

# Maqashid sharia and the importance of consuming halal food products for Z muslim generation

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## ABSTRACT

This study aims to see the effect of halal awareness and halal certification on purchasing decisions of halal food products with purchase intention as an intervening variable. In addition, this study also explains maqashid sharia on halal food products in terms of the five basic principles of maqashid sharia and their level of need. The method used in this research is path analysis by taking 151 respondents (generation Z) as the research sample drawn based on purposive sampling with a significant level of 5%. The results showed that halal awareness and halal certification positively and significantly affected buying interest. Furthermore, only halal certification and purchase intention completely and significantly affect purchasing decisions. In this study, buying interest is an intervening variable. Maqashid sharia halal food products is a sharia goal that is ordered to consume halal food based on five main elements; hifdzud din (maintaining religion), hifdzun-nafs (guarding the soul), hifdzul-'aql (guarding reason), hifdzun nasl (keeping offspring), and hifdzul mal (maintaining the property), and considering the level of human needs, dharuriyyat (immediate needs), hajiyat (secondary needs), and tahsiniyat (tertiary needs). The implications of this research, especially for producers to carry out halal certification on their products because Z Muslim generation also aware of the importance of the halal logo when they want to buy a food product. In addition, this research is also helpful for further researchers who are interested in researching halal products by adding other variables.

**Keywords:** *Buying interest, Halal awareness, Halal certification, Maqashid Syariah, Purchase decision.*

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## 1 Introduction

Islam is a religion that regulates all aspects of human life with a perfect foundation of sharia law. It can be seen, the real purpose of Islam is to realize the benefit of the ummah [1]. Islamic law aims to realize the benefit of humanity not only in this world but also in the hereafter. In addition, the purpose of Islam is to shape the character of an excellent human personality and uphold justice and benefit. The primary source of law in Islam is the Qur'an and the sunnah, giving emphasis and flexibility to events, Islamic law and ensuring its application in

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everyday life. Therefore, the things contained in Islamic law are based on *maslahah* so that the goal can be achieved perfectly. Meanwhile, the secondary source of direction is *maslahah mursalah*, a legal determination in applying God's rules and commands to new orders that do not have *Nash*.

Halal and Haram are essential things in Islam that are the substance of Islamic law. The command to consume halal food in the Qur'an is the basis for every Muslim to pay attention and choose to consume halal food. As the word of Allah SWT in QS. Al-Baqarah verse 168:

*“O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy” (QS. Al-Baqarah: 168).*

The verse gives clear instructions, especially in choosing food with halal and *tayyib* criteria. At least the halalness of food can be seen from four aspects: first, it is halal in how to obtain it, which is obtained from halal sustenance and is justified in Islam. Meanwhile, the criteria for *tayyib* include; quality food, not spoiled, not expired, not damaged, non-toxic, safe and not contaminated with harmful bacteria/viruses and not fake, and food contains valuable nutrients for the body. With these four aspects, every Muslim makes guidelines for obtaining and consuming every intake and food [2].

Indonesia is a country with a majority Muslim population. The development of the culinary business in Indonesia and the world makes Muslims care about the food they consume. Consuming halal food is an obligation for Muslims to fulfill their daily needs. Maqashid sharia in halal food contains the secrets of sharia law that oblige and guide to consume it to uphold Allah's religion and benefit humanity. Guided by the five main elements of maqashid sharia, namely *hifdzul din* (maintaining religion), *hifdzul nafs* (guarding the soul), *hifdzul 'aql* (supporting reason), *hifdzul nasl* (keeping offspring), and *hifdzul mal* (protecting property), and also considering the level of the needs are *dharuriyat* (immediate needs), *hajiyyat* (secondary needs), and *tahsiniyat* (tertiary needs).

Food and drink are basic needs that all humans need. However, not all things are allowed to be consumed by a Muslim. There are provisions in Islamic law that determine what foods are allowed to be eaten (halal) or what processes make food halal or not. For Muslims, it is necessary to guarantee that the food they eat is halal or not. Therefore it is essential to have halal certification. The existence of halal certification can provide legal certainty, justice, transparency, protection, and professionalism in issuing new products. Currently, Muslims are also more careful in looking for food and beverage products. Thus, people are also increasing halal awareness because of awareness of the importance of consuming halal products.

The MUI Halal Certificate is a written fatwa of the Indonesian Ulema Council which states the halalness of a product following Islamic law. This MUI Halal Certificate is a requirement to obtain a permit to include a halal label on product packaging from the authorized government agency (Islampos). Halal awareness is defined as an understanding of the halalness of a product from a consumer so that he is careful in consuming a product. The high awareness of halal can affect the demand for halal products (purchase intention). Purchase intention is the

tendency of consumers to buy something or action related to purchase and is measured by the level of repurchase of the product [3].

A study conducted by UIN Sunan Kalijaga students showed that the halal awareness of Indonesian consumers was very good (very high), with an index of 94.91. Halal attention is supported by a very high religiosity index (96.61), health reasons (89.83) and logo certification (84.71), and a good exposure index (78.72). The study also shows that religious belief is the most influencing factor for Indonesian halal awareness, followed by health reasons and logo certification. At the same time, exposure is the least factor affecting halal understanding [4]. The study took Muslim generation Z (born in 1997-2010) as a sample because the productive age group (15-64 years) in Indonesia reached 183.36 million people or 68.7% of the Indonesian population [5]. As a community group with many people, it is hoped that Gen Z will be a target market with great potential for the Indonesian halal food and beverage industry.

Based on this background, this research has two concentrations. First, this study will analyze the effect of halal certification and halal awareness on purchasing decisions of halal food products with purchase intention as an intervening variable in Muslim Z generation. In addition, this study also discusses maqashid sharia in halal food products in terms of the five main elements of maqashid sharia and their level of need.

