

## The Role of Halal Awareness, Halal Labels and Halal Lifestyle on the Decision to Purchase a Product in the Millennial Generation Era with Religiosity as a Moderating Variable (Postgraduate Student Study of Uin Maulana Malik Ibrahim Malang)



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**ABSTRACT:** This study aims to analyze the role of Halal Awareness, Halal Labels and Halal Lifestyle on the purchasing decision of a product in the millennial generation era with religiosity as a Moderation variable. This study aims to understand the factors that drive the millennial generation in purchasing decisions for a product, with a focus on how Religiosity can moderate Halal Awareness, Halal Labels and Halal Lifestyle in influencing Purchasing Decisions in the millennial generation era. Data collection was carried out by distributing questionnaires aimed at Postgraduate Students of UIN Malang. The data was then processed using structural equation modeling (SEM), PLS-SEM method. The results of this study indicate that variables X1, X2, and X3 have a significant influence on purchasing decisions for a product. However, Religiosity as a moderation variable has not been able to moderate the variables of halal awareness and halal lifestyle

**KEYWORDS:** Halal awareness, halal labels, halal lifestyle, purchasing decisions, religiosity

### I. INTRODUCTION

Indonesia has great potential for developing kosher industries when it comes to the high levels of muslims in Indonesia. According to the world population review (2020), Indonesia is the world's largest population of islamic religion, with a population of 236 million inhabitants or 87.2 of Indonesia's total population and the world's total islamic population of 13. According to the August 2023 edition of the media minister of finance, kosher industries continue to flourish in the face of serious and varied global challenges. There are 1.9 billion muslims around the world, and they spend about \$2 trillion on the product by 2021. These expenditures increase almost 9% from 2020 to 2021 (rafiki, 2023). The growing demand for services and products is influenced by the increasingly growing religious understanding of Muslim consumers themselves. In addition, understanding of religion is increasing among the younger generation of middle-class Islam, called the islamic generation (m). Muslim generations are also multigenerational and marked by access to quality education wherever they work. Muslim generations are also millennials, customers, travelers, and investors who are creating a global demand for goods and services by discontinuing islamic values, have educational characteristics that qualify them to work as traders, but still want to present themselves (agus maharidiyanto, 2022).

According to data from the statistical center of 2020, the majority of Indonesia's population consists of the z generation (born between 1997 and 2012) and the millennial generation (born between 1981 and 1996). The z generation comprises 27.94% of the total population, and millennials cover 25.87%. Both generations are of working age and may offer opportunities to accelerate economic growth. Today's millennial generation has about 21% of the \$1 trillion direct purchase power worldwide, and has significant effects on older generation (baby boomers and gen x). Thus, this age group is, in a sense, a large group with great buying power (wiejayanti, 2018; Zahrawati, 2020.)

Consumer product purchase decisions are largely affected by various factors. Ajzen (1991) in theory of parenthood behavior (TPB) explains that consumer behavior in this case is affected by the intent of buying. Further ajzen (1991) explained that the intention of buying a person is influenced by the attitudes, subjective norms, and perceived behavioral controls. Another factor that can influence purchasing decisions is the awareness of kosher. In arifin et al's study, (2023), it found that consumer perceptions of a product have a positive and significant impact on purchasing decisions. This indicates that the consumer must observe kosher things before buying. Awareness plays a key role in encouraging consumers to buy kosher meals. According to

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bashir (2020), through clean awareness, consumers will notice the surplus and the shortage of clean food, both in the process and in its benefits.

