

Halal Brand Awareness, Consumer Habit, and Purchase Decisions: Exploring the Mediating Role of Religiosity

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Abstract

The rapid expansion of the global halal market raises an important question regarding the factors that drive consumers to choose halal food and beverage products. This study examines the effects of halal brand awareness and habit on purchase decisions and evaluates religiosity as a mediating mechanism. A quantitative survey was conducted using purposive sampling among Muslim consumers who had purchased food and beverage products while considering their halal status. A total of 153 valid responses were analysed using partial least squares structural equation modelling (PLS-SEM) with SmartPLS 3.2.9. The results show that halal brand awareness and habit have significant direct effects on purchase decisions. Both constructs also significantly influence religiosity, and religiosity, in turn, significantly affects purchase decisions. The indirect-effect analysis further indicates that religiosity significantly mediates the relationships between halal brand awareness and purchase decisions and between habit and purchase decisions. The purchase-decision model has an R-squared value of 0.58, indicating moderate predictive power. These findings suggest that an interaction of cognitive awareness, repeated consumption habits, and religious commitment shapes halal purchasing behaviour. For food and beverage firms operating in Indonesia, the results imply that halal positioning should go beyond label recognition by reinforcing credible halal values and consistent consumer experiences that can become embedded in everyday purchasing habits.

1. Introduction

In an era of rapid globalization, food and beverage products from different parts of the world have become increasingly accessible, giving consumers more opportunities to explore unfamiliar tastes and products. This development is particularly relevant to younger consumers, whose choices are often shaped by social-media trends and fear of missing out (FOMO). Viral culinary content can encourage experimentation, but for young Muslim consumers it may also create tension between trend-driven consumption and the requirement to select products that are consistent with halal principles.

This study focuses on factors that shape food and beverage purchase decisions among Muslim consumers. Previous research has shown that product knowledge, religiosity, and halal awareness can influence purchasing decisions for halal products (Fauziah & Al Amin, 2021). Building on this perspective, the present study examines halal brand awareness and habit. Halal brand awareness extends beyond simple brand recognition because it reflects consumers' understanding of the halal values represented by a product (Maricar & Mallu., 2024). Habit, meanwhile, reflects repeated consumption tendencies that can be reinforced by social norms, recommendations from family and friends, religious considerations, and personal or community preferences (Lubis et al., 2024).

The study is motivated by inconsistent evidence regarding the role of halal brand awareness. Djunaidi et al. (2021) reported that halal brand awareness did not have a significant effect on purchase decisions, whereas Rafiki et al. (2023) found a significant effect. This inconsistency indicates that the relationship may depend on additional mechanisms or contextual factors. Accordingly, this study investigates the effects of halal brand awareness and habit on purchase decisions while examining religiosity as a mediating variable, with the aim of providing a more comprehensive explanation of halal consumer behaviour.

2. Literature Review

2.1. Habit

Habit in halal consumption refers to a repeated behavioural tendency to choose products that are permissible and safe for Muslim consumers. Denyinghot et al. (2021) emphasize the importance of food being free from prohibited components, while Shahzad et al. (2021) describe habitual consumption as behaviour that can occur with limited conscious deliberation once it has been repeatedly reinforced. In Muslim communities, repeated exposure to norms regarding halal consumption can make the selection of halal products an established part of everyday behaviour (Ismail, 2020).

2.2. Halal Brand Awareness

Halal brand awareness reflects the extent to which Muslim consumers recognize and understand the halal status and values associated with a brand. It includes awareness that products should be free from alcohol, prohibited meat, and prohibited derivatives (Fajrina & Hayani, 2023). Consumers with stronger halal awareness are more likely to seek halal certification or symbols when evaluating products (Djunaidi et al., 2021). Halal-certified food may also be perceived as more hygienic, safe, and non-hazardous, strengthening consumers' attention to halal cues when making food choices (Nurhayati & Hendar, 2020). Safitri (2021) similarly emphasizes that awareness of what is halal is central to the perceived need to purchase halal products.

2.3. Religiosity

Religiosity is a multidimensional concept reflecting religious commitment and individual obedience. Wardhana (2019) explains religiosity through extrinsic and intrinsic motivations, distinguishing between the use of religion for external purposes and the internalization of religious beliefs as a way of life. In the context of halal consumption, religiosity can motivate behaviour beyond formal worship, including compliance with religious obligations concerning food consumption (Suryadi & Hayat, 2021). In this study, religiosity is positioned as a mediating mechanism linking halal brand awareness and habit to purchase decisions.

