

The Impact of Religiosity, Halal Knowledge and Awareness on Buying Intention of Halal Culinary Products: A SEM-PLS

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This study aims to determine how the influence of religiosity, knowledge of halal products, and halal awareness that is owned by Generation Z who are Muslim in Bangka Belitung to intention on buying halal culinary products. This study found that the religiosity variable had a positive and significant effect of 0.179 on the interest in buying Halal Culinary. In addition, the variable Knowledge of Halal Products has a positive and significant effect on Purchase Interest in Halal Culinary of 0.394. Furthermore, the Halal Awareness variable has a positive and significant effect of 0.425 on Interest in Buying Halal Culinary. The variable that has the biggest influence on the intention to buy Halal Culinary is the Halal Awareness variable, which is 42.5%. Based on result, providing convenience in issuing halal certification is one of the things that also strongly supports the Bangka Belitung halal industry. Furthermore, the factors of religiosity, halal product knowledge and halal awareness should be further improved.

Keywords: Intention; Religiosity; Knowledge of Halal Product; Halal Awareness; Z Generation

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Halal and Sustainability
1.1.

INTRODUCTION

Halal is a very important part of Islam. Therefore, Muslims only consume food and beverages that are in accordance with religious principles. (Billah *et al.*, 2020). This can be seen by the large demand for halal products that already have halal certificates in the world. (Aziz & Chok, 2013). In Indonesia, halal regulations are regulated in Law (UU) No. 33 of 2014 concerning Halal Product Guarantee which stipulates that all products in circulation must include halal certification. Not only that, Indonesia as the largest seasonal population in the world has taken a role in several leading halal sectors, namely *halal food, Muslim friendly travel, modest fashion, pharma and cosmetics*, and other sectors. Based on the survey of the *state of the global Islamic economy report 2022*, Indonesia is ranked number 4 of all sectors after Malaysia, Saudi Arabia and UAE. (Dinar Standard, 2022). Halal is now a global business sector that has broad market industry prospects, and is also very promising.

The prospect of a halal industry that is growing rapidly along with the growth of the Muslim population can also be seen in all provinces in Indonesia. One of them is Bangka Belitung Islands Province, where there are 17 tourist attractions that have been designated in the *UNESCO Global Geopark* list. (UNESCO, n.d.). By recognizing 17 attractions in Bangka Belitung Province as a world *geopark* area, Bangka Belitung Province is better known and can be a breakthrough for the halal industry in Bangka Belitung.

The promising prospect of the halal industry in Bangka Belitung is characterized by several halal needs that must be considered, one of which is halal food and beverages. Halal food and drinks called halal culinary is a topic that is prioritized in various government regulations. Halal culinary needs in Bangka Belitung are one of the important parts that must be considered. The efforts made by the Bangka Belitung government in supporting the halal industry are to accelerate the increase in the contribution of halal products and halal tourism in realizing Indonesia as the World Halal Producer Center. (mui.or.id, n.d.).

Some of the efforts made by Bangka Belitung in supporting the halal industry are holding the 2022 International Halal Congress in Bangka Belitung which was attended by representatives from 50 countries. The international halal congress has been held for the third time in the last five years. With these activities, it is hoped that the halal industry in Indonesia, especially Bangka Belitung, will grow rapidly. And in this study will

also discuss several aspects related to the halal industry and buying interest in halal culinary in Bangka Belitung.

Furthermore, this research will center on Generation Z in Bangka Belitung. Generation Z is defined as those born between 1995 and 2006. (Dinar Standard, 2022). (Bloomberg.com) Generation Z will be the largest living generation and account for 32% of the population. (Lu, 2018). Generation Z also experienced the greatest civilization in this century, namely the presence of a world with freely available media *websites, internet, smartphones*, laptops, networks (Tulgan, 2013). Generation Z is a generation that is very close to technology. The increasingly sophisticated technology makes Generation Z will have more knowledge about everything including about halal products. In addition, Generation Z collectively spends more on consumer goods. Currently, the whole world uses digital media to reach Generation Z in offering products. (Dinar Standard, 2022). Therefore, this study will look at how Generation Z is interested in buying halal culinary products with the variables to be tested are religiosity, halal product knowledge and halal awareness.

Several studies on buying interest in halal products have also been conducted in several studies. One of them is by (Mukhtar & Butt, 2012) who found that religiosity has a significant effect on the selection of halal products. Other studies such as (Fulfillment & Shakona, 2013) found that American Muslim tourists choose to buy products according to sharia and in accordance with the intention to buy halal products. Another factor that can influence halal culinary purchase intention is product knowledge. In a study on attitudes towards halal cosmetic products in Indonesia, (Briliana & Mursito, 2017) found that knowledge of halal products has a positive and significant effect on attitudes towards halal cosmetics. Research by (Hamdan *et al.*, 2013) a study on Malaysian consumers' halal food purchasing decisions found that consumers consider knowledge as a factor underlying their halal food purchasing decisions. While other studies report a significant relationship between knowledge about halal and attitudes towards Halal products, (Rahman, 2015) did not find a positive relationship between knowledge of halal products and attitudes towards halal cosmetics in Malaysia. A factor that also affects the purchase intention of halal culinary is halal awareness.