Research carried out by nurcahyo & hudrasyah (2017) found that a kosher awareness is the level of Muslim awareness of a knowledge of issues related to kosher concepts. Consciousness is supposedly instrumental in determining interest in choosing something even in choosing what to consume. Furthermore, kosher labels can also be a determining factor when deciding the purchase of a product (elif et al., 2018). Clean labels make it easier for Muslim consumers to choose which products should be consumed (andrianshah et al., 2016). The placement of clean labels on a product is an important element in bringing peace of mind to the consumer (fatikhudin et al., 2021). Studies made (ilsanti et al., 2019; Annisshot al., 2020; Estika et al., 2020; Fatikhudin et al., 2021; Wati, 2022; Sopingi et al., 2023; And fakhrozi et al., 2024) Muslim consumers are more confident in buying products with clean labeled packaging than those that do not have clean label packaging, which makes it the most interesting. This explains that it can attract Muslim consumers. Besides clean consciousness and clean labels, kosher lifestyles are also important variables in purchasing decisions (zaini et al., 2022). A lawful pattern of living is the behavior of one who is righteous, honest, integrity, dignity and justice according to his or her ability and does not deviate from the teachings of Islam (adinugraha. , 2019: 64) Such behavior performance is embodied in the various forms of obedience of muslims in life, from work to interaction with society, consumption of such goods as food, clothing, hygiene, benefits, and expense (BPJPH ministry of religion, 2022).

Previous studies on the clean lifestyle theme of purchase making have been published by (hoiriyah et al., 2021), where kosher variables of lifestyle have had significant impact on purchase decision making (rahmawati et al., 2021). Kosher is affecting consumer purchase decisions. On the other hand, research was done by (haro. , 2020) found that a clean lifestyle does not affect the decision of buying islamic fashion products. On the other hand, the level of islamic awareness in consuming quality products is also linked to islamic religionists (rahma, 2022).

Religiosity is seen as a complex combination of religious understanding, emotion, and religious conduct that is inherent in a person. Religiosity is seen in a regular and consistent daily activity (wahyudin et al., 2018). Research (muslichah et al., 2019; Rahmawati & Fitriani, 2021; Rohamah, 2022; And the matondang et al., 2023) shows that people with high religious affiliation tend to avoid using or being allowed to use a serious product consider whether or not they want to consume it.

Thus researchers are doing a new study on the role of kosher awareness, kosher labels, and kosher lifestyles toward the decision of the purchase of a product, especially among the millennials in this study, religiosity is used as a moderate variable.

## II. LITERATURE REVIEW

### A. *Theory of Planned Behavior*

A theory of parenthood behavior (TPB) can be used to analyze individual behavior. This theory is an advanced theory of theoretical action (tra). According to tra, one's behavior is predictive of one's interest in behavior, and the emergence of such interest is determined by two things of subjective attitude and norms. But according to TPB, there is another important variable that also affects this: perceived behavior control (ajzen, 1991). TPB explains that a person's behavior is predictable based on his or her interest in performing the behavior (ashidiqi & arundina, 2017). TPB claims that a person's interest in behavior is affected by three factors: the attitudes, subjective norms, and perceived behavioral controls. Interest in investing is viewed as a voluntary prerequisite to voluntary action prompted by investor attitudes, social pressures, and the opportunities and barriers that the individual faces (alleyne & broome, 2011). According to xiao (2008), TPB can be used to predict individual financial behavior, for example in the context of investment decisions.

### B. Halal Awareness

Consciousness is the ability to understand, feel, and recognize events and objects. Awareness is believed to play a key role in choosing (aziz & viu, 2013: 7). Indonesia's consumers have noticed clean labels. This is confirmed by the increased sales of the post approved label. In 1988 the problem of lard was solved and the sale of some food products declined significantly. In addition, the issue of mixing beef and pigs in processed products such as meat, balls, and chicken formaldehyde has increased Indonesian awareness of choosing good, clean foods (win, 2015: 14).

### C. Halal Branding

The understanding of the label according to (Philip kotler & Armstrong, 1997) is the name, brand, symbol, mark, term, or combination of symbols, letters, or characters that are intended to enable the identification of one product and to distinguish it from another. Product. It's the combination. Labels are part of a product that gives information about the product and its producer. Labels are used to identify, classify, describe, and promote products. In Indonesia, the safety of human products is achieved by

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displaying a label obtained from a gas company and proving the clean certification obtained from Ippom-mui. The product that passes the checkpoint is not guaranteed subtlety. As the attendant stated that products used are safe and contain no hazardous or toxic substances. Unlike a product that's already got an kosher certification from Ippom-mui, this product is unquestionably safer to use. The raw materials used are not only chemicals that are harmful to the body but also those that are unclean (the pig, the human part). Certification of a kosher product can be established by putting a kosher label on the packaging of the product followed by a product registration number.

