

Halal Food Shopping Behavior of Millennials: Evidence in Indonesia

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The global community is beginning to realize the importance of consuming halal food. The presence of the halal food industry can arouse the enthusiasm of people who want a shopping system that complies with their religious rules. This study aims to examine halal-labeled food shopping behavior of Indonesian millennials through four determinant factors, namely, spirituality, image, trust and satisfaction. In this study, validity and reliability were tested using partial least square (PLS) based on structural equation modeling (SEM). This study proves that spirituality cannot be directly associated with halal-labeled food shopping behavior. On the other hand, spirituality with the mediating variables of trust and satisfaction can predict shopping behavior for halal-labeled food. This research is limited to halal food consumers in Jabodetabek. To get more significant results, further research is recommended to expand the observation area to a national scale.

Keywords: Halal Food; Intention Behavior; Millennial; SEM-PLS

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INTRODUCTION

The global community is now beginning to realize the importance of consuming halal food (Bashir, 2019). This awareness has an impact on the development of the halal food industry in various Muslim countries (Awan et al., 2015). The presence of the halal food industry can arouse the enthusiasm of people who want a shopping system that complies with their religious rules (Wilson, 2014; Yunus et al., 2014). Although the market share of halal-labeled foods in Muslim countries is still lower than that of non-halal labeled foods (Boğan and Sarsik, 2019). This phenomenon can be explained by the habit among Muslims of not paying attention to whether the food sold by the industry is labeled halal because they think that such food is generally considered halal. As a result of this lack of awareness, Muslims often do not make halal-labeled food a shopping requirement for themselves (Ab Talib et al., 2017). Based on these issues, examining the behavior of Muslim consumers towards the halal label is very important because their awareness will ultimately accelerate the rise of the halal food industry in the world.

Understanding the importance of reforming the shopping system which has implications for increasing sales of halal-labeled products, several studies have attempted to uncover the factors that influence halal shopping behavior (Awan et al., 2015; Bashir, 2019; Hong et al., 2019). Spirituality has been shown to positively influence Muslims' behavior (Osman-Gani et al., 2013). Unfortunately, there is no research linking spirituality with halal label food shopping behavior. In addition, there is very little literature on image, trust and satisfaction as mediating factors between halal shopping attitude and behavior among Muslim groups (Ali et al., 2018). While the three mediator variables are very effective in mediating various forms of attitudes and behaviors (Kaur and Soch, 2018). By looking at the suggestions from previous research (Ali et al., 2018), this study includes spirituality, image, trust and satisfaction factors simultaneously to estimate changes in halal-labeled food shopping behavior for Muslims.

This study aims to examine halal-labeled food shopping behavior through four determinant factors, namely, spirituality, image, trust and satisfaction. More specifically, this study has two important objectives: (1) Estimating the positive relationship between spirituality and halal-labeled food shopping behavior; and (2) To estimate the role of image, trust, and satisfaction in mediating the link between spirituality and halal-labeled food shopping behavior.

This research was conducted on Muslim communities classified as millennials in Jabodetabek for the following reasons: (1) Indonesia is the country with the largest Muslim population in the world but in general, the country's halal food industry does not dominate the general food market (Arsil et al., 2018); (2) The halal food industry produced by local entrepreneurs has not been able to compete with imported halal food (Arsil et al., 2018); (3) LPPOM MUI as an organization responsible for the health and food safety of the Muslim community has been regulating halal food labels for a long time but not all Muslims are aware of the importance of halal labels in shopping choices (Briliana and Mursito, 2017).

Therefore, to address the halal food industry in Indonesia which is not yet competitive, the purpose of research to find out the factors that can influence halal food shopping behavior is very important.

LITERATURE REVIEW

Halal food shopping behavior

Experts place halal-labeled food shopping behavior within the scope of consumption theory (Iqbal and Nisha, 2016; Shaikh et al., 2017). This theory explains that consumers' choice of commodities is a manifestation of their wants and needs based on rationality and norms (Shah Alam et al., 2011). In the Islamic consumption system, shopping behavior is a form of actualization of households in searching, researching, evaluating, and making food purchase decisions with halal principles (Abdul Razak et al., 2011; Amin et al., 2011; Thye Goh et al., 2014). When Muslims tend to shop for halal food, it means that they have the awareness to prioritize religious norms over rationality and utilitarianism (Choudhury, 1986; Khan, 1995). In fact, according to Wilson and Grant (2013), with awareness of religious norms, Muslims can absorb new ideas and the science of adapting them to Islamic ideals and spirituality. This awareness is the gateway to various positive factors that influence halal food shopping behavior.