Research by (Wilson *et al.*, 2013) found that customers who have awareness about halal tend to be more selective in choosing and buying food because Muslims are assumed to have a fear of consuming products freely due to the risk of sin that must be

avoided. From some of these descriptions, the factors that influence buying interest in halal culinary are religiosity (Bonne *et al.*, 2009), halal product knowledge (Nurhayati & Hendar, 2020), and halal awareness (Ambali & Bakar, 2014). The religiosity factor can reflect the adherence of a Muslim in following Islam, therefore religiosity to religion is one of the factors that can measure a person's behavior in buying and consuming halal products. Likewise with product knowledge and halal awareness. Product knowledge and halal awareness can represent a person's level of knowledge and understanding of a product as well as the level of concern for halalness that a person has. This factor can also be a benchmark in decision making in buying interest in halal culinary products in Bangka Belitung.

Based on the above background, the objectives of this study are as follows: (1) Analyzing the effect of religiosity, product knowledge, and halal awareness on Generation Z's buying interest in halal culinary in Bangka Belitung Province; (2) Identifying which factors have the greatest influence on Generation Z's buying interest in halal culinary in Bangka Belitung Province.

THEORETICAL FOUNDATION

Halal Concept

Halal means permitted or lawful. The concept of halal is related to the word "good" or implicitly expressed in the context of everything that is good (Said *et al.*, 2014). The word of Allah that obliges to consume halal food is mentioned in Surah Al Baqarah verse 168, which reads: "*O people! Eat from the halal and good that is found on earth and do not follow the steps of the devil. Indeed, the devil is a real enemy to you*". Another proof is also found in surah Al-Mu'minin verse 51, which reads: "*O messengers, eat from good food, and do righteous deeds. Indeed, I am well aware of what you do*". With this verse, the command to consume halal food is clearer and part of the sharia and good deeds, so the Apostles have carried it out.

Basically, the word halal can be focused not only on food/beverages, but also on broader consumption activities such as cosmetics, pharmaceuticals, skincare, finance, investment, business and other service functions. A common definition of halal products is products free of pork and alcohol, while in livestock, meat is considered halal if it is slaughtered according to the principles of Islamic law. (Rahman, 2015). However, halal is not only limited to that, so there is a real need for an institution that examines the halalness of a product. In this regard, the development of the halal economy also comes from the world's Islamic consumers who

truly live a halal *lifestyle*. Halal today is not just a symbol, but also part of a belief system and moral code of conduct in everyday life. (Hashim & Musa, 2014).

Halal Certification

Culinary products circulating in Bangka Belitung must be halal standardized, because the halalness of a product is very important for Muslims. Therefore, the effort made by the government is to organize halal product guarantees by issuing halal certification. The provisions regarding halal certification are contained in the General Provisions of Article I of Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee, which means that a halal certificate is a recognition of the halalness of a product issued by the Halal Product Guarantee Agency (BPJPH) based on a written halal fatwa issued by the Indonesian Ulema Council (MUI). It can also be interpreted that a Halal certificate is a certificate issued to show that the product has been examined for halalness in accordance with Islamic law. According to another opinion, halal certification is a guarantee of safety, allowing Muslim customers to determine products that suit them, while choosing products according to religious rules. Halal food refers to products that meet safety and purity standards during processing. (Lada *et al.*, 2009).

Determinant of Halal Purchase Intention

Interest in buying according to Schiffman, L. G., Kanuk, L. L., & Wisenblit, J. (2010 in (Dahmiri, 2020)), is a psychological activity that arises due to feelings and thoughts that result in a desire for a type of goods or services. Purchase interest is consumer behavior that arises in response to an object that shows a person's desire to make a purchase (Priana, 2017: 164 in (Annisa Azzahra Kholis & Madiawati, 2019)). Robert Lavidge and Gary Steiner in a book written by Kotler and Keller built a purchasing model with certain consumer responses to communication as its basis, namely the *Hierarchy-of-Effects Model* (Kotler & Keller: 2009, p.34 in (Lestari & Petri, 2015)). Consists of *Awareness, Knowledge, Liking, Preference, Conviction, and Purchase*. In simple terms, halal culinary purchase intention can be defined as the consumer's tendency and desire to purchase halal culinary products. From some of the literature that has been presented previously, in this study the following are the factors that influence buying interest in buying halal culinary:

1. Religiosity

Religiosity is defined as a person's belief in God and commitment to follow the principles laid down by

Him. (Abou Bakar *et al.*, 2013). Such commitment is the extent to which individuals are committed to their religion, which is reflected in their behavior and attitudes. Religion is of utmost importance in influencing choice, which depends on the religion itself and the degree to which people follow and interpret its teachings (Bonne *et al.*, 2009). Therefore, as Muslims who are required to consume halal and *toyyib* food, therefore the religiosity factor is said to be one of the factors that can influence buying interest in halal culinary.

