FACTORS AFFECTING INTENTION TO BUY HALAL FOOD BY THE MILLENNIAL GENERATION: THE MEDIATING ROLE OF ATTITUDE

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ABSTRACT

The increasing Muslim population in recent years has resulted in an increased demand for halal food. This study aims to determine the effect of religiosity, awareness of halal food, and attitude towards halal food on purchase intention by millennial generations. This research is quantitative research with survey analysis method. The data used in this study is primary data using a questionnaire as a research instrument. The researchers surveyed 230 Muslim respondents of millennial age at President University. The sampling technique used in this study is judgment sampling method. Data analysis was performed using Partial Least Square-Structural Equation Model (PLS-SEM) software, namely SmartPLS version 3.2.8. The hypotheses were tested through path coefficient, t-Significance, p-Value, and determination coefficient (R^2). Based on the results of this study, it is found that: 1) halal awareness has a significant effect on attitude towards halal food, 2) religiosity, halal awareness and attitude towards halal food each has a significant effect on purchase intention of halal food and finally, 3) halal awareness as mediated by attitude towards halal food has an effect on purchase intention of halal food. Whereas the relationship between religiosity and attitude towards halal food and the relationship between religiosity and purchase intention of halal food as mediated by attitude towards halal food cannot be supported. The result of this research is useful to predict the future of the halal industry in Muslim-majority countries. It is recommended that food marketers should consider these elements when producing and preparing marketing campaigns for halal foods.

Keywords: Religiosity, Halal Awareness, Attitude toward Halal Food, Purchase Intention, Millennial Generation.

ABSTRAK

Meningkatnya populasi Muslim akhir-akhir ini berakibat pada meningkatnya permintaan terhadap makanan halal. Studi ini dimaksudkan untuk mengetahui pengaruh religiositas, kesadaran terhadap makanan halal, dan sikap terhadap makanan halal, terhadap intensi membeli makanan halal di kalangan generasi milenial. Penelitian ini merupakan penelitian kuantitatif yang menggunakan metode survai. Data yang digunakan merupakan data primer yang diperoleh dengan menggunakan kuesioner sebagai instrumen penelitian. Sampel penelitian adalah 230 orang Muslim dari generasi milenial di President University. Teknik sampling yang digunakan adalah judgment sampling method. Analisis data dilakukan dengan menggunakan Partial Least Square-Structural Equation Model (PLS-SEM) software, yaitu SmartPLS version 3.2.8. Hipotesa penelitian diuji dengan melihat nilai koefisien jalur, nilai t, nilai p, dan koefisien determinsasi (R^2). Berdasarkan hasil analisis data, ditemukan bahwa: 1) kesadaran halal mempengaruhi sikap terhadap makanan halal secara signifikan, 2) religiositas, kesadaran halal, dan sikap terhadap makanan halal, masing-masing memiliki pengaruh yang signifikan terhadap intensi membeli makanan halal, 3) sikap terhadap makanan halal memediasi pengaruh kesadaran halal terhadap intensi membeli makanan halal. Hasil penelitian juga memperlihatkan bahwa pengaruh religiositas atas sikap terhadap makanan halal tidak didukung data, demikian pula sikap terhadap makanan halal tidak memediasi pengaruh religiositas terhadap intensi membeli makanan halal. Hasil penelitian ini diharapkan bermanfaat untuk memperkirakan masa depan industri Halal di negara yang berpenduduk mayoritas Muslim. Para pemasar makanan perlu mempertimbangkan variabel yang digunakan dalam penelitian ini ketika menghasilkan dan mempersiapkan kampanye pemasaran untuk makanan halal.

Keywords: Religiositas, Kesadaran Halal, Sikap terhadap Makanan Halal, Intensi Membeli, Generasi Milenial.

1. Introduction

The mass migration of Muslims, especially to the Western world in the last decade, gives rise to Halal businesses all over the world. The global halal food and beverage market is valued at USD 436.8 billion in 2016 and is predicted to continue to increase in value. Indonesia is a country with the largest population of Muslims in the world with 207 million adherents (BPS, 2010). This large number represents approximately 13% of Muslims worldwide (PewResearch, 2019).