The form of halal shopping can be seen from two different approaches, the first is the approach without a halal label and the second is the halal-labeled approach. The non-halal labeled approach only refers to religious texts (Elseidi, 2018). In this approach, a Muslim consumer does not rely on authorized institutions to determine the halal status of food produced by the industry; instead, he becomes a judge for himself (Lubis et al., 2016).

In the halal labeling approach, the conformity of industrial food with the principles of the Qur'an and al-Hadith is reflected in the presence of halal labels on food (Ab Talib *et al.*, 2017). In this regard, Wilson and Liu (2010) emphasize that the halal label is not just a brand of food products. More importantly, it is a reflection of the belief system, ethical moral code, and integrity of religious values on food products in daily life which ensures a good consumer life. With the halal label, consumers no longer need to scrutinize the food ingredients they will buy (Mohd Suki and Abang Salleh, 2016). Because the halal labeling approach has clear and valid parameters, measuring halal shopping behavior is very appropriate using this approach.

Spirituality

Spirituality is defined as the human act of searching for meaning through transcendental dimension relationships to achieve virtue in their lives (Ayoun *et al.*, 2015). Spirituality is seen from an Islamic perspective, as explained by Akhtar *et al.* (2018). Spirituality from an Islamic perspective, as explained by Akhtar *et al.* (2018), includes not only human awareness of the creation of the universe but also its implications for love of God the Creator. In the Islamic perspective, Spirituality emerges in the transformation of human love that stems from love of the environment and then culminates in love of a very abstract form, namely the creator of the universe. In this regard, Wilson and Grant (2013) emphasize the importance of a spiritual dimension that can be applied to improve the quality of life of people. Furthermore, Grine *et al.* (2013) and Adawiyah and Pramuka (2017) revealed comprehensive and measurable parameters of Islamic Spirituality, namely: (1) Love for God, (2) Commitment in maintaining tawhid, (3) Vigor in realizing various forms of virtue, and (4) Maintain positive values on behavior in the social environment.

These four parameters are holistic and practical. Therefore, in examining individual spirituality, this study adopted the four parameters. Rodriguez-Rad and Ramos-Hidalgo (2018) proved that spirituality can influence shopping behavior. This is reflected in individuals' significant changes in shopping patterns and food selection patterns while shopping. The active role of spirituality in influencing shopping behavior has also been revealed by Hunting and Conroy (2018) which is shown by the dimensions of ideology and strong beliefs in encouraging shopping activities. Departing from these findings, in the context of Islamic shopping. This study assumes that spirituality can influence the shopping behavior of halal-labeled food.

Image

In some literature, *image* is defined as a person's impression based on perception and the reality he or she observes (Kaur and Soch, 2018; Lee and Lee, 2018). According to Akroush *et al.* (2016) image arises from individual values, beliefs and knowledge about strength, greatness, harmony and various other impressive forms. In practice, when a person is impressed by an object, he is impressed by the similarity of his perception with the object he sees. This similarity in perception of the object seen is what causes the emergence of an image (Mohd Suki and Abang Salleh, 2016). In this case, Li *et al.* (2014) emphasize the strong correlation between facts and images. While other experts (Lee and Lee, 2018; Teo *et al.*, 2019) explain the importance of individuals or organizations in creating ideas, attitudes, policies, goods or services that make an impression on others because they can create a certain image for others. Although experts differ in their emphasis, they agree that an image is an impression of a representation made by another party. In the context of shopping behavior, image is present because of the feeling of love, either in concrete or abstract form, in relation to their shopping intentions (Mohd Suki and Abang Salleh, 2016). This argument asserts that spirituality, which is both a concrete and abstract representation of love, can alter image (Belwalkar *et al.*, 2018). As an impression that results from shopping for a particular food product, image causes consumers to continue spending on the same food product. Regarding halal shopping behavior, some experts (Mohd Suki and Abang Salleh, 2016) reported the relationship between image and halal shopping behavior. After being tested by halal institutions, halal-labeled foods will highlight their halal status more than non-halal-labeled halal foods (Ab Talib *et al.*, 2017). In this case, the research assumes that image can mediate spirituality and halal shopping behavior.