2. Halal Product Knowledge

Knowledge is the expertise and ability that a person or group has through an understanding of the theory and practice of a subject. (Hashim & Musa, 2014). Knowledge of a product has an important role in shaping the consumer decision-making process, whether consumers will accept or reject a product. (Suki & Suki, 2018). *Product Knowledge* According to Rao "defines halal product knowledge as a reference to all information / news that can be accounted for into the minds of consumers who are exactly the same as halal product knowledge. According to (Kusuma & Untarini, 2014) if a person's knowledge about a product is higher, the greater the influence on one's attitude in the intention to buy the product. (Rahman, 2015) Therefore, halal product knowledge is considered as one of the factors to predict customer attitudes and purchase intention by considering such as halal issues, Islamic law, halal legality and halal processes. (Maichum *et al.*, 2017).

3. Halal Awareness

Consciousness is the most basic part of human existence, which can represent a human's cognitive perception and reaction to the conditions of what they eat, drink, and use. (Ambali & Bakar, 2014). Awareness in the context of halal is literally good information about what is currently happening in halal food, drinks and other products. Therefore, awareness raising in the context of Halal can be conceptualized as an information process to raise awareness about what is permissible to eat, drink and so on. (Ambali & Bakar, 2014). Halal awareness that each individual has can be a factor that can influence buying interest in halal culinary products.

Previous Research

Exploratory research with the title "*Personal intrinsic religiosity and product knowledge on halal product purchase intention: Role of halal product awareness*" (Nurhayati & Hendar, 2020) with a sample size of 238 Muslims in Indonesia aged over 17 years. This study aims to

determine the relationship between religiosity and halal product knowledge on halal product awareness and halal product purchase intention, as well as the mediating role of halal product awareness in the relationship between religiosity and halal product knowledge with halal product purchase intention. The findings of this study indicate that there is a relationship between religiosity and halal product knowledge on halal product awareness and purchase intention of halal products, as well as halal awareness on purchase intention of halal products. This study found that halal awareness is really a partial mediation in the relationship between religiosity and knowledge of halal products on the purchase intention of halal products.

Other research by (Khan *et al.*, 2020) entitled "*Role of halal literacy and religiosity in buying intention of halal branded food products in India*" get different findings. This study aims to determine the effect of religiosity (intrinsic and extrinsic) and halal literacy on Muslim consumers' intention to buy halal branded food products in India. Data were collected from 350 individual respondents using a structured questionnaire with the technique used was *partial least square structural equation modeling*. The findings of the study were that intrinsic and extrinsic religiosity had no direct effect on purchase intention. However, religiosity (extrinsic and intrinsic) and halal literacy have significant relationships with most TPB (*theory of planned behavior*) intention antecedents. In addition, both types of religiosity (extrinsic and intrinsic) and halal literacy have a significant indirect effect (through TPB antecedents) on purchase intention.

Similar research by (Rizkitysha & Hananto, 2022) with the title "*Do knowledge, perceived usefulness of halal label and religiosity affect attitude and intention to buy halal-labeled detergent?*", with a *case study* on halal-labeled detergent. Data collection in this study was conducted through an online survey with *non-probability* sampling techniques, with a total of 264 respondents consisting of Muslim consumers from the age group 18-24 years (62.5%), followed by the age group 25-31 years (29.2%) then the data were processed using *partial least square structural equation modeling* techniques. The results found that halal labeling and halal knowledge have a positive effect on the intention to buy halal-labeled detergent. This study also shows that a person's religion or religiosity has a positive effect on the perceived usefulness of the halal label and the intention to buy halal detergent.

Furthermore, research by (Mahardika, 2019) with the title "*The Effect of Knowledge and Religiosity on Purchase Intention with Consumer Attitude as a mediating variable*". This type of research is a causal association that uses a

quantitative approach. Sample collection using an online questionnaire and using *purposive sampling* method to women who use Wardah cosmetics and live in Yogyakarta. The sample collected was 132 people. The data analysis technique is path analysis using simple regression and Sobel test. The results of this study found that: (1) knowledge has a positive effect on consumer attitudes; (2) religion has a positive effect on consumer attitudes; (3) knowledge has a positive effect on purchase intention; (4) religion has a positive effect on purchase intention; (5) consumer attitudes have a positive effect on purchasing preferences; (6) knowledge and beliefs have a positive effect on purchasing preferences with consumer attitudes as a mediating variable.