Good Muslims are those whose activities, from consumption to business, are based on God's commandments (Azam, 2016). Generally speaking, Muslims must adopt Islam as a way of life as well as taking into account Sharia law as a guideline for their conducts. Halal consumptions can be fostered through religious commitment as well as correct beliefs, knowledge, and attitude about Islam (Rehman & Shabbir, 2010). Therefore, being a true Muslim means that they are dependent on halal consumptions (Bari & Abbas, 2011). Moreover, religious commitment and beliefs influence Muslim feelings and attitudes towards their consumption habits (Khalek, 2014).

Religiosity is a complex concept and diverse human phenomena; it covers several aspects, such as behavior, attitudes, beliefs, feelings and experiences related to God or divinity (Ibrahim & Hashanah, 2015). One particular concept of religiosity within Islam is in regards to Halal dietary. Today, Halal concept intertwines with healthy life style which also promotes fresh, hygiene and healthy dietary. This is a complete opposite to traditional ideas which confined Halal concept into animal slaughtering according to Sharia law and that the foods were free from prohibited ingredients, such as pork and alcohol. This is not only a matter of religious obligation but also a parameter of choice that distinguish between Muslims and non-Muslims (Garg & Joshi, 2018). Muslim consumers are becoming more sensitive and aware of the "halal" requirements (Garg & Joshi, 2018). For Muslim consumers, halal products are seen as a symbol of cleanliness, security, and high quality hence more in-depth research is needed to affirm the positive traits through halal certifications (Jalil *et al.,* 2018). Although halal goods are going global, increasing research reports on the halal food market lack of theoretical development (Alam & Sayuti, 2011).

According to Garg and Joshi (2018), "halal" branding is used as a tool to reduce the cognitive mismatch in the minds of Muslim consumers. Devout Muslim consumers are distant when they are doubtful about the status of goods hence the need for "halal" logo. Halal certificates are issued by the Indonesian Ulema Council (Majelis Ulama Indonesia - MUI) after certain tests and analyses carried out by the Agency for Food, Medicine and Cosmetics of the Indonesian Ulema Council (MUI LPPOM) to determine whether the product has met the requirements. The Laws that affect Muslim consumption behavior are mainly derived from the Qur'an, Muslims' Holy Book, which explains what is permissible (halal) and what is not permissible (haram) for Muslims (Mukhtar & Butt, 2012).

From 2013-2018, the number of Halal certified products in Indonesia has increased (MUI, 2019). In 2017, as many as 7,198 companies were certified halal, 8,157 halal certifications were issued, and 127,286 products were certified halal. In 2018, as many as 11,249 companies were certified, 17,389 halal certifications were issued, and 204,222 products were certified. It becomes increasingly important for Muslims to gain knowledge and understanding on what is lawful (Ahmad *et al.,* 2013).

Purchase intention refers to the mental stage in the decision-making

procedure where the customer has actually developed a willingness to act on the object or brand (Garg & Joshi 2018). According to Erdem *et al.,* (2015), consumer perceptions of halal food were influenced by education level, gender, age group, marital status, and their occupational group. Khalek (2014), concluded that the attitude towards halal food positively influenced the intention to purchase halal food among students in Malaysia.

Millennials are individuals born between 1980 and 2000. They are called millennials because their birth years are close to the new millennium period and were raised in a more digital era (Khanfar *et al.,* 2012). Millennial consumers enjoy communication because they are expressive and support free speech, and accept change and are even considered to be trend-makers (Duffett, 2015).

Currently, Indonesia has roughly 269 million people (Worldometers, 2019). Based on the statistical data released by Ministry of Women Empowerment and Children Protection of the Republic of Indonesia (Kemenpppa) and Central Bureau of Statistics (BPS) in 2018, about 34 percent of Indonesia's total population is considered millennials (those who were born between 1980 – 2000). From the percentage, about 55 percent millennials live in the urban areas. Close to 40 million millennials live in Java island. In terms of gender, the percentage of male versus female millennials are almost equal.

