this study live in Special Region of Yogyakarta (*Daerah Istimewa Yogyakarta/DIY*), namely 82.64%.

The evaluation process of the measurement model, frequently referred to as the outer model in structural equation modeling, aims at validating and establishing the reliability of the research constructs. When the measurement model involves reflective indicators, assessment primarily includes evaluations of convergent validity, discriminant validity, composite reliability, and Cronbach's alpha.

Convergent validity underscores the necessity that indicators (observable variables) representing a single construct should possess a strong correlation with each other, signifying that they indeed measure the intended construct. Convergent validity can be examined predominantly through two criteria: the loading factor scores of the individual indicators and the Average Variance Extracted (AVE). These criteria collectively ensure that the chosen measures effectively and consistently capture the concept or latent variable under investigation.

To determine adequate convergent validity, the AVE value of the constructs must exceed the recommended threshold of 0.50, signifying that more than half of the variance observed in the indicators is successfully explained by the latent construct. Likewise, individual indicator loading factors ideally should surpass the 0.7 mark, signaling a robust relationship with the construct they measure. Nevertheless, lower loading factor values ranging between 0.50 and 0.60 may still be considered acceptable, particularly when the research model remains exploratory or is still under refinement and development stages.

The assessment of convergent validity aside from evaluating the Average Variance Extracted (AVE), also involves analyzing indicator loading factors. Typically, loading factors of 0.70 or higher are recommended, reflecting strong convergent validity; however, values above 0.50 can still be considered acceptable in practice. The loading factor scores obtained from the structural model analysis can be observed comprehensively in Figure 3.

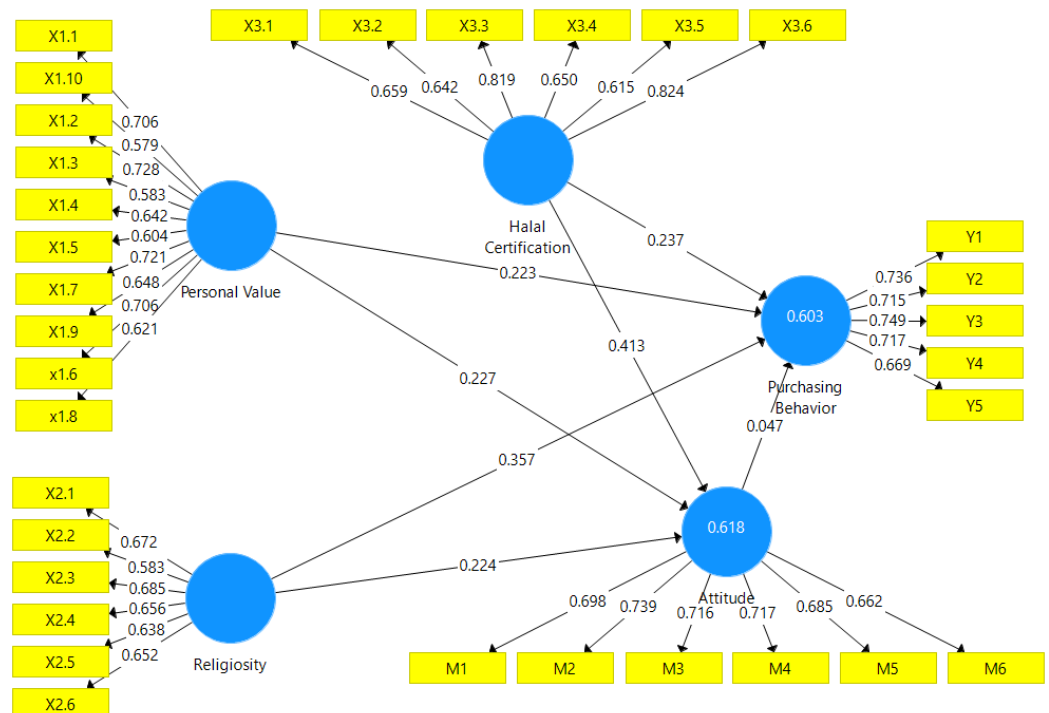


Figure 3. Structural model

Average Variance Extracted (AVE) is a key metric employed to measure convergent validity in constructs. Generally, an AVE greater than 0.50 indicates sufficient validity for constructs in the model. The detailed outcomes from the AVE test are illustrated in Table 2.