## D. Halal Lifestyle

The behavior of one who civilizes Islam and lives it faithfully, honestly, responsibly, dignifies and justly is called a kosher lifestyle (handayani et al., 2023). This suggests that all personal, social, economic, and cultural activities are based on islamic doctrinal values and are consistent with human life-styles (ABU -hussin et al., 2017). As it grows, clean lifestyles have become the world's attention to both muslims and non-muslims. Basically a clean lifestyle is meant to create a healthy lifestyle (habibi, 2023).

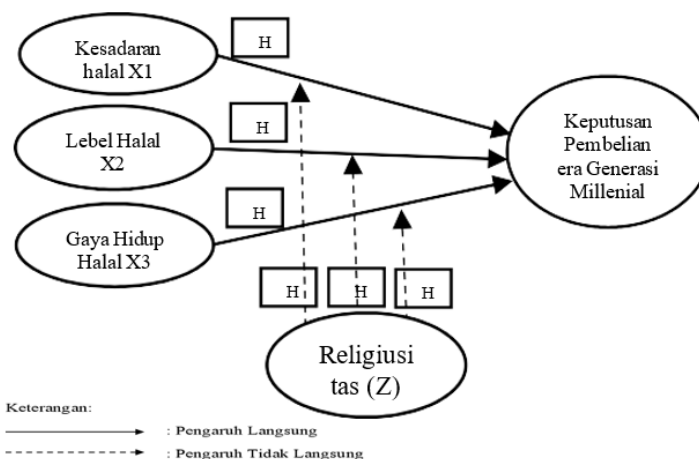
## E. Religiusites

According to allport and Ross (1967), religion can be classified into two types of religious methods: intrinsic and extrinsic. Intrinsic ones that encompass religious values, the internalization of religious spirituality and low levels of prejudice. Extrinsic refers to a strong prejudice against religion and to how extrinsic religion encourages one to misuse one's religion. The work of donahue (1985) in win(2016) suggests that extrinsic religiosity brings humans to the practical dimension of religion. These aspects include worship, obedience, and other ACTS of obedience to one's religion. Religiousness is an awareness of the religion it stands for anda foundation in daily life. The religionists of muslims can be identified by islamic knowledge, belief, practice, and evaluation (rohamah, 2022).

## F. Purchasing Decisions

The decision of purchase is an approach to problem solving to consumer activity aimed at satisfying consumer wants and needs (Boyd walker, 2000). According to kotler & Armstrong (2016), the consumer actually makes a purchase during the decision process of the buyer. The decision of the purchase was a separate activity that directly dealt with the decision whether to purchase a product offered by the seller. Consumers need information relevant to the decision of the purchase.

Gambar 1. Kerangka Konseptual



## III. RESEARCH METHODS

The study employs a quantitative approach by processing and analyzing the data by using numerical values for each research variable test. Quantitative research has been defined asa method of explaining phenomena by using numerical data and analyzing them using statistics to formulate problems and answer the research hypotheses. The purpose of data analysis is to know how a variable affects another (suharsaputra, 2012: 49). The study USES the type of experimental research in which researchers formulate research hypotheses and aim to find links between studied variables (purwanto, 2008: 174). The subject of this study consists of the grad student uin maulana ibrahim malan and her sample of 220 students.

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**Variable operating definition**