## 2 Materials and methods

### 2.1 Materials

#### 2.1.1 Maqashid sharia

Lughowi maqashid shari'ah consists of two words, namely maqashid and shari'ah. Maqashid is the plural form of *mufrâdmaqshad*. *Qashd*, *maqshid*, or *qusud* means towards a direction, a goal, in the middle, fair and not transgressing, the straight path, in the middle between excess and deficiency [5]. Meanwhile, the word sharia comes from the root word *يشرع – شرعاً* – *شرعا* which means making regulations, laws, and laws. In addition, sharia also indicates a path to a water source or can be linked as a path to the primary source of life [6]. From the definition mentioned, it can be concluded that maqashid sharia is the goal of all God's provisions prescribed for humanity. Religion wants to achieve secrets and wisdom through its laws, both contained in the Al-Quran and Al-Hadith.

Imam Al-Ghozali divides sharia maqashid into two, namely maqashid which related to religion (*ad-din*) and maqashid related to worldly matters (*ad-dunyawi*). Furthermore, according to Ash-syatibi, maqashid sharia can be viewed from two points of view, namely the first *maqasidus shari'a* (God's purpose). The second is *maqasidulmukallaf* (purpose of mukallaf). Substantially maqashid sharia contains maslahah, which is the basis of maqasid sharia. In general, maslahah can be interpreted as goodness and prosperity. Meanwhile, according to the scholars of fiqh, maslahah is defined as all things that contain benefits, uses, and integrity, in addition to avoiding harm, damage and fasade. Maslahah is limited in five matters, namely religion, soul, mind, lineage, and property. Anything that involves guarding these five things

is called *masalah*, and anything that causes the loss of these five things is called *mafsadah*. Furthermore, in establishing the law, there are benefits for humans in their lives in this world and the hereafter. Therefore *maqasid sharia* is *masalah* itself [7]. When viewed in terms of the goals to be achieved, *masalah* is categorized into two groups, including 1) Bringing benefits to humanity in the life of this world and the hereafter; 2) Avoiding harm (danger) in human life.

### 2.1.2 Halal awareness

Awareness means feeling, learning, or remembering (to the actual situation), knowledge, and experience. A reflection is a form of expressing awareness, where it can live or survive in certain situations and conditions in the environment. According to Ahmad, Abaidah, and Yahya (2013) [8], halal awareness is known based on whether or not a Muslim understands what halal is, knows the correct slaughter process, and prioritizes halal food for them to consume. Halal awareness for Muslims means that they know what is good so that it is permissible to consume it and what is wrong so that it is not acceptable to consume it according to the rules of the Qur'an and Sunnah. The increase in the volume of halal-certified products encourages the basic assumption that Muslims are more aware of the importance of halal food, which indirectly leads to the expansion of the global halal food industry [10]. Their concern, especially on food consumption, is also an essential factor in avoiding doubtful and uncertain food products [9].

### 2.1.3 Halal certification

Halal certification is a security guarantee for a Muslim consumer to choose good food for him and follow religious rules. Food products that have a halal certificate are products that, in the processing process, meet standards in safety and cleanliness [11]. Based on Government Regulation - PP Number 31 of 2019 concerning Implementing Regulations of Law (UU) Number 33 of 2014 concerning Halal Product Guarantee, hereinafter abbreviated as JPHN, is legal certainty regarding halalness of a product as evidenced by the existence of a halal certificate. According to PP Number 31 of 2019, what is meant by a halal certification is an acknowledgment of the halalness of a product issued by the Halal Product Guarantee Agency based on a written halal fatwa issued by the Indonesian Ulema Council. At the same time, the halal label is a sign of the halalness of a product.

Based on Article 2 of Government Regulation – PP Number 31 of 2019, it is stated that 1) Products that enter, circulate, and are traded in the territory of Indonesia must be halal certified. 2) Products derived from materials that are prohibited are excluded from the obligation to be certified halal. 3) Products originating from prohibited materials must be given non-halal information. 4) For non-halal products, business actors must include non-halal information. Government Regulation - PP Number 31 of 2019 confirms that halal certificates are given to products that come from halal materials and meet PPH. The Minister carries out the Halal Product Guarantee (JPH) implementation. The Minister may establish a Halal Product Guarantee Agency (BPJPH). In implementing BPJPH in collaboration with relevant ministries and or institutions, the Halal Inspection Agency (LPH), and the Indonesian Ulema Council (MUI).

#### 2.1.4 Buying interest

Purchase intention is the tendency of consumers to buy something or take action related to a purchase. It is measured by the level of possibility of consumers to buy [12]. Buying interest can be calculated by the desire to buy or not to buy, will buy or will not buy, and will make repeat purchases or will not make repeat purchases. Based on the Theory of Planned Behavior (TPB) [13], TPB is related to attitudes, subjective norms, and perceived behavioral control. These elements are used to understand people's intentions to be involved directly or indirectly in several activities, such as the willingness to have an opinion and the desire to give something [14].

Various researchers have also used a deeper application and TPB to measure people's intentions to buy, consume and accept halal food products [15]. Based on TPB, which is used to measure consumer buying interest, several researchers agree that intention is a measure to show an individual's belief in buying halal food products. For example, a Muslim consumer intends to purchase halal food products presented in product arrangement points [16].