Our research involved 230 Indonesian millennial and Muslim respondents. This research is expected to provide some insights to Halal business practitioners targeting millennials in Indonesia.

2. Literature Review
2.1. Religiosity

Religiosity is a complex concept which encompasses a wide spectrum of behaviors, attitudes, beliefs, feelings, and experiences that are linked to a particular religion or faith (Ibrahim & Hashanah, 2015). In this research, Islamic religiosity is defined as the importance of Islamic tenets in one's daily conducts, identity and quest for solace.

Stark and Glock (1968) as cited from Salleh (2012) proposed five dimensions of religiosity, namely religious experience regarding the divine, the ideological beliefs whom followers need to conform with, ritualistic and religious practices (e.g. praying, fasting, etc.), intellectual knowledge regarding basic religious teachings and consequential religious injunctions. The dimensions, however, have been both criticized and modified by various researchers (Cornwall *et al.,* 1986; Salleh, 2012)

2.2. Halal Awareness

Halal awareness is the level of knowledge a Muslim has pertaining to halal concept and requirements. Awareness in the context of halal food reflects a condition in which consumers have an interest, special attention, or have good experience and information about food permitted by Islamic law (Ambali & Bakar, 2014).

Awareness is the first stage of the purchase process, where consumers who initially do not know the product begin to find out. Without prior knowledge of the product, there is a relatively high possibility that consumers will not buy products or services.

2.3. Attitude Towards Halal Food

Attitude is a consideration in carrying out certain behaviors that link the object of attitude, for example in purchase products (Afendi *et al.,* 2014). Attitude on

halal food lead toward moral assessment in consumption activities (Mainchum *et al.*, 2017).

One's attitude influences one's behavior: positive attitude should result in positive behavior; whereas negative attitude should result in negative behavior. Therefore, if a Muslim consumer has a positive attitude and belief on halal concept, he or she is more likely to buy halal-labeled goods (Mukhtar & Butt, 2012).

2.4. Purchase Intention

Purchase intention refers to the mental stage in the decision-making process where customers develop willingness to act on the object or brand (Garg & Joshi, 2018). It captures dimensional attributes such as important-not important, useful-not useful and pleasant-unpleasant (Soon & Wallace, 2017).

2.5. The Effect of Religiosity on Attitude towards Halal Food

Ibrahim and Hasnah (2015) found a significant relationship between religiosity and purchase intention for non-food products labeled halal among Gen Y respondents. The influence of religion on consumer behavior intentions can occur through their beliefs about these behaviors (Muhammad *et al.*, 2017) Muslim consumers are more sensitive and aware of the "halal" requirements. Such consumers are looking for products that are adapted to their religious principles (Garg & Joshi, 2018). For Muslim consumers, the product is confirmed as a symbol of cleanliness, security, and high quality hence a more in-depth research is needed on the scope of confirmation of halal foods (Jalil et al., 2018).

H$_1$: Religiosity has a positive influence on attitude towards halal food.

2.6. The Effect of Halal Awareness on Attitude towards Halal Food

Halal awareness has a big influence in explaining purchase intention of halal goods (Aziz & Chok, 2013). Ambali and Bakar (2014) found that there were four factors which played an important role in shaping Muslim consumers' awareness of halal products in Malaysia: religious beliefs, health factors, exposure, and the role played by halal certification. Consumers are more concerned with hygienic and healthy food thus are more careful and selective in their dietary.

Although every Muslim has different levels of compliance or commitment towards Halal goods, in general a Muslim should have a positive attitude to everything that is halal. Moreover, Muslim consumers who are getting aware of the importance of purchasing and consuming halal food in turn are fostering the global halal food industry (Azam, 2016).

H$_2$: Halal awareness has a positive influence on attitude towards halal food.