Other research is by (Setyaningsih & Marwansyah, 2019) entitled "*The Effect of Halal Certification and Halal Awareness through Interest in Decisions on Buying Halal Food Products*". This research was conducted on consumers in the Jakarta and Bogor areas with a total of 350 respondents. The sampling technique used was *snowball sampling*. Data Analysis using *Structural Equation Modeling* (SEM) run with AMOS software used to analyze data. The results of the analysis found that halal certification and halal awareness have a positive effect on consumer decisions and also halal awareness has a positive effect on customer decisions, then service quality has a positive effect on customer decisions.

Other research was also conducted by (Nugroho & Anwar, 2020) entitled "*The Relationship between Religiosity and Halal Labeling on Purchasing Decisions for Non-Food and Beverage Products*". This research is a quantitative study with a sample of 140 people collected using a questionnaire given to consumers at Royal Plaza Mall Surabaya. Data analysis using multiple correlation analysis, namely partial test (t test), simultaneous test (f test), and determination coefficient test (R2 test). The results showed that the religiosity variable had a positive and significant relationship to purchasing decisions. While the halal label variable shows a positive and significant relationship. While the results of the coefficient of determination (R2) test found that the variables of religiosity and halal labeling played a role of 55.7% on purchasing decisions for non-food and beverage products.

From some of the research that has been done above, there are various results shown. But overall there are many studies that show that religiosity, product knowledge and halal awareness have an influence and there is a positive relationship to buying interest in halal products. This means that these three variables are worthy of attention in an area to be able to improve and

increase a Muslim's buying interest in halal culinary products. As in the province of Bangka Belitung which is heading for the halal industry on a global scale, it can be started by paying attention to religiosity, halal product knowledge and halal awareness of Muslims in Bangka Belitung.

Hypothesis Development

The hypothesis is a temporary conjecture on the research objectives derived from the framework that has been made. The hypothesis development in this study is as follows:

H1 : Religiosity has a significant effect on Generation Z's buying interest in halal culinary.

H2 : Halal Product Knowledge has a significant effect on Generation Z's purchase intention for halal culinary.

H3 : Halal awareness has a significant effect on Generation Z's buying interest in halal culinary.

RESEARCH METHODOLOGY

This research was conducted on culinary products (food and beverages) in the province of Bangka Belitung. This is also related to the author's residence which is located in the Bangka Belitung Islands Province, and this research was conducted for approximately five months. This research is quantitative research, because it uses an approach in the form of numbers that can be measured and analyzed through statistical procedures (Sujarweni, 2014). (Sujarweni, 2014);(Sugiyono, 2016). Quantitative research in examining the effect of religiosity, halal product knowledge, and halal awareness on buying interest in halal culinary products (food and beverages) in Bangka Belitung.

The data used in this research is primary data. Where primary data is data or opinions of subjects (people) individually or in groups obtained directly from the main source. Where in this study, data will be obtained through a questionnaire given to Generation Z who are Muslims and live in the Bangka Belitung Province area.

The population in this study is Generation Z who are Muslims in Bangka Belitung. According to population census data by the Central Bureau of Statistics (BPS) of Bangka Belitung 2020, the number of Generation Z in Bangka Belitung is 400,381 people, consisting of 206,055 men and 194,326 women. The sample calculation method used is the Slovin method. This study uses an *error* rate of 10% (0.1) or in other words a confidence / precision level of 90%. Since the

population used is 400,381, then based on the above equation the minimum sample size in this study is 100 people.

This research in data collection used an *online* questionnaire given to Generation Z Muslims in Bangka Belitung Province. According to Sugiyono (2019: 199)

Questionnaire is a data collection technique that is done by giving a set of questions or written statements to respondents to answer.

The following are the operational variables used in this study:

Table 1. Operational Variables

Variables	Definition	Indicator	References
Religiosity (X1)	A devotion to religion	(X1.1) Ritual (X1.2) Ideological (X1.3) Intellectual (X1.4) Experience (X1.5) Consequences	(Glock & Stark: American Piety: The Nature of Religious Commitment, 1968: 14 in (Zuhriyah <i>et al.</i> , 2020)
Product Knowledge (Halal) (X2)	Skills gained from theoretical and practical understanding	(X2.1) Product Knowledge (X2.2) Purchase Knowledge (X2.3) Usage Knowledge	(2Engel, Blackwell, and Miniard 1995 in (Syafitri & Shofawati, 2014)
Halal Awareness (X3)	The level of knowledge a person has in terms of finding and consuming halal products in accordance with Islamic law.	(X3.1) Halal Raw Materials (X3.2) Religious Obligation (X3.3) Production Process (X3.4) Product Hygiene	(Shaari & Arifin, 2010)
Purchase Intention (Y)	A purchase model with consumer-specific responses	(Y1) Awareness, (Y2) Knowledge (Y3) Favorability (Y4) Preferences (Y5) Confidence (Y6) Purchase	(Kotler & Keller: 2009, p.34 in (Lestari & Petri, 2015)