No.	Variabel	Definisi	Indikator
1.	<b>Halal Awareness (X1)</b>	Clean consciousness is the inherent awareness in a person that he remembers, knows, and understands kosher as well as that kosher products are needed to meet the needs of life. halal awareness may also be defined as one's level of awareness of what is to be drunk, eaten, and consumed by muslims.	<ul style="list-style-type: none"> <li>. Care for kosher meals</li> <li>. The understanding of food is kosher</li> <li>. Realize kosher meals are mandatory</li> </ul>
2.	<b>Halal Label (X2)</b>	Halal labeling is the application of writing or halal notification on product packaging to indicate that the product in question has product status.	<ol style="list-style-type: none"> <li>1. Image</li> <li>2. Writing</li> <li>3. Combination of image and writing</li> <li>4. Attached to the packaging</li> </ol>
3.	<b>Halal Lifestyle (X3)</b>	A halal lifestyle is human behavior that is carried out correctly, honestly, integrated, dignified and fair according to ability and does not deviate from Islamic teachings. People can express their personality through their lifestyle. Likewise, all aspects of Muslim life are regulated by Islamic teachings, and a halal lifestyle is mandatory because it reflects the ideals of Muslims.	<ol style="list-style-type: none"> <li>1. simple living,</li> <li>2. halal,</li> <li>3. thayib or good,</li> <li>4. clean and</li> <li>5. thrifty</li> </ol>
4.	<b>Purchasing decisions (Y)</b>	The purchase decision is part of a larger decision-making process for buyers, from identifying needs to post-purchase actions, and there are five stages in the purchase decision process. The five phases of the purchase decision process are problem recognition, information search, evaluation of alternatives, purchase decision, and post-purchase behavior.	<ol style="list-style-type: none"> <li>1. Consistency in a product.</li> <li>2. Habits in buying products.</li> <li>3. Giving recommendations to others.</li> <li>4. Making repeat purchases.</li> </ol>
5.	<b>Religiosity (Z)</b>	Religiosity can also be interpreted as a complex combination of religious understanding, emotions, and religious behavior that exists within a person. Religiosity is seen through religious activities in daily activities that are carried out routinely and consistently.	<ol style="list-style-type: none"> <li>1. Belief,</li> <li>2. Religious Practice,</li> <li>3. Experience,</li> <li>4. Religious Knowledge,</li> <li>5. Consequences</li> <li>6. Muslims are religious in the sense of kaffah or comprehensive</li> </ol>

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**IV. RESULTS AND DISCUSSION**

**A. Description of Research Variables**

In this analysis, researchers describe statistical findings for the purpose of describing data relating to statistical answers. The results of each variable's descriptive analysis include indicators presented below.

**Tabel 4. Hasil Statistik Deskriptif Penelitian**

Variabel	Item	N	Presentase Jawaban				Mean		Standar Deviasi
			SS	S	TS	STS	Item	Variabel	
Kesadaran Halal (KH)X1	KH1	220	47.7%	29.1%	11.8%	11.4%	3.13	3.21	1.018
	KH2	220	45.0%	32.7%	11.8%	10.5%	3.12		0.988
	KH3	220	49.1%	32.7%	10.9%	7.3%	3.24		0.916
	KH4	220	55.9%	30.9%	7.3%	5.9%	3.37		0.858
Label Halal (LH)X2	LH1	220	51.8%	32.3%	10.0%	5.9%	3.30	3.26	0.807
	LH2	220	49.1%	35.0%	10.5%	5.5%	3.28		0.876
	LH3	220	46.8%	35.5%	11.4%	6.4%	3.23		0.860
	LH4	220	46.4%	35.9%	10.9%	6.8%	3.22		0.888
	LH5	220	50.0%	33.6%	9.5%	6.8%	3.27		0.895
	LH6	220	51.4%	31.8%	11.4%	5.5%	3.29		0.894
Gaya Hidup Halal (GHH)X3	GHH.1	220	49.5%	33.6%	7.3%	9.5%	3.23	3.26	0.874
	GHH.2	220	49.1%	35.9%	6.8%	8.2%	3.26		0.949
	GHH.3	220	44.1%	40.0%	7.3%	8.6%	3.20		0.907
	GHH.4	220	50.0%	30.5%	15.0%	4.5%	3.26		0.908
	GHH.5	220	56.8%	28.6%	10.5%	4.1%	3.38		0.876
Keputusan (KP)Y	KP1	220	44.5%	37.3%	10.0%	8.2%	3.18	3.18	0.833
	KP2	220	44.1%	35.0%	15.9%	5.0%	3.18		0.918
	KP3	220	49.5%	29.1%	15.9%	9.1%	3.12		0.878
	KP4	220	49.1%	33.6%	10.5%	6.8%	3.25		0.986
Religiusitas (R)Z	Z.1	220	55.9%	27.3%	10.0%	6.8%	3.32	3.39	0.900
	Z.2	220	61.8%	22.7%	10.0%	5.5%	3.41		0.912
	Z.3	220	58.6%	27.7%	10.0%	3.6%	3.41		0.879
	Z.4	220	55.5%	29.1%	13.2%	2.3%	3.38		0.815
	Z.5	220	59.5%	24.5%	9.1%	6.8%	3.37		0.799
	Z.6	220	62.7%	23.6%	10.0%	3.6%	3.45		0.910
	Z.7	220	62.3%	24.1%	6.4%	7.3%	3.41		0.900