2.7. The Effect of Religiosity on Purchase Intention

Alam and Sayuti (2012) found a significant relationship between religiosity and purchase intention. The influence of religion on consumer behavior can occur through their beliefs about certain behaviors (Muhammad *et al.*, 2017). The influence of religiosity towards halal goods are not limited to foods but also non-foods. For instance, a study by Syahrivar and Azizah (2018) among 250 Muslim women concluded that religiosity significantly influenced preference towards halal cosmetics.

H$_3$: Religiosity has a positive influence on the purchase intention of halal food.

2.8. The Effect of Halal Awareness on Purchase Intention

Aziz and Chok (2013) in their study found that halal awareness was a significant predictor of purchase intention. Similarly, Hasan (2016) found in his research that halal awareness of Muslim consumers had a significant effect on purchase intention. Increasing demand for halal food affects the increase in knowledge and information on halal products (Farlina et al., 2015). In this research, we hypothesize that the increase in knowledge and awareness regarding halal foods in turn motivate Muslim customers to purchase halal-certified foods.

H_4: Halal awareness has a positive influence on the purchase intention of halal food.

2.9. The Effect of Attitude towards Halal Food on Purchase Intention

In the study by Alam and Sayuti (2011), it was found that attitude towards halal foods had a significant and positive effect on the purchase intention of halal food. Similarly, Khalek's study (2014) reported a positive effect of attitude on purchase intention of halal food among students in Malaysia. Similar conclusion is also found among non-muslim, consumers; Mainchum, Parichatnon and Peng (2017) in their study concluded that attitude towards halal food had the strongest direct influence on the purchase intention of halal food among young non-Muslim consumers in Thailand. Attitude is the most important factor in influencing consumers' intentions to purchase halal goods; people with positive attitude on halal goods also have a greater purchase intention.

H_5: Attitude towards halal food has a positive influence on the purchase intention of halal food.

2.10. The Effect of Religiosity through Attitude towards Halal Food on Purchase Intention

In the study conducted by Ambali and Bakar (2012), they found that religiosity influenced consumer behaviors, such as their eating habits. Muhammad *et al.,* (2017) in their research found that that Muslim consumers had a good understanding of halal standards since they actively searched for more information about halal certification. By relating trust in the credibility of the halal logo, they would make a purchase. Ibrahim and Hashanah (2015) argued the significance of religion on one's life varied from person to person. It is expected that one's religiosity influences one's dietary choice; he greater the religiosity, the greater his preference towards foods which satisfy religious laws.

H_6: Religiosity as mediated by attitude towards halal food has a positive influence on the purchase intention of halal food

2.11. The Effect of Halal Awareness through Attitude towards Halal Food on Purchase Intention

Abd Rahman *et al.,* (2015) argued that knowledge about halal-related matters had an influence on purchasing intention through attitude although in their study they found no conclusive evidence. In the study conducted by Briliana and Mursito (2017) among Muslim women in Indonesia, they found that knowledge and awareness on halal-related matters influence purchase intention through attitude.

H_7: Halal awareness as mediated by attitude towards halal food has a positive influence on the purchase intention of halal food.

3. Research Method

The purpose of this study is to determine factors that influence the purchase intention of halal food by millennials. The population of this study is 3,918 students both enrolled to morning and evening classes at President University from batch 2015 to 2018. The sampling technique used was a non-probability sampling technique which is judgment sampling. The data analysis method used was SEM (Structural Equation Model) based on PLS (Partial Least Square).

This study consists of two tests. The first test consisted of 30 Muslim respondents in order to test the validity and reliability of the questionnaire using SPSS version 24.0. The results of the validity test with a significant level of 5% have a r-table value of 0.361. The r-count value from the validity test is found to be from 0.696 to 0.888 which indicates that the questionnaire in this study is valid. The level of validity according to Sugiyono (2017) is that r-count value is greater than r-table. The reliability test has the value of Cronbach's Alpha from 0.625 to 0.810. This value indicates that all research variables in the instrument are reliable because they have Cronbach's Alpha coefficient values exceeding 0.6 (Sugiyono, 2017). The second test consisted of 230 respondents measured by SmartPLS version 3.2.8. Based on the data collected, it was found that the majority are female respondents (56%), aged between 21-25 years (57%), high school education/equivalent (78%), work as students (52%), have an expenditure per month Rp1,000,000 - 3,000,000 (54%).