#### 2.1.5 Buying decision

The purchase decision is the selection of two or more alternative purchasing choices, meaning that a person can make a decision. In consumption activities, consumers always want to get satisfaction. So there are three criteria for Muslim consumers in spending their wealth. First, spending the property in a disgraceful aspect, according to the Shari'a, then it is prohibited. Second, according to the Shari'a, paying the wealth in a commendable part, then it is recommended and ordered. Third, spending the wealth in permissible things but lawful in principle, such as the pleasure of the soul. There are five stages in the decision-making process to buy goods and services that are generally carried out by someone including [17] recognition of needs, consumer needs arise because they receive new information about a product, economic conditions, advertising, or by chance; 2) The consumer information process, consumers choose the information that is relevant to the benefits sought and following their beliefs and attitudes; 3) Product (brand) evaluation, consumers will evaluate the characteristics of various products that may best meet the desired benefits; 4) Purchase, after evaluating and seeing the product, the consumer decides to buy the product; 5) Post-purchase behavior, once a consumer makes a purchase, a post-purchase evaluation occurs. If the product criteria follow consumer expectations, consumers will feel satisfied.

#### 2.1.6 Z Generation

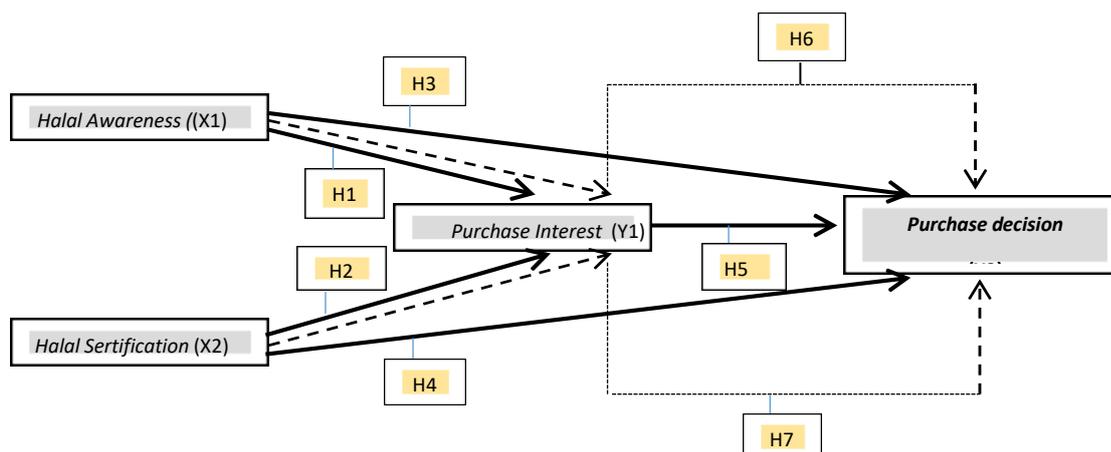
According to Kupperschmidt (2000) [18], Generation Z is a group of people who have the same year of birth, age, location, and historical experience or events in the same individual and significantly influences their growth phase. It can also be said that a generation is a group of individuals who experience the same events in the same period. Generation Z is a new generation that has just entered the age of the workforce. Generation Z was born between 1995 and 2010. This generation is commonly known as the internet generation or Regeneration because this generation often communicates socially through cyberspace.

Research on halal certification, halal awareness, buying interest, and purchasing decisions have been carried out by several researchers, including . Rohma (2019) [19], examining the effect of halal awareness and halal certification on interest in buying halal food products. Waskito (2015) [20] examined the impact of halal certification, halal awareness, and food ingredients on interest in buying halal food products (Study on Muslim Students in Yogyakarta). Furthermore, Diah (2019) [21] examined the influence of religiosity, halal certification, product ingredients on buying interest and purchasing decisions. The novelty of this research is to add an intervening variable, namely purchase interest. This study also discusses maqashid sharia on halal food products in terms of the five main maqashid and their level of needs.

#### 2.1.7 Previous studies

Wijaya in 2018 conducted a study entitled "Halal Labeling and Its Effect on Purchase Decisions Through Aspects of Religiosity as an Intervening Variable." The results showed that the labeling variable had a positive and significant effect on consumer buying interest. The religiosity variable had a significant effect on consumers' buying interest positively and significantly on consumer buying interest labeling variables affect consumer religiosity. Both direct and indirect relationships have a significant effect on buying interest. Rohma (2019) [19] with the research title "The Effect of Halal Awareness and Halal Certification on Interest in Buying Halal Food Products." The results showed that Halal Awareness significantly affected interest in buying halal products, indicated by the t-count greater than t-table ( $3.266 > 1.984$ ) with a significance of  $0.002 < 0.5$ . Halal certification significantly impacts halal products Purchase intention, which is indicated by a higher t-value greater than the t table ( $3.400 > 1.984$ ) with a significance value of  $0.001 < 0.05$ .

Waskito (2015) [20] with the research title "The Effect of Halal Certification, Halal Awareness, and Foodstuffs on Interest in Buying Halal Food Products (Study of Muslim Students in Yogyakarta)". The results showed that Halal Awareness had a significant effect on interest in buying halal products, indicated by a calculated value greater than t table ( $3.266 > 1.984$ ) with a significance of  $0.002 < 0.5$ . Halal Certification significantly influences interest in buying halal products, which is indicated by the value of t-count greater than t-table ( $3,400 > 1,984$ ) with a value of significance of  $0.001 < 0.05$ . Diah, Edriana, Aniesa (2019) with the research title "The Effect of Religiosity, Halal Certification, Product Materials on Buying Interest and Purchase Decisions." The results showed that 1) the religiosity variable had no significant effect on buying interest, 2) the halal certification variable had a significant effect on buying interest, 3) the product material variable had a significant effect on buying interest, 4) the buying interest variable had a significant effect on purchasing decisions.



Description :

- > = The effect of the interaction of each independent variable on the dependent variable and the intervening variable partially.  
 - - - - -> = The interaction effect of each variable independent of the dependent variable through partially intervening variables.