Based on table 4 of the research variables descriptive results. Then it could be described as follows

- A. in this study, kosher consciousness (ch) consists of three indicators :1. Care eats kosher meals 2). Realize kosher meals are mandatory 3). An understanding of kosher meals. The average value of the variable is 3.21as shown at table 4, indicating that the average respondents agree with the kosher awareness variable. The fourth item of question (kh 4) has the biggest point of 3.37, whereas the second item of question (kh2) has the lowest rate of 3.12.
- In this study, kosher labels consist of four indicators: 1) picture, 2) writing, 3). Picture combinations and writing and 4) stick to the package. Table 4 shows that a variable's average value is 3.26, indicating that the average respondents agree with perception variables. The first item of question (lh1) has the largest average of 3.30, while the fourth item (lh4) has a mean as low as 3.22.
- In this study, kosher lifestyles consist of five indicators :1) simple living,2) kosher living, 3). Thayib or good, 4) clean and 5) quick tables 4 shows that the variable average value is 3.26, indicating that the average respondents agree with the kosher lifestyles. The fifth item of question (GHH 5) has a top 3.38 mark, whereas the third item (GHH 3) has a low 3.20 point.
- In this study, the decision of purchasing a product in the millennial era (KP) was defined by four indicators: 1) an established product 2) the habit of buying a product. 3) recommend, and (4) repurchase. Table 4 shows that the average respondents would agree with the variable purchase decisions of an average 3.18. The fourth item of question (KP 4) has the largest average of 3.25, whereas the first item of question (KP 3) has the lowest 3.12 mean.
- In this study, religiosity (z) is defined by 6 indicators: 1) conviction 2) practice of religio.3) experience, 4) religious knowledge, 5) consequences and 6) muslims are religious in the Kaffa sense or table 4 indicates that the average respondents agree with a religious variable of 3.39. The sixth item of question (z6) has the largest average of 3.45. Whereas the first item of question (z1) has a low point of 3.32.

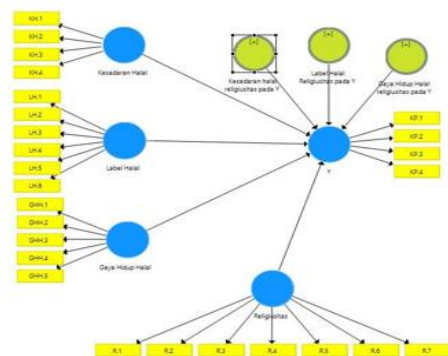
**V. DATA ANALYSIS RESULTS**

This research model contains 5 latent variables, namely: Halal Awareness, Halal Label, Halal Lifestyle, Purchase Decision of a product in the Millennial generation era, and religiosity. Based on the operational definition, the specifications of the SEM PLS

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model to be estimated in this study are as follows:

Gambar 2. Spesifikasi Model SEM PLS



Sumber : Data penelitian yang diolah

**Validitas Konvergen**

**Tabel 5. AVE**

	Average Variance Extracted (AVE)
<b>X1</b>	<b>0.586</b>
<b>X2</b>	<b>0.692</b>
<b>X3</b>	<b>0.602</b>
<b>Y</b>	<b>0.581</b>
<b>Z</b>	<b>0.639</b>

Sumber : Data penelitian yang diolah

The results of the assessment of the loading factor and AVE values of each construct in the table above show that all constructs are valid and have AVE > 0.5, which means that in terms of loading factor and AVE values, all constructs have met the required convergent validity. Based on the loading factor results, the lowest value of Y was obtained, namely: 0.581.