Data Analysis and Processing Methods

In examining the effect of religiosity, halal product knowledge, and halal awareness on halal culinary purchase intention, it will be analyzed using the *Partial Least Squares - Structural Equation Modeling* (PLS-SEM) approach and the data will be processed using the SmartPLS application. PLS-SEM is a multivariate analysis method for analyzing many independent and dependent variables at once. PLS-SEM is used because PLS-SEM has a complex structure model (Hair Joseph F *et al.*, 2017) The use of PLS-SEM also functions to expand existing theories with the advantage of being able to estimate measurement models and structural models simultaneously. (Hair *et al.*, 2014); (Sarstedt *et al.*, 2014). In PLS-SEM, variables/constructs can be formative or reflective. PLS-SEM analysis is also a method that can analyze small samples and large samples. (Chin & College, 2000); (Reinartz *et al.*,

2009);(Wolf *et al.*, 2013);(Sideridis *et al.*, 2014) as well as suitable for models with relatively weak theoretical underpinnings and do not require data normality (Reinartz *et al.*, 2009). The PLS-SEM analysis method consists of 2 analysis processes, namely; (i) measurement model analysis (*outer model*), and (ii) structural model analysis. The measurement model analysis consists of validity and reliability tests. While the structural model analysis consists of analysis; R-square, Q-square/predictive relevance, direct effect, and model fit.

RESULTS AND DISCUSSION

Respondent Demographics

In total, there are 100 respondents in this study, where all respondents come from Bangka Belitung Province with the criteria of Generation Z Muslims who are at least 17 years old and are interested in or have purchased halal culinary products in Bangka Belitung.

Table 2 Respondent Characteristics

Demographics	Numerical	Percentage
Gender		
Male	42	42%
Women	58	58%
Age		
17-20	28	28%
21-26	72	72%
District of Origin		
West Bangka	24	24%
Bangka	8	8%
Central Bangka	10	10%
South Bangka	9	9%
Pangkalpinang City	11	11%
Belitung	31	31%
East Belitung	7	7%
Education		
D3 / S1	61	61%
High School / Equivalent	36	36%
<SMA / Equivalent	3	3%

Based on Table 2, there were 42% male respondents and 58% female respondents. Respondents from Belitung Regency dominated at 31%, followed by West Bangka Regency at 24%, Pangkalpinang City at 11%, Central Bangka Regency at 10%, South Bangka Regency at 9%, Bangka Regency at 8%, and the least was from East Belitung Regency at 7%.

Measurement Model Analysis

Convergent validity is a series of measurements to ensure that each indicator used in measuring a variable is strong. (Hair Joseph F *et al.*, 2017). This is indicated by the *outer loading* value of each indicator on the variable it measures must be > 0.7 (Hair Joseph F *et al.*, 2017);(Vinzi *et al.*, 2010) and also the *average variance extracted* (AVE) value of each variable must also be > 0.5 (Bagozzi, 1981);(Chin & College, 2000)