**X1, X2** = Independent variable

**Y1** = Intervening variable

**Y2** = Dependent variable

Hypothesis:

- H1** = Halal awareness has a positive effect on buying interest  
**H2** = Halal certification has a positive impact on purchase interest  
**H3** = Halal awareness has a positive impact on purchasing decisions  
**H4** = Halal certification has a positive impact on decisions Purchase  
**H5** = Buying interest has a positive effect on purchasing decisions  
**H6** = Purchase intention is an intervening variable between halal awareness on purchasing decisions  
**H7** = Purchase intention is an intervening variable between halal certification on purchasing decisions

Figure 1. Research framework

As seen in Fig 1, this study involved two independent variables, one dependent variable, and one intervening variable. The independent variable in this study is halal awareness and halal certification. The intervening variable is purchase intention. In contrast, the dependent variable in this study is the purchase decision of a food product. There are several hypotheses in this study, including (H1) to determine the direct influence between halal awareness and interest in buying halal food products, (H2) to determine the direct effect of halal certification and interest in buying halal food products, (H3) to determine the direct effect of halal certification and interest in buying halal food products. Direct halal awareness and purchasing decisions for halal food products (H4) to determine the direct effect of halal certification and purchasing decisions for halal food products. Halal awareness and decision to purchase halal food products with purchase intention as an intervening variable (H7) to determine the indirect effect between halal certification and purchasing decisions for halal food products with purchase intention as an intervening variable.

## 2.2 Methods

### 2.2.1 Types of research and data sources

This study uses path analysis techniques (path analysis). Path analysis is a technique for analyzing causal relationships that occur in multiple regression if the independent variables affect the dependent variable directly and indirectly [21]. Sources of data used are primary data and secondary data. The preliminary data in this study were sourced from questionnaires distributed via google form to the respondents. At the same time, secondary data comes from literature studies (journals, books, theses, and so on).

### 2.2.2 Data collection technique

The sampling technique in this study used a purposive sampling technique. According to Sugiyono (2010) [22], the purposive sampling technique is a technique for determining research samples with specific considerations to make the data obtained more representative. The sample in this study was "generation Z" with an age range of 17-25 years which was taken randomly in several provinces in Indonesia. The number of respondents in this study was 151 people.

### 2.2.3 Measurement scale

In this study, the authors used a 5-point Likert scale. "The Likert scale is used to measure attitudes, opinions, and perceptions of a person or group of people about social phenomena" [22]. As seen in table 1, the following is a Likert scale score for quantitative research analysts.

Tabel 1. Likert scale

<b>Answer</b>	<b>Weight</b>
Totally Agree	5
Agree	4
Possible	3
Disagree	2
Totally Disagree	1

### 2.2.4 Data analysis method

According to Supriyanto and Maharani (2013) [23], data analysis is an activity after data from all respondents is collected (in quantitative research). In this study, data analysis uses path analysis (path analysis). Path analysis or path analysis is used to analyze the pattern of relationships between variables [23]. This model is used to determine the direct or indirect effect of a set of independent (exogenous) variables on (endogenous) variables.

### 3 Analysis and discussion

This study aims to determine the effect of Halal Awareness and Halal Certification on the Purchase Decision of Halal food products with Purchase Interest as an intervening variable. This study uses secondary data obtained from theses and journals. Path analysis is used to determine the independent variable partially on the dependent variable. This study used path analysis to answer the first to tenth hypotheses. In testing the hypothesis, the criteria used are by looking at the t-count value of the study. If  $t\text{-count} > t\text{-table}$ , the hypothesis is accepted, whereas if  $t\text{-count} < t\text{-table}$ , the hypothesis is rejected. The amount of t table is calculated based on the Degree of Freedom (DK) of  $151-2= 149$  (1.9760). The level of significance used in this study is 5% (0.05), which shows that the error rate in this study is 5%, with a confidence level of 95%. The value of each regression coefficient was processed using SPSS version 25.

#### 3.1 Results of regression analysis for structural equation I

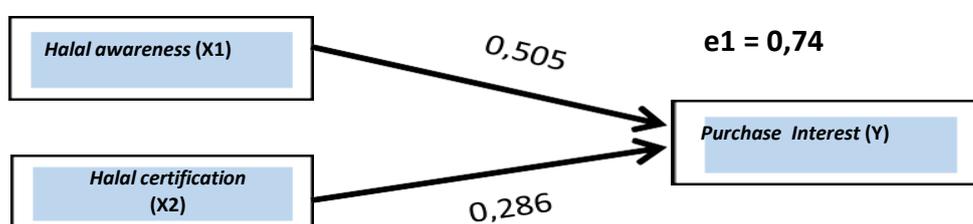


Figure 2. Structural 1

As seen in Figure 2, the chart above is the result of regression analysis for structural equation II. From that result the effect of halal awareness (X1) on purchase interest is 0.505, meanwhile the effect of halal certification (X2) on purchase interest is 0.268.

#### 3.2 Effect of simultaneous halal awareness and halal certification on purchase interest

Table 2. Structural summary model 1

Model	R	R Square	Adjusted R Square	Std Error of the Estimated	R Square Change
1	0.669 <sup>3</sup>	0.448	0.440	1.616	0.448

a. Predictors : (Constant), halal certification, halal awareness

As seen in table 2, the value of R square ( $R^2$ ) is 0.448, so it can be seen that the coefficient of determination is 44.8%. This figure shows that the effect of Halal Awareness and Halal Certification on Purchase Interest simultaneously is 44.8%, while other factors influence 55.2%. The value of  $e_1 = (1 - 0.448)$  is 0.74. To compare the value of the calculated f and f table, the f table must be known first. Here's how to get the f table:

f table = (k; n-k)

f table = (2; 151-2)

f table = (2; 149) f table = (3.06)

Table 3. Structural ANOVA test 1

Model		Sum of Squares	Df	Mean square	F	Sig.
1	Regression	313,654	2	156,827	60,027	0,000 <sup>b</sup>
	Residual	386,664	148	2,163		
	Total	700,318	150			
a. Dependent variable : purchase interest						
b. Predictors : (constant), halal certification, halal awareness						

By looking at the table 3, after the simultaneous test, it is known that  $f$  count  $>$   $f$  table, namely,  $60.027 > 3.06$  and sig value  $0.000 < 0.05$ . These results show that the independent variables as a whole and together have a significant effect on the dependent variable, namely the interest in buying halal food products.