Table 2. Reliability and validity constructs

Variable	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
Personal value	0.849	0.856	0.893	0.626
Religiosity	0.869	0.867	0.914	0.780
Halal certification	0.855	0.858	0.902	0.793
Attitude	0.837	0.842	0.891	0.672
Purchasing Behavior	0.859	0.867	0.914	0.626

Based on the results shown in Table 2, all constructs achieve an AVE exceeding the recommended threshold of 0.50, demonstrating that all constructs are valid for inclusion in the subsequent analysis. Furthermore, discriminant validity assessment must consider both the Heterotrait-Monotrait Ratio (HTMT) and Fornell-Larcker Criterion values. Tables 9 and 10 summarize these respective measures.

Table 3. Heterotrait-Monotrait Ratio (HTMT) and Fornell-Larcker Criterion

Measurement	Variable	Personal value	Religiosity	Halal certification	Attitude	Purchasing behavior
Heterotrait-Monotrait Ratio (HTMT)	Personal value					
	Religiosity	0.467				
	Halal certification	0.815	0.516			
	Attitude	0.778	0.408	0.816		
	Purchasing behavior	0.736	0.419	0.698	0.825	
Fornell-Larcker Criterion	Personal value	0.791				
	Religiosity	0.401	0.890			
	Halal certification	0.691	0.445	0.835		
	Attitude	0.659	0.348	0.694	0.820	
	Purchasing behavior	0.633	0.358	0.606	0.704	0.883
	Personal value	0.791				

Table 3 shows that the measurement is said to be valid if the HTMT value of each variable is below 0.90. Construct validity using the Fornell-Larcker criteria must be below 0.90

Table 4. R square value

Variable	R Square	R Square Adjusted
Purchasing Behavior	0.603	0.594
Attitude	0.618	0.612

The R-squared values in Table 4 illustrate that personal value, religiosity, and halal certification explain 60.3% of the variance in purchasing behavior and 61.8% of the variance in attitude. Following Chin (1998), these findings categorize the model's predictive power as moderate, as both R² values fall between 0.19 and 0.67.

Table 5. f-Square Value

Variable	Attitude	Conclusion	Purchasing Behavior	Conclusion
Personal value	0.043	weak category	0.038	weak category
Religiosity	0.055	weak category	0.128	moderate category
Halal certification	0.170	moderate category	0.046	weak category weak category
Attitude			0.002	

Table 5 shows the results of the influence of personal values, religiosity, and halal certification on attitudes and purchasing behavior. Personal values have a very weak influence on attitudes (0.043) and purchasing behavior (0.038). Religiosity shows a weak influence on attitudes (0.055), but a moderate influence on purchasing behavior (0.128). Meanwhile, halal certification has a moderate influence on attitudes (0.170), but only a weak influence on purchasing behavior (0.046 and 0.002). These findings indicate that although halal certification significantly shapes consumer attitudes, its influence on purchasing behavior is still limited.

Table 6. Hypothesis Testing Results

Path	Hypothesis	Original sample (O)	Standard deviation (STDEV)	T Statistics ($ O/STDEV $)	P values	Conclusion	
Direct effect	Personal value → Attitude	0.227	0.085	2.659	0.008	supported	
	Religiosity → Attitude	0.224	0.079	2.773	0.006	supported	
	Halal certification → Attitude	0.413	0.082	4.825	0.000	supported	
	Attitude → Purchasing behavior	0.047	0.081	0.561	0.575	not supported	
	Personal value → Purchasing behavior	0.223	0.092	2.275	0.023	supported	
	Religiosity → Purchasing behavior	0.357	0.091	3.854	0.000	supported	
	Halal certification → Purchasing behavior	0.237	0.081	2.978	0.003	supported	
	Indirect effect	Personal value → Attitude → Purchasing behavior	0.011	0.021	0.504	0.615	not supported
		Religiosity → Attitude → Purchasing behavior	0.010	0.021	0.490	0.624	not supported
Halal certification → Attitude → Purchasing behavior		0.019	0.032	0.602	0.548	not supported	

Table 6 presents the results of the direct and indirect path analysis of the research model. Directly, personal value, religiosity, and halal certification are proven to have a significant effect on attitude with p-values of 0.008, 0.006, and 0.000, respectively, indicating support for the three hypotheses. The same applies to the direct effect of personal value, religiosity, and halal certification on purchasing behavior, which is also significant with p-values of 0.023, 0.000, and 0.003, respectively. However, the direct effect of attitude on purchasing behavior is not significant ($p = 0.575$), so this hypothesis

is not supported. In addition, all mediation effects through attitude, whether from personal value, religiosity, or halal certification on purchasing behavior, are also insignificant, with p-values above 0.5. These findings indicate that attitude does not act as a mediator in the relationship between these three variables and purchasing behavior.