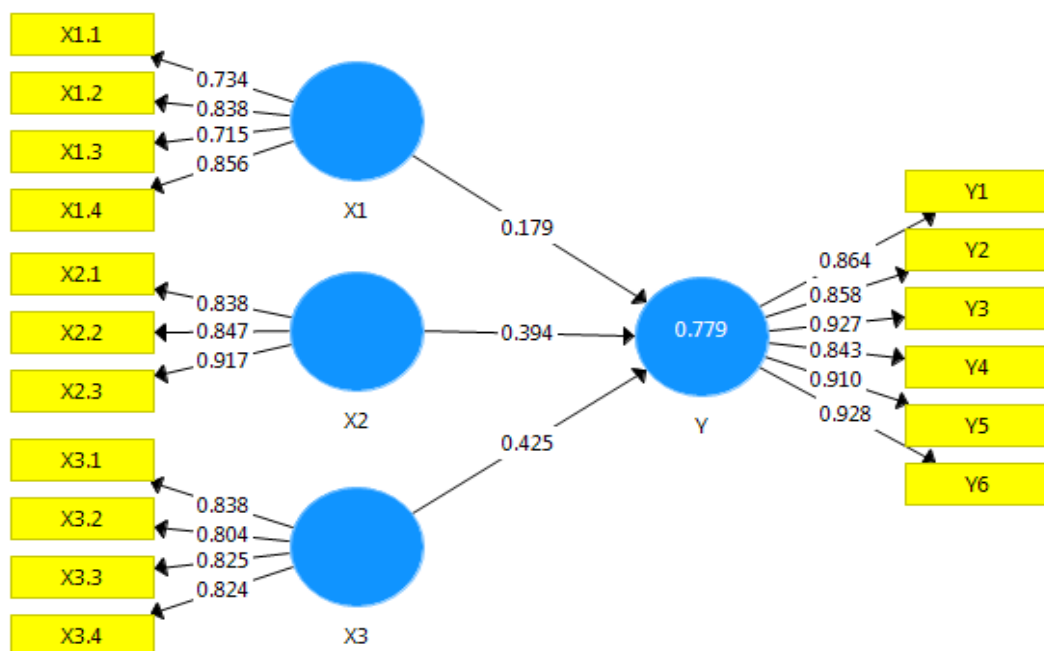


Figure 1. Research PLS-SEM Model

Table 3 Outer Loading and AVE

Variables	Outer Loading	AVE
Religiosity (X1)		0.622
X1.1	0.734	
X1.2	0.838	
X1.3	0.715	
X1.4	0.856	
Halal Product Knowledge (X2)		0.753
X2.1	0.838	
X2.2	0.847	
X2.3	0.917	
Halal Awareness (X3)		0.677
X3.1	0.838	
X3.2	0.804	
X3.3	0.825	
X3.4	0.824	
Purchase Intention (Y)		0.790
Y1	0.864	
Y2	0.858	
Y3	0.927	
Y4	0.843	
Y5	0.910	
Y6	0.928	

Based on table 3, the *outer loading value* of each indicator and the *AVE* value of each variable are in accordance with the requirements of convergent validity. So, each indicator and variable in this study has passed the convergent validity test.

Validity and Reliability

Discriminant validity is a test to ensure that a research construct can be different from other constructs. (Hair Joseph F *et al.*, 2017). The reference used is the Fornell Larcker and Cross Loading values. Where the Fornell Larcker value of a variable against the variable itself cannot be smaller than the Fornell Larcker value of that variable against other variables. And the Cross Loading value of each variable measurement indicator against each variable it measures should not be

smaller than the value of the indicator against other variables.

Based on the results, the Fornell Larcker value of all variables on the variable itself is greater than the Fornell Larcker value of the variable on other variables. Likewise for the Cross Loading value (attached). So, all variables in this study have met the requirements of discriminant validity.

The reliability test is used to assess the reliability of a variable that has been measured by each indicator (Hair Joseph F *et al.*, 2017). (Hair Joseph F *et al.*, 2017). Each variable must have a *Composite Reliability*, *rho_A*, and *Cronbach's Alpha* value of more than 0.7 to be classified as reliable. (Vinzi *et al.*, 2010). Based on the results, the value of *Composite Reliability*, *rho_A*, and *Cronbach's Alpha* is more than 0.7. So, each construct in this study has met the reliability test requirements.

Table 4 Cronbach's Alpha, rho_A, & Composite Reliability

	Cronbach's Alpha	rho_A	Composite Reliability
X1	0.796	0.806	0.867
X2	0.837	0.859	0.902
X3	0.841	0.843	0.893
Y	0.947	0.948	0.958

Structural Model Analysis (Structural / Inner Model) R-Square

R-Square is a measure of the value of the endogenous variable (Y) to be influenced by the exogenous variable (X) in the study. (Vinzi et al., 2010); (Hair Joseph F et al., 2017). The value ranges from 0 - 1. If the value; (i) $R^2 \geq 0.67$ then the model is classified as substantial / strong, (ii) $R^2 \geq 0.33$ then the model is classified as moderate / moderate, and (iii) $R^2 \geq 0.19$ or less then the model is classified as weak. (Chin & College, 2000). If the exogenous variable is more than one, then the value seen is R Square Adjusted (Vinzi et al., 2010). (Vinzi et al., 2010). Based on the processing results (attached), the R Square value for variable Y (Purchase Intention) as the endogenous variable in this study is 0.779. This indicates that variable Y is substantially / strongly influenced by the exogenous variables of the study, which is 77.9%.

Meanwhile, Q-Square or *predictive relevance* serves to determine the prediction capability with the *blindfolding* procedure. (Vinzi et al., 2010). The reference used is; Q^2 reaches 0.02 then it is classified as small, Q^2 reaches 0.15 then it is classified as medium, and if Q^2 reaches 0.35 then it is classified as large. Based on the

results, the Q^2 value in this study is 0.598. So this indicates that the prediction capability of this study with the *blindfolding* procedure is large.