### 3.3 Effect of partially halal awareness and halal certification on purchase interest

Table 4. Coefficient structural 1

Model		Sum of Squares	df	Mean square	F	Sig.
1	(Constant)	1.430	1.518		0.943	0.347
	Halal awareness	0.466	0.61	0.505	7.637	0.000
	Halal certification	0.337	0.78	0.286	4.327	0.000
a. Dependent variable : purchase interest						

A partial test is used to see whether the independent variables individually significantly affect the dependent variable. Decision-making in this partial test is based on the  $t$  count and  $t$  table value. If the value of  $t$  count  $>$   $t$  table,  $H_0$  can be rejected, and vice versa  $t$  count  $<$   $t$  table then  $H_0$  is accepted. Decision making in the partial test can also be done by looking at the significant value (sig), where if the value of sig  $< 0.05$ , then the independent variable has a significant effect on the dependent variable, and if the value of sig  $> 0.05$ , then the independent variable has no significant effect on the dependent variable. To compare the value of  $t$  arithmetic and  $t$  table, then  $t$  table must be known first. How to get  $t$  table with = 0.05 is

$t$  table =  $/2; n-k-1$

$t$  table =  $0.05/2; 151-2-1$   $t$  table = 0.025; 146

$t$  table = 1.976

In the table 4, the halal awareness variable ( $X_1$ ) has at count  $>$   $t$  table ( $7.637 > 1.976$ ) and a Sig value  $< 0.05$  ( $0.000 < 0.05$ ). These results indicate that the halal awareness variable ( $X_1$ ) has a positive effect (constant value of 0.505) and is significant on buying interest ( $Y_1$ ) for halal food products. So it can be concluded that  $H_1$  is accepted. The halal certification variable ( $X_2$ ) has at count  $>$   $t$  table ( $4,327 > 1,976$ ) and a Sig value  $< 0.05$  ( $0.000 < 0.05$ ). These results indicate that the halal certification variable ( $X_2$ ) has a positive effect (constant value 0.286)

and is significant on buying interest (Y1) for halal food products. So it can be concluded that H2 is accepted.

### 3.4 Results of regression analysis for structural equation II

As seen in Figure 3 is the result of regression analysis for structural equation II. From that result, the effect of halal awareness (X1) on purchase decision is 0.117. Next, the effect of halal certification on purchase decision is 0.204. And the last, the effect of purchase interest on purchase decision is 0.603.

### 3.5 The Influence of halal awareness, halal certification, and simultaneous purchase intentions on the decision to purchase halal food products

Table 5. Structural summary model 2

Model	R	R Square	Adjusted R Square	Std. Error of the Estimated	R Square Change
1	0.801 <sup>3</sup>	0.642	0.635	1.706	0.642
a. Predictors : (Constant), purchase interest, halal certification, halal awareness					

In the table 5, the value of R square ( $r^2$ ) is 0.642, so it can be seen that the coefficient of determination is 64.2%. This figure shows that the effect of Halal Awareness, Halal Certification, Purchase Interest on the Decision to Purchase Halal food products simultaneously is 64.2%, while other factors influence 35.8%. The value of  $e_1 = (1 - 0.642)$  is 0.60. To compare the value of  $f$  arithmetic and  $f$  table, the  $f$  table must be known first. Here's how to get the  $f$  table:

$$f \text{ tabel} = (k; n-k)$$

$$f \text{ tabel} = (3; 151-3)$$

$$f \text{ tabel} = (3; 148) \quad f \text{ tabel} = (2.67)$$

Table 6. Structural ANOVA table 2

Model		Sum of Squares	df	Mean square	F	Sig
1	Regression	766,589	3	255,530	87,803	0,000 <sup>b</sup>
	Residual	427,808	147	2,910		
	Total	1194,397	150			
a. Dependent Variable : Purchase decision						
b. Predictors : (Constant), purchase interest, halal certification, halal awareness						

By looking at the table 6, after the simultaneous test, it is known that  $f$  count  $>$   $f$  table, namely,  $87.803 > 2.67$  and sig value  $0.000 < 0.05$ . These results show that the independent variables as a whole and together have a significant effect on the dependent variable, namely the decision to purchase halal food products.

### 3.6 The Influence of halal awareness, halal certification, and partial purchase intention to purchase decisions for halal food products

Table 7. Structural Coefficients

Model		B	Std. Error	Standardized Coefficients Beta	t	Sig
1	(Constant)	3.770	1.607		2.347	0.020
	Halal awareness	0.141	0.076	0.117	1.860	0.065
	Halal sertification	0.313	0.087	0.204	3.588	0.000
	Purchase interest	0.787	0.087	0.603	9.076	0.000

a. Dependent Variable : Purchase decision

t tabel =  $\alpha/2$ ; n-k-1

t tabel = 0.05/2; 151-3-1 t tabel = 0.025; 147

t tabel = 1.976

In the table 7, the halal awareness variable (X1) has at count < t table (1.860 > 1.976) and a Sig value > 0.05 (0.065 > 0.05). These results indicate that the halal awareness variable (X1) has no effect (constant value 0.117) and is not significant on purchasing decisions (Y2) for halal food products. So it can be concluded that H3 is rejected.