Trust

Trust is defined as the psychological condition of an individual who can accept the other party by doing what the individual expects (Oghazi *et al.*, 2018). In the context of shopping behavior, Rahman *et al.* (2016) describes trust as consumer knowledge related to objects, attributes, benefits and advantages of a food product that can encourage consumers to buy. Tong and Su (2018) noted that consumer trust is measured based on three dimensions, namely promise fulfillment, transaction trust and information honesty. In the shopping behavior of halal-labeled food, food that adheres to religious demands, environmental friendliness and spiritual values gets the best trust from

consumers (Lubis *et al.*, 2016). This argument leads researchers to conclude that spirituality can influence consumer trust. Consumers will trust producers if producers demonstrate that their food fulfills the values of spirituality. In line with that, experts (Bianchi and Andrews, 2012, Calvo Porral and Levy-Mangin, 2016) recognize that trust can play an important role in influencing shopping behavior. In the context of halal shopping behavior, Kloutsiniotis and Mihail (2018) have proven that trust is one of the key factors that can change consumers' intention to buy halal food. So, consumers with high spirituality are very confident in halal-labeled food, encouraging them to shop for food.

Satisfaction

Some literature defines satisfaction as a condition that indicates the fulfillment of consumers' needs, wants, and expectations for the food they buy (Annamdevula and Bellamkonda, 2016; Triantafyllidou and Siomkos, 2014). In other words, satisfaction reflects consumers' pleasure because their expectations are met (Hussain, 2016). Aziz *et al.* (2019) categorized three parameters of satisfaction, namely conformity to expectations, interest in repurchasing and availability of

recommendations to others. All of these parameters will have a positive effect on the development of food shopping in the future. Satisfaction is very capable of mediating individual attitudes and behaviors in various life contexts (Annamdevula and Bellamkonda, 2016; Pio and Tampi, 2018). This mediation ability can also be found in various studies. This study considers that satisfaction can also mediate spirituality and halal shopping behavior. This ability is demonstrated by evidence showing that increasing spirituality and religiosity can increase individual satisfaction (Idul Fitri and El-Gohary, 2015). This means that spirituality can partially influence satisfaction. Furthermore, Kang (2018) and Konuk (2019) proved that satisfaction can influence food shopping behavior. With increased satisfaction, consumers are willing to buy the same food in the future.

Of the four hypotheses, shopping behavior can be influenced directly by both spirituality and through the mediating relationship of image, trust and satisfaction. For this reason, the study built a model of shopping behavior for halal-labeled food as follows (Figure 1).