2.4. Purchase Decision

Purchase decision is an integrative mental and behavioural process in which consumers identify their needs, search for information, evaluate available alternatives based on specific criteria and various internal and external influences, including brand and promotional factors, and ultimately select and purchase the option that best satisfies their needs, followed by a post-purchase evaluation (Yang et al., 2024; Wijaya & Tarigan, 2025). Purchase decision also refers to the consumer's decision to acquire and use a product based on available information, prior knowledge, and experience (Rafiki et al., 2023). It also reflects how consumers allocate resources such as money and time when selecting, purchasing, and using goods or services to satisfy their needs (Ramadhan & Faizi, 2023). Purchase decision refers to how consumers select, purchase, and use products or services to satisfy their needs and wants (Wijaya & Wardhana, 2023), while Kotler et al. (2019) note that purchase decisions may be shaped by product evaluation, purchase intentions, the influence of others, and situational factors such as promotions. Related research also treats purchase intention as a precursor to buying decisions and as a response to perceived quality, brand trust, and ethical considerations (Frandi et al., 2023; Wicaksono, 2024).

2.5. Hypotheses

The preceding literature suggests that halal purchase decisions are shaped through interconnected cognitive, behavioural, and religious mechanisms. Halal brand awareness provides consumers with the knowledge needed to identify credible halal attributes, reduce uncertainty, and evaluate whether a product is consistent with their consumption requirements, thereby increasing the likelihood of purchase (Djunaidi et al., 2021; Nurhayati & Hendar, 2020). Meanwhile, habit reinforces repeated halal consumption and allows purchasing behaviour to occur with less conscious deliberation (Shahzad et al., 2021). Both awareness and habitual practice may also strengthen the integration of religious values into everyday consumption, while religiosity encourages consumers to comply with religious obligations when selecting food and beverage products (Suryadi & Hayat, 2021). Accordingly, religiosity is expected not only to influence purchase decisions directly but also to transmit part of the effects of halal brand awareness and habit on those decisions. Based on these theoretical and empirical arguments, the following hypotheses are proposed:

H1: Halal brand awareness has a significant effect on purchase decisions.

H2: Habit has a significant effect on purchase decisions.

H3: Halal brand awareness has a significant effect on religiosity.

H4: Habit has a significant effect on religiosity.

H5: Religiosity has a significant effect on purchase decisions.

H6: Religiosity mediates the relationship between halal brand awareness and purchase decisions.

H7: Religiosity mediates the relationship between habit and purchase decisions.

3. Methods

This study employs a quantitative descriptive approach, using statistically analysed questionnaire data to test hypotheses and examine the relationships among the research variables (Thabroni, 2022). The questionnaire comprised 28 indicators representing four constructs: halal brand awareness, habit, religiosity, and purchase decision. Data were collected through both online and offline questionnaires using a five-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). The target population consisted of consumers who had purchased food and beverage products, while the study sample focused specifically on Muslim consumers who considered halal status when making such purchases. Purposive sampling was applied because respondents were selected according to predefined criteria (Hardani et al., 2022). Eligible respondents were Muslim consumers who had previously purchased food and beverage products while considering their halal status.

A total of 153 valid responses were retained for analysis. The data were examined using partial least squares structural equation modelling (PLS-SEM) with SmartPLS version 3.2.9. The measurement model was evaluated using indicator loadings, average variance extracted (AVE), Cronbach's alpha, and composite reliability. The structural model was assessed using R-squared and path-coefficient significance. Hypothesis significance was evaluated using t-statistics and p-values, with $t > 1.96$ and $p < 0.05$ as the decision criteria.

4. Results and Discussion

4.1. Respondent Profile and Measurement Model

The final dataset contained 153 valid responses. Women represented 74% of the sample (113 respondents), while men represented 26% (40 respondents). Most respondents were aged 12-27 years, accounting for 77% of the sample (117 respondents), and the respondents were domiciled in the Jabodetabek area. The initial measurement model comprised 28 indicators across four variables. Of these, 22 indicators met the required factor-loading threshold of 0.70, while six indicators did not meet the threshold and were excluded from the valid measurement set.

Convergent validity was evaluated using average variance extracted (AVE). As shown in Table 1, all constructs have AVE values above 0.50, indicating acceptable convergent validity.

Table 1 Average Variance Extracted (AVE)

Variable	Average Variance Extracted (AVE)
Halal Brand Awareness	0.568
Habit	0.563
Religiosity	0.590
Purchase Decision	0.609

Source: Processed survey data.

Reliability was assessed using Cronbach's alpha and composite reliability. Values above 0.70 were treated as evidence of acceptable internal consistency. Table 2 shows that all four constructs exceed the required threshold for both measures and are therefore considered reliable.

Table 2 Cronbach's Alpha and Composite Reliability

Variable	Cronbach's Alpha	Composite Reliability
Halal Brand Awareness	0.848	0.887
Habit	0.742	0.837
Religiosity	0.890	0.910
Purchase Decision	0.839	0.886

Source: Processed survey data.