The halal certification variable (X2) has at count > t table (3.588 > 1.976) and a Sig value < 0.05 (0.000 < 0.05). These results indicate that the halal certification variable (X2) has a positive (constant value of 0.204) and significant impact on purchasing decisions (Y2) for halal food products. So it can be concluded that H4 is accepted.

The purchase interest variable (X3) has at count > t table (9.076 > 1.976) and a Sig value < 0.05 (0.000 < 0.05). These results indicate that the purchase intention variable (X3) has a positive effect (constant value 0.603) and is significant on purchasing decisions (Y2) for halal food products. So it can be concluded that H5 is accepted.

3.7 Structural equation analysis results III

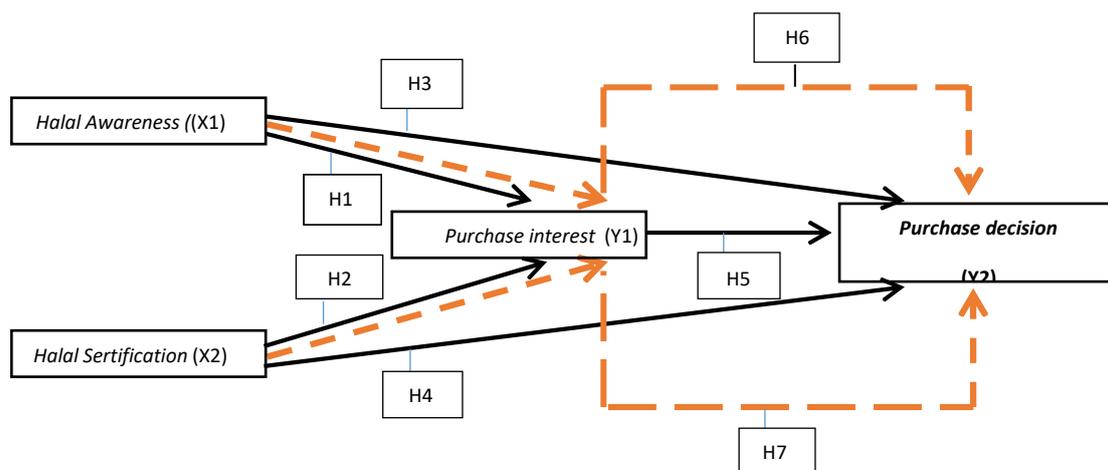


Figure 4. Structural 3

Figure 4 is a schematic of structural equation analyses III. After getting the influence value of each variable X on variable Y, which has been described in fig 2 and fig 3, the next step is to analyze the effect of each of these variables either directly or indirectly. Table 8 below is the result of the direct hypothesis of the beta value. From these results, the indirect effect value of each variable will be known.

Table 8. Direct hypothesis beta value

Hypotesis		Beta amount
H1	The effect of halal awareness on buying interest	0.505
H2	The effect of halal certification on buying interest	0,86
H3	The impact of halal awareness on purchasing decisions	0.117
H4	The impact of halal certification on buying decisions	0.204
H5	The influence of purchasing interest on buying decisions	0.603

3.8 Indirect effect

The effect of the halal awareness variable on purchasing decisions through buying interest ( $0.505 \times 0.603 = 0.305$ ). The impact of the halal certification variable on purchasing decisions through buying interest ( $0.286 \times 0.603 = 0.172$ ).

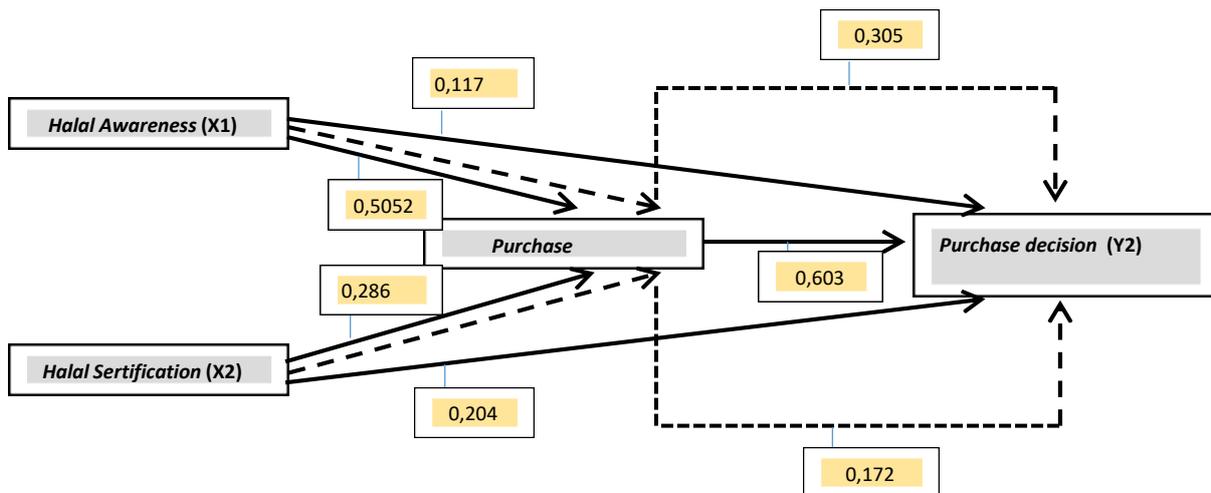


Figure 5. Model path diagram

3.9 Analysis of the effect of halal awareness (X1) through purchase interest (Y1) on purchase decisions (Y2)

As seen in Figure 5, it can be seen that the direct effect given by X1 to Y2 is 0.117. At the same time, the indirect impact of X1 through Y1 on Y2 is the multiplication between the beta value of X1 against Y1 and the beta value of Y1 against Y2, namely ( $0.505 \times 0.603 = 0.305$ ). Then the total effect given by X1 to Y2 is the sum of the direct and indirect impact, namely ( $0.117 + 0.305 = 0.422$ ). Based on the results of the above calculations, it is known that the immediate influence value is 0.117, the indirect effect is 0.422, which means that the indirect impact is more significant than the direct effect. These results indicate that indirectly halal awareness

(X1) through buying interest (Y1) has a significant influence on purchasing decisions (Y2). Therefore, hypothesis H6 is accepted.