Direct Influence

Direct effect analysis is useful for testing the hypothesis of the direct effect of an exogenous variable on an endogenous variable. In this study, 3 hypotheses were tested. Hypotheses can be analyzed based on 2 references, namely; (i) the value of the path coefficient / path *coefficients* to determine whether there is a negative or positive relationship, (ii) the P value / P-Values to determine whether the effect is significant or insignificant. If the path coefficient value is positive, then the relationship between exogenous variables in influencing endogenous variables is directly proportional. Vice versa, if the path coefficient value is negative, then the relationship between exogenous variables in influencing endogenous variables is inversely proportional (Sarstedt et al., 2014). As for the P value, if <0.05 , it indicates a significant effect. And if the P value > 0.05 , it indicates an insignificant effect, another opinion says that if the value is not more than 0.1, it indicates that there is still a significant effect. (Vinzi et al., 2010).

Table 5 *Direct Effect*

Path Coefficients	Original Sample (O)	Sample Mean (M)	Std Deviation (STDEV)	T-Statistics (O/STDEV)	P Values	
X1 -> Y	0.179	0.179	0.206	0.096	1.858	0.064
X2 -> Y	0.394	0.394	0.394	0.118	3.344	0.001
X3 -> Y	0.425	0.425	0.406	0.138	3.069	0.002

Based on table 5, the relationship between the Religiosity variable (X1) on Interest in Buying Halal Culinary (Y) shows a path coefficient value of 0.179 (+) and a P value of 0.064 (<0.1). This indicates that variable X1 as an exogenous variable affects variable Y positively and significantly. So **H1: Religiosity has a significant effect on Generation Z's Purchase Intention for Halal Culinary** can be accepted.

The relationship between the Halal Product Knowledge variable (X2) and Purchase Intention (Y) shows a path coefficient value of 0.394 (+) and a P value of 0.001 (<0.05). This indicates that variable X2 as an exogenous variable affects variable Y positively and significantly. Then **H2: Halal Product Knowledge has a significant effect on Generation Z's Purchase Intention for Halal Culinary** can be accepted.

The relationship between the Halal Awareness variable (X3) and Purchase Intention (Y) shows a path

coefficient value of 0.425 (+) and a P value of 0.002 (<0.05). This indicates that variable X3 as an exogenous variable affects variable Y positively and is proven significant. Then **H3: Halal Awareness has a significant effect on Generation Z's Purchase Intention for Halal Culinary** can be accepted.

Model Fit Analysis

Model Fit analysis is carried out to find out how well the model in the research is carried out (Hair Joseph F et al., 2017). The references used are the *Root Mean Square Residual* (SRMR) and *Normal Fit Index* (NFI) values. The model must have an SRMR value <0.1 or 0.08 in order to be classified as fit / good (Henseler, 2014 in (Hair Joseph F et al., 2017). Where the SRMR in this study shows a value of 0.067 in the *saturated and estimated models*. This means that the model in this study can be considered fit. Then for the NFI value ranging

from 0 - 1, the closer to 1 it is, the better the research model is. (Hair Joseph F *et al.*, 2017) . Where the NFI

value of this study is 0.814. In other words, the model in this study is considered 81.4% fit.

Table 6 Model Fit

	Saturated Model	Estimated Model
SRMR	0.069	0.069
d_ ULS	0.726	0.726
d_ G	0.473	0.473
Chi-Square	268.878	268.878
NFI	0.814	0.814

Discussion

From the results of the statistical processing above, it is known that the three exogenous variables studied (religiosity, halal product knowledge, halal awareness) have a positive influence on the endogenous variable, namely interest in buying halal culinary. Of the three variables also have a significant influence. This means that the three variables tested have a significant effect which is directly proportional to the interest in buying halal culinary.

This finding supports previous research in the context of purchase intention for halal products, such as (Mukhtar & Butt, 2012) who found that religiosity has a significant effect on the selection of halal products. Then this research also supports (Hamdan *et al.*, 2013) which examines halal food that Malaysian consumers consider knowledge as a factor underlying halal food purchasing decisions. Other research according to (Briliana & Mursito, 2017) where knowledge has a positive and significant effect on attitudes towards halal cosmetics. Then this research supports the findings (Wilson *et al.*, 2013) Where halal awareness also affects customers in choosing and buying food.

The results of this study found that the level of religiosity of Generation Z Muslims in Bangka Belitung significantly influences the purchase intention of halal culinary. This can be interpreted that the higher the religious level of Generation Z, the higher the buying interest in halal culinary. Furthermore, knowledge of halal products in influencing Generation Z Muslims to buy interest in halal culinary has a significant influence. This indicates that the higher one's knowledge, especially knowledge about halal products, the higher one's interest in buying interest in halal products. Then halal awareness, Generation Z Muslims in this study show a positive and significant influence on buying interest in halal culinary. This represents that the better a person's

halal awareness will affect the higher the buying interest in halal products.