DISCUSSION

This study confirms a statistically significant relationship ($p = 0.007$) between personal values and consumer attitudes toward halal food. These findings are consistent with the research of Mohammad and Baharun (2016) and Liu and Gumah (2020), both of whom emphasized that personal values, as explained by Bardi et al. (2003) ten-dimensional model, significantly shape consumer evaluations of halal food. The various dimensions of personal values including universalism, benevolence, tradition, conformity, security, autonomy, hedonism, achievement, and power have been shown to directly influence both consumer behavior and attitude formation. This observation aligns with the conclusions drawn by Ahmad et al. (2015).

Religiosity also plays a crucial and statistically significant role in shaping consumer attitudes. As demonstrated in this study, religiosity influences consumer perspectives positively, echoing the findings of Abd Rahman et al. (2015), Junaidi (2021), and Yaakop et al. (2021). This supports the notion that intrinsic and extrinsic religious elements, such as spiritual commitment and outward practices, directly inform consumer receptiveness toward halal consumption norms.

Furthermore, halal certification is confirmed to have a strong influence on consumer attitudes. Certification through recognizable indicators like halal logos or registration numbers improves trust and positive sentiment. This finding corroborates earlier studies by Malik et al. (2019), Usman et al. (2023), and Sudarsono et al. (2024) all of which underscore the vital role of transparency and visible assurance in fostering consumer confidence.

Despite these significant effects on attitudes, the study did not find a direct relationship between attitude and purchasing behavior among Indonesian millennial Muslims. This outcome suggests that the purchasing decisions of this demographic are influenced more by intrinsic convictions such as religious values and personal standards than by cognitive or emotional attitudes alone. This contradicts findings by Aslan (2023), who reported a stronger role for attitude in halal purchasing behavior.

In terms of direct influences on purchasing behavior, this study reaffirms the significance of personal values. Personal values shape consumption choices directly, bypassing attitudinal mediation. This finding is again supported by Ahmad et al. (2015). Similarly, religiosity significantly affects halal food purchasing, consistent with studies by Nurhayati and Hendar (2020), Junaidi (2021), and Kasmon (2025), showing that spiritual commitment, religious practice, and knowledge are predictive of behavior in halal consumption.

The importance of halal certification in influencing behavior was also affirmed. Indonesian Muslim millennial consumers are significantly influenced by visible and credible halal certification. Factors such as product content, production processes, and regulatory guarantees shape their trust and choices. This is consistent with prior research conducted by Bonne et al. (2007), Yıldırğan et al. (2020), and Hasyim (2022).

However, the study did not support the mediation hypotheses. Attitude did not mediate the influence of personal values, religiosity, or halal certification on purchasing behavior. The findings suggest that the cognitive, affective, and behavioral components of attitude are not sufficiently strong to transmit the effects of these antecedents into action. These results align with the research of Yaakop et al. (2021), who found that attitude mediation does not always significantly predict halal purchasing decisions.

These findings have practical implications for marketers, policymakers, and halal product developers. Direct appeals to personal values, religious principles, and credible halal certification may prove more effective than attempting to shift consumer attitudes

alone. Efforts to build trust and deliver clear halal assurance can help strengthen Indonesia's position in the global halal food market.

CONCLUSION

This study found that personal values, religiosity, and halal certification each play a significant and direct role in shaping consumer attitudes toward halal food. Among these, personal values emerged as a strong driver of consumer evaluations, followed by religiosity and the presence of credible halal certification indicators. Despite these strong influences on attitude, the study did not find a significant relationship between attitude and purchasing behavior. This suggests that while consumers may hold positive attitudes, their actual purchasing decisions are more directly shaped by intrinsic personal and religious motivations as well as visible assurance through halal certification. From a practical perspective, these findings imply that strategies aimed at influencing consumer behavior in the halal food market may be more effective when focused directly on reinforcing religious commitment, aligning with personal values, and providing clear halal verification. Efforts to develop and promote credible certification, transparent production processes, and trust-building communication are essential. Marketing campaigns should prioritize these elements over general attitude-shaping efforts, especially for younger consumers who may already hold strong internal beliefs guiding their purchasing behavior.

Theoretically, this study highlights the limits of attitudinal mediation in explaining consumer behavior within religious and value-driven contexts. It challenges the assumption that positive attitudes necessarily translate into purchase intentions, particularly when deeply held beliefs and certifications play a more dominant role.

This study is not without limitations. Its scope was restricted to millennial Muslim consumers in Indonesia, limiting the generalizability of the findings to other age groups or cultural settings. Future research should explore similar models across different demographics and countries to assess whether these patterns hold. Further studies might also examine the evolving role of digital halal verification tools and their impact on consumer trust and behavior in the increasingly global halal marketplace.

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