### 3.10 Analysis of the effect of halal certification (X1) through purchase interest (Y1) on purchase decisions (Y2)

From the test results above, it can be seen that the direct effect given by X2 to Y2 is 0.204. While the indirect effect of X2 through Y1 on Y2 is the multiplication between the beta value of X2 against Y1 and the beta value of Y1 against Y2, namely  $(0.286 \times 0.603 = 0.172)$ . Then the total effect given by X2 to Y2 is the sum of the direct and indirect impact, namely  $(0.204 + 0.172 = 0.376)$ . Based on the results of the above calculations, it is known that the immediate influence value is 0.204, the indirect effect is 0.376, which means that the indirect impact is greater than the immediate effect. These results indicate that indirectly halal certification (X2) through buying interest (Y1) has a significant influence on purchasing decisions (Y2). Therefore, hypothesis H7 is accepted.

### 3.11 Maqashid syariah and halal food products

Islamic law is a complete law that has a role in realizing the benefit of humanity, guiding to the right and good path, and avoiding damage and harm. As the word of Allah SWT in Surah al-Jasiah verse 18:

*“Then We have set you upon Sharia (a Law) of the Commandment (of Allah). Therefore follow that (Law)! And do not follow the low desires of those who do not know”.*

Regarding halal food, in the Al-Qur'an letter al-Mai'dah verse 88, it has been explained that humans are ordered to consume halal and tayyib (good) food. It is intended to provide benefit, welfare, and goodness for humanity. These goals can be found in the values contained in maqashid sharia. Halal food products in maqashid sharia are reviewed from the five points of maqashid sharia, namely religion, soul, mind, lineage, and property according to their respective ranks.

#### 3.11.1 Hifdzud Din (Protect Religion)

a) *Dharuriyyat*, consuming halal food is a direct command of Allah SWT, which is included in the first maqasidul khamsah point, namely hifdzud din. Maintaining and carrying out religious obligations is a primary level, as the word of Allah SWT in QS. Almaidah verse 88: *“And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers”.*

The wisdom in consuming halal food is to keep away from the torments of hellfire, educate the mind, maintain the health of the limbs, avoid disease, assist in the process of physical and mental growth and development, the conditions for prayer to be granted, and maintain self-respect. If the command to consume halal food is violated, then the existence of religion will be damaged and cause the wrath of Allah SWT to come, susceptible to disease physically and mentally, easy to commit immorality, easily influenced by the whispers of Satan and lust, and cause contamination of self-esteem.

b) *Hajiyat*, carrying out religious rules by consuming food in moderation or not exceeding the limit. Allah SWT has ordered the regulations for consuming food in moderation in the QS. Al-A'raf verse 31: "*O Seeds (Or: sons) of Adam! Take your adornment at every mosque, and eat and drink, and do not be extravagant; surely He does not love the extravagant.*"

If this rule is violated, it will not cause the existence of religion to be threatened. Although not threatened, obedience in practicing religion certainly has benefits for humans. Consuming food in moderation has a positive influence on spiritual stability. The heart is easy to receive guidance, the mind becomes bright, the emotions are stable, and the soul becomes clean [24].

c) *Tahsiniyyat*, following religious instructions in ethics (akhlaqul karimah), especially in consuming food while completing their obligations to Allah SWT and His Messenger. Rasulullah SAW became a role model in swallowing food, for example:

- The Prophet advised to eat together:

*"Gather together while eating and recite the name of Allah then Allah will bless you in that meal."* (Narrated by Abu Dawud)

- Do not criticize the food.

Eating the food we like and not blaming it when we don't like it as is the practice. The Prophet SAW in the following hadith:

*"The Messenger of Allah - sallallahu' alayhi wasallam - never criticized food at all. If he wanted to then he ate it, and if he didn't eat he left it."* (Muslim)

- Say Basmalah before eating.

*"When I was a child in the education of Rasulullah -sholallahu' alaihi wasallam- and my hand took food from all sides of the plate. Then the Messenger of Allah -sholallahu 'alaihi wasallam-: O child. Read Basmalah, and eat with your right hand, and eat whatever who are close to you...."* (HR Bukhari)

- Reading Alhamdulillah after eating.

*"Whoever after eating reads Alhamdulillahil ladzi ad'amani hadza wa rozaqanihi min ghoiri haulin minni wala quwwah then his past sins will be forgiven."* (HR At-Tirmidhi. Al-Albani said: Hasan hadith)

### 3.11.2 *Hifdzudn nafs* (Protect The Soul)

a) The level of *dharuriyyat*, such as meeting basic needs in food and drinks under normal conditions. If you are in an emergency condition, you are obliged to eat anything, even though the food there at that time is haram. If these basic needs are ignored, it will result in human life is threatened.

- b) At the *hajiyyat* level, consuming delicious, halal, and toyib food by adding nutritional value to the food products consumed. If this is ignored, it will not be fatal to threaten and make it difficult for humans.
- c) At the *tahsiniyyat* level, this is only related to politeness and ethics that will not threaten and complicate human life.