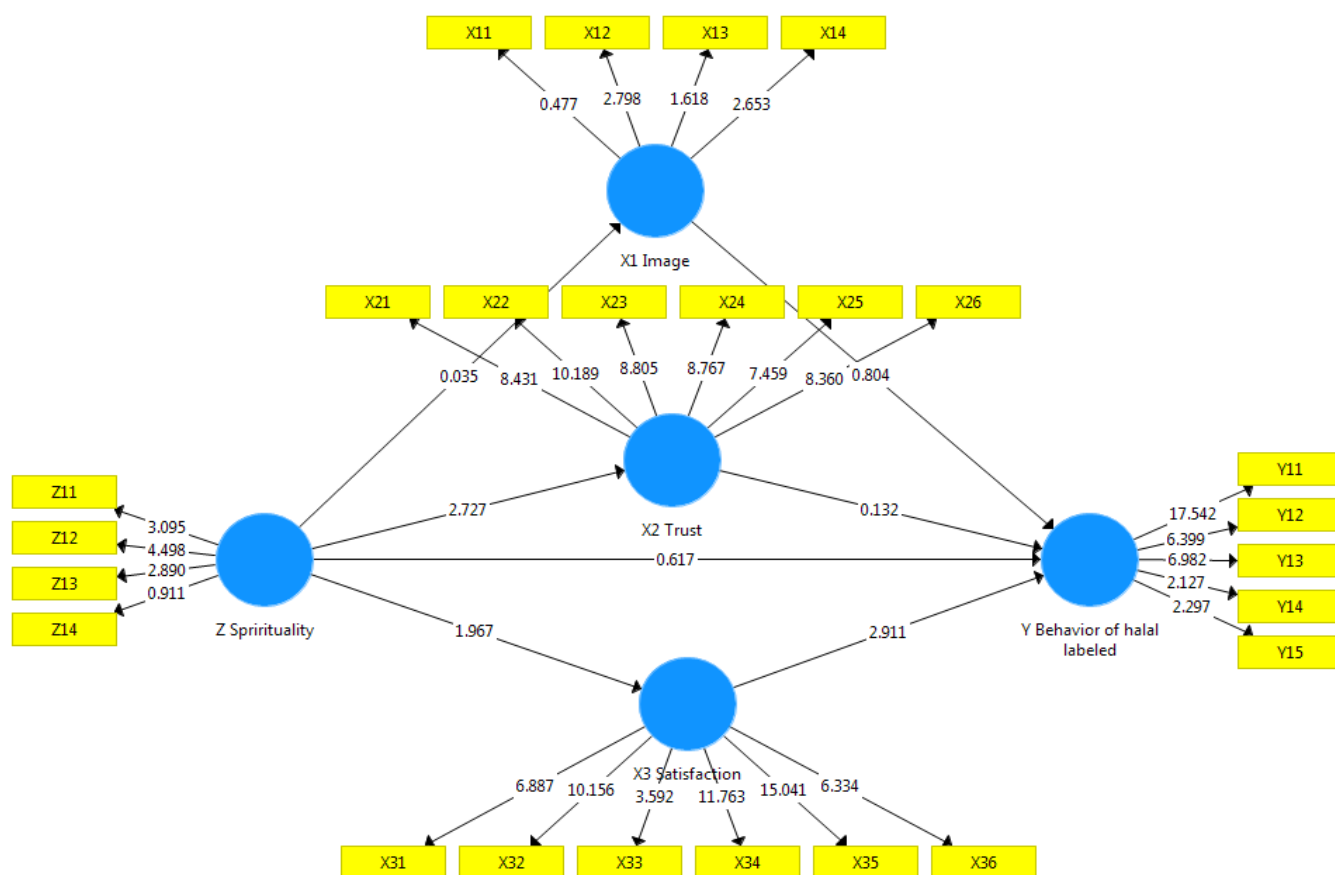


Figure 1. Research Model

RESEARCH METHOD

To examine the relationship between spirituality and shopping behavior for halal-labeled food either directly or through the mediation of image, trust and satisfaction, this study adopted a quantitative approach. This approach is most appropriate to represent the population of halal-labeled food consumers and to answer the hypotheses.

To ensure that the test of halal-labeled food shopping behavior matches the observed sample conditions, this study selected Muslim respondents. The model proposed in this study is designed based on the results of investigating Muslim respondents in Jabodetabek. Because not all can become respondents. Instead, this study applies a purposive sampling method to ensure that only Muslim respondents belong to the millennial group. The surveyed data was collected from August-September 2020 using an online questionnaire distributed to millennials. In this study, validity and reliability were tested using partial least square (PLS) based structural equation modeling (SEM). This method is also useful in verifying the model offered. In this study, the PLS method offers several advantages, namely: revealing latent variables, either reflexive or formative, which cannot be done with covariance-based SEM such as LISREL and AMOS, is not based on many assumptions and conditions, does not require normally distributed data because its direct estimation uses bootstrap techniques, and is able to manage samples that are not too large. In fact, SEM-PLS can process multivariate data. SEM-PLS not only serves to design the model, but can also be used to confirm the theory and explain whether or not there is a relationship between latent variables. Thus, SEM-PLS is very appropriate to be used to estimate the direct relationship between spirituality and halal shopping behavior. While the estimation of the value of the mediating role of image, trust, and satisfaction is based on the Sobel test, by observing the *z* value. Preacher and Hayes (2004) suggest the use of multiple tests to complement weak data and strengthen it statistically. Therefore, Sobel recommends a variety of techniques to statistically test indirect effects (Suhartanto *et al.*, 2018). Adopting Fathi *et al.* (2016) and Cloud *et al.* (2015) this study develops indicators of halal-labeled food shopping behavior into four categories. One additional category, namely, prioritizing shopping for halal food produced by Muslim countries' companies, was created to strengthen the position of Muslim countries' halal food industry in the future (Arsil *et al.*, 2018). To correctly justify all items of shopping behavior, we conducted interviews with

experts. To measure the spirituality variable, this study adopted some theories (Adawiyah and Pramuka, 2017). This adoption resulted in four items of spirituality, namely loving God, getting glory before God, loving others and purifying trust. Meanwhile, *image* is measured based on four items (Kaur and Soch, 2018), four-item trust (Calvo Porral and Levy-Mangin, 2016) and satisfaction four items (Hussain, 2016). In the research instrument, questions about image, trust, satisfaction and shopping behavior of halal food investigate consumer knowledge about halal-labeled foods circulating in Indonesia such as bread, cakes, instant noodles, *fast food*, *crispy chips*, processed meat, processed fruits, packaged drinks and others. Generally, these halal-labeled foods meet criteria that are explicitly accepted by the Muslim community and implicitly open to anyone (Wilson and Liu, 2011). Thus, referring to Muhammad *et al.* (2017) and Kawata *et al.* (2018) this research instrument does not specifically mention halal-labeled food brands.