The three exogenous variables (religiosity, halal product knowledge, halal awareness) have a significant and substantial / strong influence on the endogenous variables of the study, which amounted to 77.9%. The variable that has the greatest influence on the Purchase Intention (Y) variable is the Halal Awareness variable (X3), which is 42.5%, followed by the Halal Product Knowledge variable (X2) by 39.4% and Religiosity (X1) by 17.9%.

CONCLUSIONS

The main objective of this study is to examine the buying interest of Generation Z Muslims in Bangka Belitung towards halal culinary products in an effort to support halal tourism and the halal industry in Bangka Belitung and Indonesia as the World Halal Producer Center. From the research results found that the variables of religiosity, halal product knowledge and halal awareness have a positive and significant influence on buying interest in halal culinary products. Furthermore, the variable that most influences Generation Z's Purchase Interest in Halal Culinary is the Halal Awareness variable. Thus, in supporting Halal Tourism and Indonesia Halal Producers, it can be started by improving the religious observance (religiosity) of Muslims which is very important and must be considered. This can be done by educating, teaching Islamic values from an early age, as well as opening religious learning facilities / places such as pesantren and so on. Then for knowledge, especially halal knowledge and halal product knowledge, it can also be improved by comprehensive education, or by implementing halal learning in schools. With these things, of course, it will also foster halal awareness which is the strongest variable in influencing buying interest in halal products.

Based on the research results above, here are some suggestions that can be given. The halal industry in Bangka Belitung Province must continue to be supported and improved, especially halal tourism and halal food & beverages. Where every individual today, both Muslim and non-Muslim, has made halal a *lifestyle*. Support from various sectors is needed in realizing Bangka Belitung halal tourism and Indonesia as a world halal producer. In addition, providing convenience in issuing halal certification is one of the things that also strongly supports the Bangka Belitung halal industry. Furthermore, the factors of religiosity, halal product knowledge and halal awareness should be further improved and considered as an effort to foster *interest in halal* contained in individuals.

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APPENDIX

Research Questionnaire

No.	Statement		Rating Scale			
			1	2	3	4
Religiosity			STS - SS			
1.	X1.1	I pray 5 times every day				
2.	X1.2	Religious opinions or views require me to consume halal food products				
3.	X1.3	I know the laws that Islam teaches.				
5.	X1.4	Religious beliefs require me to consume halal culinary products				
Halal Product Knowledge			STT - ST			
6.	X2.1	I have sufficient knowledge about which food products are prohibited by Islam.				
7.	X2.2	I know that Islam prohibits me from buying products that are not clearly halal.				
8.	X2.3	I know consuming halal products is a good thing for me.				
Halal Awareness			STS - SS			
9.	X3.1	Whenever I consume food, I always make sure that the food is halal.				
10.	X3.2	I have enough knowledge about halal products to make the right decision when consuming a product.				
11.	X3.3	I try to ensure that the food and beverage production process complies with halal procedures.				
12.	X3.4	For me, halal products are clean and healthy products.				
Purchase Intention			STS - SS			
13.	Y1	I have awareness when I want to or have bought halal culinary products				
14.	Y2	I know about halal culinary products that I will or have bought				
15.	Y3	I like and consume halal culinary products				
16.	Y4	I recommend halal culinary products to people around me				
17.	Y5	I believe halal food is the best consumption for the body.				
18.	Y6	I will buy and consume halal culinary products in the future and Halal culinary products must continue to be available in Bangka Belitung.				

Appendix 2

Fornell Lacker Criterion Table

	X1	X2	X3	Y
X1	0.788			
X2	0.616	0.868		
X3	0.711	0.650	0.823	
Y	0.723	0.780	0.808	0.889

Cross Loading Table

	X1	X2	X3	Y
X1.1	0.734	0.501	0.552	0.600
X1.2	0.838	0.494	0.580	0.581
X1.3	0.715	0.350	0.515	0.449
X1.4	0.856	0.566	0.591	0.626
X2.1	0.461	0.838	0.532	0.617
X2.2	0.511	0.847	0.535	0.608
X2.3	0.616	0.917	0.619	0.784
X3.1	0.575	0.576	0.838	0.682
X3.2	0.530	0.568	0.804	0.660
X3.3	0.557	0.428	0.825	0.592
X3.4	0.670	0.554	0.824	0.712
Y1	0.589	0.656	0.722	0.864
Y2	0.634	0.639	0.731	0.858
Y3	0.650	0.740	0.710	0.927
Y4	0.641	0.626	0.672	0.843
Y5	0.669	0.751	0.723	0.910
Y6	0.672	0.739	0.750	0.928

R-Square Table

	R Square	R Square Adjusted
Y	0.779	0.773

Q-Square Table

	SSO	SSE	Q ² (=1-SSE/SSO)
X1	400.000	400.000	
X2	300.000	300.000	
X3	400.000	400.000	
Y	600.000	241.248	0.598