### 3.11.3 *Hifdzul 'aql* (Protect the Mind)

- a) At the *dharuriyyat* level, it is forbidden to consume food and drinks that cause loss of consciousness, such as alcohol, drugs, marijuana, heroin, cocaine, opium, ecstasy, and so on. As the word of Allah SWT in QS. Al-Maidah Verse 90: *“O you who have believed, surely wine and games of chance, and altars (for idols) and divining (i.e., divination by arrows or in any other way) are only an abomination of Ash-Shaytan's (The all-vicious, the Devil) doing, so avoid it, that possibly you would prosper”*.
- b) At the *hajiyyat* stage, which is to stay away from all foods and drinks that contain high alcohol, which can lead to a loss of common sense. This needs to be done as prevention from all that corrupts the mind.
- c) At the *tahsiniyyat* level, which is to avoid all food and beverage products that cause *tulul amal* (long wishful thinking/imagining) or consume products that are not useful.

### 3.11.4 *Hifdzun nashl* (Protect the Offspring)

- a) At the *dharuriyyat* level, the obligation to consume halal food has implications for offspring. A family head must look for lawful assets to be given and consumed by his family. Consuming halal food will produce pious, intelligent, and healthy offspring while protecting them from the Hellfire.
- b) At the *hajiyyat* level, such as avoiding consuming doubtful products that are not haram and halal. In humans, there is the blood that will continue to flow and affect the derivation of children and descendants
- c) At the *tahsiniyyat* level, all actions and activities outside the *dharuriyyat* and *hajiyyat* levels. Completing this activity will not threaten the existence of offspring.

### 3.11.5 *Hifdzun mal* (Protect the Wealth)

- a) At the *dharuriyyat* level, such as guarding and being wary of his property from eating the property of orphans, usury, bribery, corruption, collusion, gifts, or other respect from the forbidden path.
- b) At the *hajiyyat* stage, keep our wealth away from the products of usury and doubtful remnants.
- c) At the *tahsiniyyat* level, such as avoiding all forms of product fraud, which are closely related to business ethics. This will also affect the validity of the contract transaction.

## Conclusion

This study aims to see the effect of halal awareness and halal certification on purchasing decisions of halal food products with purchase intention as an intervening variable. In addition, this study also explains maqashid sharia on halal food products in terms of the five basic principles of maqashid sharia and their level of need. The method used in this research is path analysis by taking 151 respondents (generation Z) as the research sample drawn based on purposive sampling with a significant level of 5%.

The results showed that halal awareness and halal certification positively and significantly affected buying interest. Furthermore, only halal certification and purchase intention completely and significantly affect purchasing decisions. In this study, buying interest is an intervening variable. Hypothesis (1) shows halal awareness has a positive and significant impact on buying intention in halal food products. This is indicated by the value of  $t$  value  $> t$  table ( $7.637 > 1.976$ ) and Sig value  $< 0.05$  ( $0.000 < 0.05$ ) with a constant value (0.505). Hypothesis (2) shows halal certification has a positive and significant influence on buying intention in halal food products. This is indicated by the value of  $t$  value  $> t$  table ( $4.327 > 1.976$ ) and Sig value  $< 0.05$  ( $0.000 < 0.05$ ) with a constant value of 0.286. Hypothesis (3) shows halal awareness does not affect and is not significant in the decision to purchase halal food products. This is indicated by the calculated  $t$  value  $< t$  table ( $1.860 < 1.976$ ) and the Sig value  $> 0.05$  ( $0.065 > 0.05$ ) with a constant value (0.117). Hypothesis (4) shows halal certification has a positive and significant effect on the decision to purchase halal food products. This is indicated by the value of  $t$  value  $> t$  table ( $3.588 > 1.976$ ) and Sig value  $< 0.05$  ( $0.000 < 0.05$ ) with a constant value (0.204). Hypothesis (5) shows buying intention has a positive and significant effect on purchasing decisions for halal food products. This is indicated by the value of  $t$  value  $> t$  table ( $9.076 > 1.976$ ) and Sig value  $< 0.05$  ( $0.000 < 0.05$ ) with a constant value (0.603). Hypothesis (6) shows buying intention is an intervening variable between halal awareness of the decision to purchase halal food products. It is indicated by the value of the direct effect of 0.117 and the indirect effect of 0.422. From this value, it is known that the indirect effect is greater than the direct effect. Hypothesis (7) shows buying intention is an intervening variable between halal certification and the decision to purchase halal food products. It is indicated by the value of the direct effect of 0.204 and the indirect effect of 0.376. From this value, it is known that the indirect effect is greater than the direct effect.

Next, Maqasid sharia halal food is the goal of sharia in ordering humans to consume halal food based on five main elements; *hifdzud din* (maintaining religion), *hifdzun-nafs* (guarding the soul), *hifdzul-'aql* (guarding reason), *hifdzun nasl* (maintaining offspring) and *hifdzul mal* (maintaining property), and considering the level of human needs, *dharuriyyat* (immediate needs), *hajiyat* (secondary needs), and *tahsiniyat* (tertiary needs).

Based on research results, the limitation of this study is only analysis from the aspect of halal awareness and halal certification. In addition, the object of research is less specific, for example, considering the research area. Further researchers must add other variables such as halal marketing, Islamic advertising, and brands that may influence purchasing intention and purchasing decisions on halal food products. In addition, the object of further research is

expected to be more specific and add data collection methods such as direct interviews with respondents.

Based on the results of the research that has been done, suggestions that can be given by researchers are as follows:

1. For food product producers who have not performed halal certification of the product, immediately take care of the party who has been given its authority. Muslims are the largest consumer or market share for halal food products. Based on the results of this study indicate that Muslim generation Z also is aware of the importance of the halal logo when they want to decide to buy a food product.
2. Every food producer should maintain the halal logo on the every product
3. Providing knowledge to food product manufacturers to add insight into the importance of doing halal certification so that consumers are more confident in buying these food products.
4. Further research should add other variables that are not studied in this study, and the object under study should be more specific.

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