This study employs a quantitative approach. We mainly used primary data obtained directly from our respondents through online and offline questionnaires in order to test the hypotheses. Secondary data, such as statistical data from Central Statistical Bureau and previous empirical studies, was also incorporated to enrich this research. Questionnaire assessment utilized a 5-point Likert scale (1 = strongly disagree, up to 5 = strongly agree) (Sugiyono, 2017). The variables studied were religiosity, halal awareness, attitude to halal food, and purchase intentions found in Figure 1.

The population of this study is 3,918 students from both morning and evening classes at President University from batch 2015 to 2018. Population data was taken in November 2018. The sampling technique used is the non-probability sampling technique, judgment sampling. The data analysis method used is SEM (Structural Equation Model) based on PLS (Partial Least Square). In Table 1, there are variables used in the research along with the sources of the research in the previous journals.

Figure 1: Framework
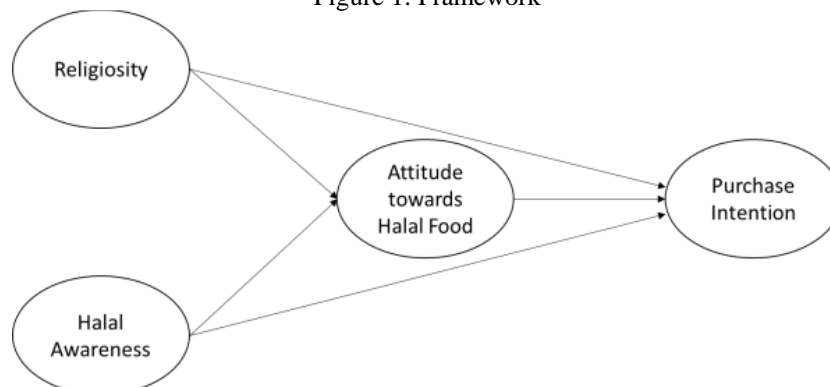
Source: Alam and Sayuti (2011), Ambali and Baker (2014), Awam *et al.,* (2015), Azam (2016), Garg and Joshi (2018), and Maichum *et al.,* (2017).

Table 1. Variable and Measurement

Variables	Indicators	Sources
Religiosity	My faith is extremely important to me.	Adapted from Muhammad, Leong and Normalisa (2017)
	My faith is an important part of who I am.	
	My relationship with Allah is extremely important to me.	
	My faith impacts many of my decisions.	
Halal Awareness	I am highly aware of Halal food.	Adapted from Raufu Abdul and Ahmad (2012)
	I believe I have enough knowledge about Halal food.	
	I always concern about Halal issues.	
	By consumer right, I always take action when there is something wrong with the food I purchase.	
Attitude toward Halal Food	Halal food is safer compared to non-halal food.	Adapted from Mainchum, Parichatnon and Peng (2017)
	Halal food is cleaner compared to non-halal food.	
	Halal food is healthier compared to non-halal food.	
	Halal food is safer compared to non-halal food.	
Purchase Intention	I am ready to buy "Halal" certified products in the future.	Adapted from Garg and Joshi (2018)
	While purchasing daily products, I prefer buying "Halal" certified products.	
	I prefer to buy "Halal" certified products even if the brands are not very popular.	
	I prefer to buy "Halal" certified products even if the brands are slightly expensive.	

4. Result and Discussion

4.1. Convergent Validity

The convergent validity requirement is satisfied when the Average Variance Extracted (AVE) of each variable is higher than 0.5 (Henseler *et al.,* 2016). Based on Table 2, it can be seen that all variables satisfy the requirement.

Table 2. AVE Value

Variables	AVE
Religiosity	0.578
Halal Awareness	0.624
Attitude toward Halal Food	0.690
Purchase Intention	0.713

Source: Data Analysis (2019)

4.2. Discriminant Validity

Based on Table 3, the value of cross loading shows the existence of discriminant validity; the loading of each indicator in the predicted construct has to be higher than other constructs.