**Validitas Deskriminan**

Tabel 5.

**Validitas Deskriminan menurut Uji Fornell Larcker**

	X1	X2	X3	Y	Z
<b>X1</b>	0.766				
<b>X2</b>	0.755	0.832			
<b>X3</b>	0.509	0.575	0.776		
<b>Y</b>	0.727	0.820	0.643	0.762	
<b>Z</b>	0.287	0.279	0.209	0.298	0.800

Sumber : Data penelitian yang diolah

Based on the results of the discriminant validity test in the table above, the results obtained show that the value of all constructs always exceeds the correlation coefficient of the construct with other constructs, so it can be concluded that all constructs in this PLS model have met the required discriminant validity.

**Reliabilitas Komposit**

**Tabel 6. Reliabilitas Komposit**

	Cronbach's Alpha	rho_A	Composite Reliability
<b>X1</b>	0.765	0.768	0.850
<b>X2</b>	0.911	0.912	0.931
<b>X3</b>	0.850	0.909	0.883
<b>Y</b>	0.760	0.764	0.847
<b>Z</b>	0.912	0.995	0.924

Sumber : Data penelitian yang diolah

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Based on the analysis results in the table above, the composite reliability and Cronbach's alpha values of all constructs have also exceeded 0.7, indicating that all constructs have met the required reliability.

## R Square

**Tabel 7.**  
**Nilai R Square**

	R Square	R Square Adjusted
Y	0.748	0.74

Sumber : Data penelitian yang diolah

## Hasil Uji Langsung

**Tabel 8. Hasil Uji Hipotesis Secara Langsung**

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Kesadaran H > Y	0.224	0.233	0.056	3.996	0.000
Label Halal > Y	0.235	0.236	0.065	3.593	0.000
Gaya Hidup H > Y	0.503	0.494	0.079	6.358	0.000

Sumber : Data penelitian yang diolah

Based on Table 8, it can be seen that Halal Awareness has a positive effect on the decision to purchase a product in the Millennial Generation era, indicated by a p value of 0.000 < 0.05 and a positive path coefficient of 3.996, meaning that the higher the Halal Awareness of Students, the greater the decision to purchase a product. The direction of the positive relationship that is built indicates that the higher the halal awareness of Postgraduate Students, the greater the decision to purchase a product.

Based on Table 8, it can be seen that the Halal Label has a positive effect on the purchasing decision of a product in the Millennial Generation era, as indicated by a p value of 0.000 < 0.05 and a positive path coefficient of 3.539, meaning that the higher the influence of the Halal Label, the higher the purchasing decision of a product in the Millennial Generation era. Thus.

Based on Table 8, it can be seen that the Halal Lifestyle has a positive effect on the decision to purchase a product in the Millennial Generation era, as indicated by a p value of 0.000 < 0.05 and a positive path coefficient of 6.358, meaning that the higher the influence of the Student Halal Lifestyle, the higher the decision to purchase a product in the Millennial Generation era.

## MODERATION TEST RESULTS

**Tabel 9.**  
**Hasil Uji Moderasi**

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
Kesadaran H* RELG -> Y	-0.086	-0.083	0.080	1.072	0.142
Label Halal* RELG -> Y	0.179	0.178	0.083	2.168	0.015
Gaya Hidup H* RELG -> Y	-0.023	-0.024	0.048	0.048	0.318

Sumber : Data penelitian yang diolah

Based on the results of Table 9, it is known that Religiosity cannot moderate Halal Awareness towards the decision to purchase a product in the Millennial Generation era, indicated by a p value of 0.142 > 0.05. This means that the involvement of the Religiosity variable cannot be one of the factors that can increase Halal Awareness towards the decision to purchase a product in the Millennial Generation era.

Based on the results of Table 9, it is known that Religiosity can moderate the influence of Halal Labels on purchasing decisions for a product in the Millennial Generation era, as indicated by a p value of 0.015 < 0.05. The involvement of this religiosity variable

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can be one of the factors that can increase the influence of Halal Labels on purchasing decisions for a product in the Millennial Generation era. Thus.