4.2. Hypothesis Testing

After the measurement model met the validity and reliability criteria, the structural relationships were evaluated using path coefficients. A relationship was considered statistically significant when the t-statistic exceeded 1.96 and the p-value was below 0.05. Table 3 presents the direct effects. All five direct relationships are statistically significant, supporting H1 through H5.

Table 3 Direct Effects

Effect between Variables	T-statistic	P-value	Conclusion
Halal Brand Awareness -> Purchase Decision	10.669	0.000	Significant
Habit -> Purchase Decision	2.113	0.035	Significant
Halal Brand Awareness -> Religiosity	8.200	0.000	Significant
Habit -> Religiosity	9.000	0.000	Significant
Religiosity -> Purchase Decision	6.500	0.000	Significant

Source: Processed survey data.

The indirect-effect analysis also demonstrates statistically significant mediation through religiosity. As shown in Table 4, religiosity mediates the effect of halal brand awareness on purchase decisions and the effect of habit on purchase decisions, supporting H6 and H7. Because the corresponding direct effects are also significant, the pattern is consistent with partial mediation.

Table 4 Indirect Effects

Effect between Variables	T-statistic	P-value	Conclusion
Halal Brand Awareness -> Religiosity -> Purchase Decision	5.333	0.000	Significant
Habit -> Religiosity -> Purchase Decision	4.677	0.035	Significant

Source: Processed survey data.

4.3. Discussion

The findings confirm that halal brand awareness and habit influence purchase decisions both directly and indirectly through religiosity. The R-squared value of 0.58 for purchase decisions indicates moderate predictive power. The results suggest that halal consumer behaviour is not explained by a single dimension: cognitive recognition of halal values, repeated behavioural patterns, and religious commitment operate together in shaping purchasing decisions. The significant direct effect of halal brand awareness also provides evidence consistent with Rafiki et al. (2023), while differing from the non-significant relationship reported by Djunaidi et al. (2021).

From a managerial perspective, food and beverage firms should not treat halal communication solely as the display of a certification mark. Halal brand awareness may become more influential when consumers connect the brand with credible halal values, while repeated positive purchasing experiences can help develop habitual preference. The significant mediating role of religiosity further implies that communication emphasizing sharia compliance and reliable halal positioning may strengthen the relationship between awareness, habit, and purchase decisions, particularly in markets where religious considerations are salient.

5. Conclusion

This paper examines 153 consumers of food and beverage products in the Jabodetabek area to determine how halal brand awareness and habit shape purchase decisions, and how religiosity works as a mediating mechanism. First, the direct-effect results show that halal brand awareness, habit, and religiosity all significantly influence purchase decisions. Second, halal brand awareness and habit significantly influence religiosity, and the indirect-effect results confirm that religiosity partially mediates both paths. Third, with an R-squared of 0.58, the model explains purchase decisions moderately, which indicates that halal purchasing behaviour is formed by cognitive awareness, repeated behaviour, and religious commitment operating together rather than by one dimension alone.

The most notable result of this study is the dominance of halal brand awareness. Our respondents were consumers of food and beverage products. Even in a general sample of this kind, halal brand awareness records the largest t-statistic among all predictors of purchase decisions ($t = 10.669$). We read this result indicates that the halal attribute in this country no longer operates only as a religious obligation. It operates as a general marker of quality, cleanliness, and safety that the market as a whole recognizes. Marketers in Indonesia need to note this point. Halal brand awareness is not a narrow instrument reserved for the Muslim segment; it is the strongest single lever of purchase decisions in the food and beverage market, and building it deserves a permanent place in brand strategy rather than a seasonal one.

Habit takes the second position among the two antecedents we test. This means that, beyond the halal attribute, the routine of consumers also determines what they buy. A product whose halal status is credible will still be passed over when it sits outside the routine of its target market, that is, the outlet the consumer usually visits, the occasion on which they usually consume, the portion and the price they are used to, and the brand their family and their circle habitually bring home. Marketers in this country therefore need to

place their products inside the circle of habit of their target market, and not only inside the circle of religious permissibility. Halal brand awareness brings a product into consideration; habit is what returns the consumer to it. Consistency of distribution, a stable product experience, and repeated presence at the moments when the target market ordinarily consumes are the instruments that convert a single purchase into a routine one. This paper certainly has limitations. We admit that the study rests on 153 respondents concentrated in Jabodetabek, dominated by women (74%) and by respondents aged 12-27 years (77%), and collected at a single point in time. Future research should extend the sample beyond Jabodetabek and beyond younger consumers, and test the model in other halal categories such as cosmetics, pharmaceutical products, and tourism.

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