RESULTS

This study observed male (81.94%) and female (18.06%) respondents. In detail, data on respondent characteristics are described in Table 1. To determine the feasibility of the model, this study evaluates validity (convergent and discriminant) and build reliability. Convergent validity test is useful for understanding the correlation between variables and research instruments through the estimation of outer load and AVE (average variance extracted). According to Chin *et al.* (2008) the *composite reliability* value is above 0.6 and the AVE is above 0.5. Table 2 shows that the values of *composite reliability* and AVE meet the criteria. Based on the estimation results, the variables and research instruments are valid. To ensure that the variables under study do not have unidimensional properties (Chin *et al.*, 2008; Hair *et al.*, 2016), this study evaluated discriminant validity through heterotrait-monotrait ratio (HTMT). As shown in Table 3, all study variables were valid as none of the HTMT values were above 0.9 (Hair *et al.*, 2016). Thus, the selected variables met the main requirements of this study. *Cronbach Alpha* is used to prove whether the instrument produces consistent scores when used to measure variables. However, in practice, using a reliability test system often causes problems (Suhartanto, 2018; Yanyun and Green, 2011). As a solution, in evaluating instrument reliability, this study uses composite reliability (CR) with eligibility criteria above 0.7 (Hair *et al.*, 2016). Table 2 shows that all CR values of this study passed the estimate. Thus, the research instrument can be trusted in predicting variables.

Table 1 Respondent Characteristics

Variables	Description	Total	Percentage (%)
Gender	Male	59	81.94
	Female	13	18.06
Age	<20 Years	58	80.55
	21-30 Years	13	18.05
	31-40 Years	1	1.4
Profession	Students	69	95.83
	self-employed	3	4.17
Income	<1.5 Million	64	88.88
	1.5-2.5 Million	7	9.72
	>5 Million	1	1.4

Table 2 Model Indicators

Variables	Loading Factor	CR	AVE
<i>Spirituality</i>		0.736	0.438
Worship because you love Allah so much	0.693		
By doing good, you become honorable in the sight of Allah	0.885		
Love others as you love yourself	0.633		
Always maintain the purity of Tauhid	0.290		
<i>Image</i>		0.707	0.433
Halal food has a very good <i>image</i> in the hearts of consumers	0.155		
Halal labeled food impresses	0.839		
The quality of halal food is better than unlabeled halal food	0.448		
Halal labeled food has good quality in the eyes of consumers	0.898		
<i>Trust</i>		0.922	0.665
Trust in halal-labeled food	0.753		
Believes that halal-labeled food is in accordance with Islamic principles	0.850		
Convinced halal-labeled food meets consumer health and safety standards	0.803		
Halal product providers can be trusted	0.819		
Believes the information provided by the provider to consumers is accurate	0.773		
Believe halal product labeling is accurate	0.887		
<i>Satisfaction</i>		0.896	0.592
Satisfied with halal-labeled food	0.704		
Halal-labeled food meets expectations	0.691		
Choosing food labeled halal is very wise	0.630		
Feeling comfortable with halal-labeled food	0.860		
Happy to eat food labeled halal	0.884		
Eating halal food is a good idea	0.814		
<i>Behavior of halal labeled - food shopping</i>		0.736	0.438
Always buy halal labeled food where I live (in city or village)	0.891		
Always buy halal-labeled food in other places (out of town or abroad)	0.762		
Always intend to buy halal-labeled food in the future	0.796		
Strongly recommend others to buy halal labeled food	0.413		
Always prioritize halal-labeled food from Muslim countries	0.453		

Table 3 Heterotrait and Monotrait Ratio

Variables	1	2	3	4	5
<i>Image</i>					
<i>Trust</i>	0.558				
<i>Satisfaction</i>	0.626	0.601			
<i>Behavior of halal labeled - food shopping</i>	0.509	0.430	0.745		
<i>Spirituality</i>	0.444	0.417	0.398	0.366	