Based on the results of Table 9, it is known that Religiosity cannot moderate Halal Lifestyle on the decision to purchase a product in the Millennial Generation era, indicated by a p value of  $0.318 > 0.05$ . This means that the involvement of the Religiosity variable cannot be one of the factors that can increase Halal Lifestyle on the decision to purchase a product in the Millennial Generation era.

### **VI. DISCUSSION**

#### **A. The Influence of Halal Awareness on the Purchase Decision of a Product in the Millennial Generation Era.**

Based on the test results, it can be seen that halal awareness has a positive and significant influence on the purchasing decisions of millennial generation products. It can be concluded that the purchasing decisions of millennial generation products are influenced by halal awareness. TPB theory is used in this study to explain various types of human behavior, and the use of TPB in previous studies has succeeded in predicting and explaining various types of human behavior in other applications. Halal awareness and product purchasing decisions are important factors in consumer behavior, because consumers always consider whether the product they want to buy meets their needs and whether the product is guaranteed to be safe, including in the study. Halal awareness depends on Muslims' understanding of what halal is, knowing the correct way to slaughter, and prioritizing halal products for consumption..

From the definition above, we can conclude that halal awareness is a Muslim's knowledge of the concept of halal, the halal process, and the consideration that consuming halal food is important to him (Yahya, 2013). This result is also in accordance with previous research which explains the influence of halal awareness on consumer purchasing intentions which is reinforced by Yunus' theory that halal awareness is a religious obligation (Mira Ustanti (2022)). This is in accordance with the fact that students are very aware of buying products. Awareness of good results and wisdom in buying products is already firmly embedded in the minds of postgraduate students at UIN in Malang. This is also supported by the students' very high understanding of religion.

#### **B. The influence of Halal Labels on purchasing decisions for products in the millennial generation.**

Based on the test results, it was found that the halal label has a positive and significant influence on the purchasing decisions of millennial generation products. It can be concluded that the purchasing decisions of millennial generation products are influenced by the halal label. This means that having a halal label or not of a product can influence the purchasing decisions of millennial generation products. This is in line with the halal label theory explained by Mohd Khan Ayoub in Farid Wazidi's book. The role of the Halal label is to avoid consumer doubts and facilitate the import and export process. He also believes that the halal or haram of a product is the responsibility of all parties, including consumers, government, economic actors, even food sellers and consumer organizations.

This study is consistent with previous research, namely the research of Ian Alfian et al. (2017) which describes the influence of halal labels on purchasing decisions of Muslim consumers in Medan City. This means that there is an influence between the Halal Label on purchasing decisions of Muslim consumers in Medan City. This is in line with Yuri Muttiah Lambe's research which shows that halal labels influence purchasing decisions of Muslim consumers. It can be concluded that halal labels can influence purchasing decisions of millennial generation products. In addition, this study is in line with Ahmad Ulil's research (2020) which explains that halal labels are considered the most important criteria for Muslims when deciding to buy a product of Islamic law.

A better understanding of religion and education for producers regarding the halal quality of their products will increase awareness of halal product consumption among Muslim consumers. This will have an impact on the increasing number of millennials who care about the halal label on the products they buy, because now many millennials are increasingly critical and have good product knowledge before buying.

The halal label of a product guarantees the quality and cleanliness of the product, gives people a sense of trust and influences their decision to buy the product.

#### **C. The Influence of Halal Lifestyle on the Purchase Decision of a Product in the Millennial Generation Era.**

Based on the test results, it was found that the halal lifestyle has a positive and significant influence on the product purchasing decisions of the Millennial generation. It can be concluded that product purchasing decisions in the Millennial generation are influenced by the Halal lifestyle. This study is in accordance with previous research, namely Yeyen Novita (2024). They explained that consumers prefer products that support the current halal lifestyle. Consumers feel safer and happier when buying products that are in accordance with Islamic law. This study also supports previous research, namely Ida Mursidah (2023) which explains the halal lifestyle as a lifestyle that is based on Islamic teachings. This halal lifestyle is a value system that is in