Table 3. Cross Loadings Value

Indicator	Halal Awareness	Purchasing Intention	Religiosity	Attitude toward Halal
HA1	0,820	0,620	0,462	0,640
HA2	0,751	0,433	0,377	0,451
HA3	0,863	0,534	0,496	0,589
HA4	0,717	0,403	0,373	0,405
PI1	0,454	0,791	0,439	0,579
PI2	0,600	0,863	0,500	0,567
PI3	0,558	0,849	0,410	0,533
PI4	0,558	0,871	0,445	0,575
RG1	0,332	0,343	0,788	0,291
RG2	0,307	0,323	0,780	0,304
RG3	0,425	0,478	0,810	0,380
RG4	0,554	0,433	0,653	0,338
AT1	0,250	0,490	0,420	0,784
AT2	0,550	0,503	0,295	0,848
AT3	0,542	0,553	0,335	0,889
AT4	0,653	0,643	0,410	0,779

Source : Data Analysis (2019)

4.3. Reliability

Based on Table 4, it can be seen that the composite reliability values of all research variables > 0.7. The results above show that each variable has a high reliability.

Table 4. Cronbach's Alpha

Variables	Cronbach's Alpha
Religiosity	0.755
Halal Awareness	0.800
Attitude toward Halal Food	0.850
Purchase Intention	0.865

Source: Data Analysis (2019)

4.4. Determination Coefficient

Based on Table 5, the value of the R-Square of purchase intention was 0.547, which is moderate (Sarwono & Narimawati, 2015). This means that purchase intention of halal food can be explained by religiosity, halal awareness and attitude towards halal food by 54 percent. The rest are explained by variables not included in the model.

Table 5. R Square Value

Variable	R Square
Attitude toward Halal Food	0.464
Purchasing Intention	0.547

Source: Data Analysis (2019)

4.5. Path Coefficient

The results of data analysis are shown in Table 6. Based on the table, the hypothesis can be accepted if the P-Value value is < 0.05. It can be seen that the relationship between the variable's RG -> AT and RG -> AT -> PI are not significant because their P-Values are more than 0.05. The nature of all relationships in the model are positive.

Table 6. Path Coefficient

	Original Sample (O)	Sample Mean (M)	Standard deviation	T Statistics (|O/STDEV|)	P Value	Conclusion
RG -> AT	0.100	0.102	0.063	1.578	0.115	Not Significant
HA -> AT	0.622	0.619	0.059	10.624	0.000	Significant
RG -> PI	0.218	0.218	0.053	4.129	0.000	Significant
HA -> PI	0.255	0.256	0.083	3.077	0.002	Significant
AT -> PI	0.400	0.396	0.087	4.607	0.000	Significant
RG -> AT -> PI	0.040	0.040	0.027	1.470	0.142	Not Significant
HA -> AT -> PI	0.249	0.244	0.055	4.530	0.000	Significant

Source: Data Analysis (2019)

Based on Table 7 the effect of halal awareness on attitude towards halal food is relatively strong ($f^2 = 0.506$) while on purchase intention of halal food is relatively weak ($f^2 = 0.067$). The effect of religiosity on attitude towards halal food is weak ($f^2 = 0.013$) and on purchase intention of halal food is also relatively weak ($f^2 = 0.072$). Finally, the effect of attitude towards halal food on purchase intention is also relatively weak ($f^2 = 0.189$).

Table 7. F Square Value

	HA	PI	RG	AT
HA		0.067		0.506
PI				
RG		0.072		0.013
AT		0.183		

Source: Data Analysis (2019)

4.6. Goodness of Fit

Q-Square = $1 - [(1 - R^2 1) \times (1 - R^2 2)]$
= $1 - [(1 - 0,464) \times (1 - 0,547)]$
= $1 - 0,242$
= $0,758$

The results of this study have a Q-Square value of 0.758. According to Akter et al., (2011), the standard value of predictive relevance is divided into three, namely: small predictive relevance (0.10), moderate predictive relevance (0.25), and large predictive relevance (0.36). This study has a Q-Square value of 0.758 which exceeds the cut off of 0.36. This shows that the model has better predictive power than the standard value of predictive relevance.