Structural model

In analyzing structural models and hypotheses, this study used SmartPLS 3.0. To determine the suitability of the model, Tenenhaus *et al.* (2005) suggested testing GoF (Goodness of Fit) with low (0.02), moderate (0.25) and high (0.36) criteria. The results of the observed results are shown in Table 4 shows that the GoF of this study is 0.298, which means that the construction of this research model is good. The next step is to test the direct relationship between spirituality and halal-labeled food shopping behavior, the results of which are as shown in Table 5. In the PLS procedure, the data is successful if the $t\text{-stat} > 1.96$ (Hair *et al.*, 2016). Positive or non-positive identification of variable relationships is revealed by the path coefficient parameters. With $t\text{-stat} = 0.804$ ($p\text{-value} = 0.422$), it can be concluded that spirituality has no direct effect on halal-labeled food shopping behavior. Therefore, *H1* is rejected.

Mediation test

To assess whether the *intervening* variable significantly connects the independent variable and the dependent variable, Baron and Kenny (1986) recommend the use of the Sobel test. Therefore, to

prove whether the mediating role of trust, image and satisfaction is significant, this study uses the Sobel test procedure with the criteria set at $z > 1.96$ (Mackinnon *et al.*, 1995). As shown by the information in Table 5, trust obtained a value of $z = 2.650$ (significant at $p < .1$); image, $z = 3.242$ (significant at $p < .1$); and finally satisfaction, $z = 5.229$ (significant at $p < .1$). These estimation results prove that trust, image and satisfaction factors are very convincing in mediating the relationship between spirituality and halal-labeled food shopping behavior. The success of trust, image and satisfaction in mediating the relationship between spirituality and halal labeled food shopping behavior means that H2, H3, H4 are accepted.

Discussion and implications

Halal-labeled food shopping behavior is the actualization of a Muslim's consumption system based on *sharia* principles. This study has developed a model of halal-labeled food shopping behavior through estimating its relationship with spirituality, trust, image and satisfaction. The estimation results support several hypotheses and enrich the halal-labeled food shopping model. This study shows that spirituality has no direct effect on shopping behavior for halal-labeled food.

Table 4 GOF Indicators

Variables	AVE	R ²	
<i>Spirituality</i>	0.438		
<i>Image</i>	0.433	0.000	
<i>Trust</i>	0.665	0.127	
<i>Satisfaction</i>	0.592	0.135	
<i>Behavior of halal labeled - food shopping</i>	0.477	0.423	
<i>Average</i>	0.521	0.171	
AVE x R ²			0.089
GoF= $\sqrt{(AVE \times R)^2}$			0.298

Table 5 Hypothesis Estimation

Variables	β	T-Stat	P-value
<i>Image</i> → <i>Behavior of halal labeled</i>		0.804	0.422
<i>Trust</i> → <i>Behavior of halal labeled</i>		0.132	0.895
<i>Satisfaction</i> → <i>Behavior of halal labeled</i>		2.911**	0.004
<i>Spirituality</i> → <i>Image</i>		0.035	0.972
<i>Spirituality</i> → <i>Trust</i>		2.727**	0.007
<i>Spirituality</i> → <i>Satisfaction</i>		1.967**	0.050
<i>Spirituality</i> → <i>Behavior of halal labeled</i>		0.617	0.538

Notes: **significance at $p < 0.05$

Shopping for labeled food implies that spirituality is not the primary motivation for a Muslim consumer in shopping for halal-labeled food and in recommending such food to others. Poor spirituality performance does not directly discourage Muslims from shopping for halal-labeled food. This finding contradicts previous research (Rodriguez-Rad and Ramos-Hidalgo, 2018), which concluded that the direct relationship between spirituality and shopping for halal-labeled food is not directly related. A possible explanation for the

insignificant relationship is that there are other factors directly affecting shopping behavior for halal-labeled food that are not included in this study, such as religiosity (Elseidi, 2018; Hong *et al.*, 2019). Strong religiosity is shown in religious activities and religious symbols (Suhartanto *et al.*, 2018) can be a motivation for individuals to consume halal-labeled food. This character is different from spirituality which emphasizes transcendental aspects. Future research can use

religiosity to develop halal-labeled food shopping behavior models in a more modern context.