## **The Role of Halal Awareness, Halal Labels and Halal Lifestyle on the Decision to Purchase a Product in the Millennial Generation Era with Religiosity as a Moderating Variable (Postgraduate Student Study of Uin Maulana Malik Ibrahim Malang)**

harmony with humanity that prioritizes cleanliness and health. It can be concluded that the halal lifestyle can influence the product purchasing decisions of millennial students. This means that the better the halal lifestyle of the millennial generation, the more it will influence their purchasing decisions in buying a product. This is because the knowledge of the millennial generation regarding the halal lifestyle is influenced by behavioral factors; Islam adheres to the laws taught in its environment. This study is in line with Kotler's theory which states that lifestyle influences purchasing decisions because people's interest in different products is influenced by their lifestyle and the products they buy reflect Masu's lifestyle. Therefore, lifestyle has a significant influence on product purchasing decisions in various ways.

### **D. The Influence of Halal Awareness on the Purchase Decision of a Product in the Millennial Generation Era with Religiosity as a Moderating Variable.**

The results of this study indicate that religiosity does not affect halal awareness in the purchasing decisions of Millennial generation products. This study is in line with previous research, namely Mutia Ilmi (2023) which describes the purchase of halal food regardless of religious affiliation. However, this study is not in line with the research of Muslichah et al. (2020) which wrote that religiosity as a moderating variable strengthens the relationship between the halal awareness variable and purchasing decisions. From the results of the study, many students are aware of the halalness of products and the importance of consuming halal products. However, this is not one of the factors that students consider when making purchasing decisions. Therefore, it can be concluded that halal awareness is not a factor for students. In addition to product purchasing decisions, there are other factors that influence students' purchasing decisions, which are not taken into account in this study. This shows that religiosity cannot weaken halal awareness in the purchasing decisions of the Millennial generation. However, there are other factors that can influence the purchasing decisions of Millennial generation products.

### **E. The Influence of Halal Labels on Product Purchasing Decisions in the Millennial Generation Era with Religiosity as a Moderating Variable.**

The results of this study indicate that religiosity can influence halal labels when the millennial generation makes product purchasing decisions. This is in accordance with the findings of Eli and Sujana that halal labels contribute significantly to purchasing decisions. For Muslims, the Halal label must be considered before making a purchasing decision. This is because Muslims agree that printing halal labels on packaging is one of the factors that influences consumer purchasing intentions, said Adi Shaputra and Haroni Doli Hamoraon. Because buying or consuming products or consumer goods does not violate Islamic law, you must pay attention to the halalness of the products you buy. Islam also teaches about Halal and Haram as explained in the Quran. Meaning: And if it is merely to worship Allah, be grateful for His blessings. (Q.S Annar: 114).

### **F. The Influence of Halal Lifestyle on the Purchase Decision of a Product in the Millennial Generation Era with Religiosity as a Moderating Variable.**

The findings of this study indicate that religiosity can influence halal labels when the millennial generation makes product purchasing decisions. This is in accordance with the findings of Eli and Sujana that halal labels contribute significantly to purchasing decisions. For Muslims, the Halal label must be considered before making a purchasing decision. This is because Muslims agree that printing a halal label on packaging is one of the factors that influences consumer purchasing intentions, said Adi Shaputra and Haroni Doli Hamoraon. Because buying or consuming products or consumer goods does not violate Islamic law, you must pay attention to the halalness of the products you buy. Islam also teaches about Halal and Haram as explained in the Quran. Meaning: And if it is merely to worship Allah, be grateful for His blessings. (Q.S Annar: 114).

## **VII. CONCLUSION**

Based on data analysis, it can be concluded that the variables Halal awareness, Halal labels and Halal lifestyle have an effect on the purchasing decision of a product in the millennial generation era. And in the results of the data analysis test of Religiosity as a Moderation variable, the Halal awareness and Halal lifestyle variables have not moderated the purchasing decision of a product in the millennial generation era. There are other factors that make the millennial generation not inclined towards a halal lifestyle and halal awareness. Therefore, further research is expected to be able to develop and find these factors again

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