4.7. Discussion

Based on the hypothesis testing, H_1 is rejected. The results of this hypothesis testing analysis show that there is no significant effect of religiosity on attitude towards halal food. The result contradicts the previous study by Garg and Joshi (2018). Previous studies which examined the relationship between religiosity and attitude had treated variable religiosity as a multidimensional construct (whereas ours is a single construct). For instance, in the study conducted by Souiden and Rani (2015), they treated variable religiosity as three-dimensional construct: religious belief, religious involvement and fear of divine punishment. Out of the three, religious involvement was found to not influence the attitude.

Based on the hypothesis testing, H_2 is accepted. The result shows that halal awareness has a significant and positive effect on attitude towards halal food. The results support the previous study by Azam (2016).

Based on the hypothesis testing, H_3 is accepted. The result shows that religiosity has a positive and significant effect on purchase intention. The results support the previous studies by Mukhtar and Butt (2012), Ibrahim and Hashanah (2015) and Syahrivar and Azizah (2018).

Based on the hypothesis testing, H_4 is accepted. The result shows that halal awareness has a significant and positive effect on purchase intention of halal food. The results support the previous study by Awan *et al.,* (2015).

Based on the hypothesis testing, H_5 is accepted. The result shows that attitude towards halal food has a significant and positive effect on purchase intention of halal food. The results support the previous study by Mainchum *et al.,* (2017).

Based on the hypothesis testing, H_6 is rejected. The result shows that religiosity, mediated by attitude toward halal food, has no significant effect on purchase intention of halal food. The result contradicts the previous study by Garg and Joshi (2018).

The results of testing the H_7 hypothesis is accepted. The results show that halal awareness through attitude towards halal food has a significant and positive effect on purchase intention. The results support the previous study by Briliana and Mursito (2017).

4.8. Managerial Implication

Based on the research results, marketers of halal foods should pay more attention on the significant variables. They should include the religiosity and halal awareness of Muslim consumers in designing marketing programs. They also should enhance the attitude toward halal food, since this variable has also a direct influence on intention to buy halal food. Attitude toward halal foods could be enhanced by highlighting the benefit of halal foods.

5. Conclusion and Future Studies

This study looks at the factors that influence purchase intention of halal food among the millennial generation in Indonesia by employing variable religiosity and halal awareness as well as attitude towards halal food as an intervening variable. The scope of this research is quite useful for predicting the future of the halal industry in Muslim-majority countries. "Halal" branding has gained tremendous growth in various sectors other than food sector, such as cosmetics and finance sectors. Halal concept may also appeal not only to Muslims but to non-Muslims as some studies suggested.

It should be noted that Muslim market in Indonesia is large and lucrative yet fragmented; there is a growing need on faith-based goods and services that require certain degree of adjustments in order to satisfy the needs of Muslim customers which are essentially different in terms of religious knowledge and commitment. Marketers can penetrate this market by positioning their products as religious-conformity products.

The Muslim population in this study has enough awareness on halal food. Halal awareness is influenced by knowledge, environment, and attitude possessed by these individuals. Muslim consumers are more confident in selecting their foods when provided with Halal logo, showing that the ingredients have been processed in accordance to Islamic law. The attitude towards halal food has a significant influence on the intention to buy. Therefore, Islamic marketing should also concern itself on how to improve the attitude of Muslim customers towards halal goods and services. In general, Muslim millennial in Indonesia buy products with halal logo in order to comply with religious requirements. Therefore, food marketers must consider religious

clues (e.g. halal logo) when promoting their products.

Owing to moderate R Square, future studies on halal foods should be directed on examining factors beyond religiosity, such as personality factor and socio-psychological issues that motivate religious consumptions. This is of paramount importance so that marketers do not fall into marketing myopia; believing that religious consumptions are solely motivated by one's religiosity or religious conformity.

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