This study extends the predictive model of halal-labeled food shopping behavior to include trust as another mediator variable. The results prove that Muslim consumers' trust is not only a consequence of changes in spirituality but also the cause of the link between spirituality and shopping behavior for halal-labeled food. This study confirms previous research that trust plays an important role in mediating consumer spirituality and shopping behavior (Kloutsiniotis and Mihail, 2018; Lubis *et al.*, 2016). Muslim consumers have beliefs that are consolidated by spirituality to strengthen their belief in halal-labeled food. In other words, the combination of faith and spirituality reinforces the belief that halal-labeled food meets the principles of *Sharia* and is in line with the health and safety standards of Muslim consumers' consumption. Furthermore, because Muslim consumers believe that halal-labeled food meets the principles of *Sharia* as well as health and safety standards, Muslim consumers will always make halal-labeled food their first choice of food shopping and recommend it to others. In this case, it can be said that shopping behavior for halal-labeled food does not occur due to the direct influence of spirituality but is a mediating effect of Muslim consumer trust. Due to the lack of research that mediates the relationship between spirituality and halal-labeled food shopping behavior, this finding is very meaningful for Muslim consumer behavior researchers.

Another finding of this study is the proven contribution of satisfaction in mediating the relationship between spirituality and halal-labeled food shopping behavior. This finding confirms that the increase in shopping behavior for halal-labeled food does not occur due to changes in spirituality but changes in satisfaction as an intermediary factor. This finding supports previous findings that satisfaction can mediate the relationship between spirituality and consumer shopping behavior (Eid and El-Gohary, 2015; Kang, 2018; Konuk, 2019). The results of this study confirm that spirituality is active in the lives of Muslims. Consumers can evoke pleasure and comfort in consuming halal-labeled food. Furthermore, increased pleasure and comfort can encourage positive behavior of Muslim consumers in shopping for halal-labeled food. Based on these findings, it could be explained that the increase in shopping behavior for halal-labeled food is not due to the direct impact of the role of spirituality but the mediating role of satisfaction. This finding enriches the view of the relationship between spirituality and halal commodity consumption behavior.

CONCLUSION

This study proves that spirituality cannot be directly associated with halal-labeled food shopping behavior. On the other hand, spirituality with the mediating variables of trust and satisfaction can predict the shopping behavior of halal-labeled food. The model

specification shows that as a consequence of spirituality, mediating variables are needed. This study has broadened the insights to improve Muslim consumers' shopping behavior for halal-labeled food through the role of mediator variables of trust, and satisfaction. Excellent Muslim consumers are able to activate the relationship between spirituality and halal consumption behavior through trust and satisfaction. As a result, they will choose halal-labeled food both where they live and elsewhere, always intend to spend money on halal-labeled food in the future, recommend halal-labeled food to others and prioritize halal-labeled food produced by Muslim companies. By proving the increasing behavior of Muslim consumers in shopping for halal food, this study has extended consumption theory to the context of halal food (Iqbal and Nisha, 2016; Shaikh *et al.*, 2017). More specifically, these findings enrich the relationship between spirituality and consumer behavior as shown by previous researcher (Hunting and Conroy, 2018).

From a managerial perspective, this study shows that trust and satisfaction factors play an important role in mediating the relationship between spirituality and halal-labeled food consumption behavior. Therefore, it is imperative for halal food companies to increase the trust, and satisfaction of Muslim consumers. There are three important things that halal food companies need to do. First, due to the great public enthusiasm for halal labeling, halal labels should not only be displayed by food companies on their packaging but also campaign for this labeling in large media networks, such as electronic and social media Facebook, Instagram, Twitter, YouTube. Second, in the context of consumer responsibility, food companies should ensure harmony between halal status and public expectations through the quality of the food produced. Third, due to the indirect influence of spirituality on halal food consumer behavior, halal food companies should participate in the development of spirituality education for Muslim communities in various areas.

Limitations and further research

Although this study has proposed some managerial implications, there are still limitations that need to be addressed by further research. First, this study is limited to halal food consumers in Jabodetabek. To get more significant results, further research is recommended to expand the observation area to the national and even international levels. Second, the model feasibility test on the shopping behavior of halal-labeled food is classified as moderate, meaning that there are still other variables that can influence halal food consumer behavior. To improve the quality of research, further research is recommended to involve other factors such as product quality, product appearance and religious values in products. Third, it can test the shopping behavior of halal-labeled products carried out on other types of halal commodities such as cosmetics, toiletries, health supplements and medicines.

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