

Global Consumer Culture and Halal Consumption: Insights from Indonesian Youth

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Abstract

The halal market is expanding rapidly, driven by the growing Muslim population. At the same time, young Muslims are experiencing changes in their consumption habits as they engage more with global trends. This study explores how acculturation to global consumer culture (AGCC) interacts with ethnic identity (EID) in shaping their choices between halal and non-halal products. A survey of 123 young Muslim respondents in Indonesia was conducted, and the data were analyzed using Structural Equation Modeling (SEM). The results show that exposure to global consumer culture does not weaken ethnic identity. Instead, young Muslims develop a bicultural identity, maintaining their commitment to halal consumption while embracing global influences. These findings highlight the need for businesses to adopt localization or glocalization strategies to better connect with Muslim consumers. Policymakers should also ensure that the halal market continues to evolve while staying true to Islamic values and meeting modern consumer needs.

Keywords: *Halal market, Global consumer culture, Ethnic identity, Acculturation, Indonesian youth, Consumer behavior.*

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1. Introduction

The halal market is one of the largest markets in the world. "Halal" refers to behaviors permitted under Islamic law, serving as a guideline for Muslims in purchasing and/or consuming goods and services [1], [2], [3]. In 2012, the halal market size was valued at US\$1.62 trillion, growing to US\$2.29 trillion by 2022 [4]. This market spans several sectors: finance (3% of the global sector), food (16.6% of the global sector), fashion (10.6% of the global sector), tourism (12.5% of the global sector), media and entertainment (4.60% of the global sector), pharmaceuticals (6.60% of the global sector), and cosmetics (6.60% of the global sector) [4]. The substantial size of the halal market is supported by the global Muslim population, which is one of the world's largest religious groups, second only to Christians. In 2010, the Muslim population was 1.6 billion (23% of the global population, compared to 2.2 billion Christians or 31%), and it is projected to grow to 2.8 billion (30% of the global

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population, compared to 3 billion Christians or 31%) by 2050 [5]. One of the largest halal markets is in Indonesia, where consumer spending reached US\$184 billion in 2020 [6]. Interestingly, there are indications of cultural shifts influencing the consumption patterns of young Muslims. Young Muslims, who make up 43% of the global Muslim population, are ambitious, cosmopolitan, and highly engaged with technology to stay connected with global brands [1]. Young people are considered more susceptible to the influence of global culture [7]. Their cosmopolitan nature further facilitates the penetration of global culture, as cosmopolitanism is an orientation and ability to engage with different cultures [8]. Additionally, technology serves as a medium that drives globalization [9]. International advertising, which utilizes technology, plays a significant role in shaping culture toward a global consumer culture (GCC) [10]. According to Alden et al. [11]—recognized as pioneers of GCC [12]—GCC refers to consumer segmentation on a global scale, where consumers share similar perceptions and symbolic meanings related to consumption, such as product categories, brands, and consumption activities. This global consumer segment transcends geographical boundaries and holds a unified understanding of these symbols [10]. Notably, GCC does not originate from a single country; rather, it emerges from interactions among various cultures [13].

However, this does not mean that every individual—especially young Muslims in this context—will inevitably be influenced by or adopt a global culture. The interaction between global (alternative) culture and local (original) culture leads to cultural acculturation. Acculturation refers to adjustments across various dimensions, including values, attitudes, and behaviors, resulting from interactions between different cultures [14]. There are four possible outcomes of acculturation: integration, assimilation, separation, and marginalization [15]. Integration occurs when an individual blends the alternative culture with the original culture, assimilation happens when an individual abandons the original culture in favor of the alternative culture, separation takes place when an individual maintains the original culture while rejecting the alternative culture, whereas marginalization occurs when an individual neither adopts the alternative culture nor retains the original culture [16].

Ultimately, this acculturation process influences consumer behavior, as culture is the single most powerful factor shaping consumer behavior [14]. This is why many brands leverage culture-based strategies to enhance their brand equity [17]. One common approach is product positioning based on global culture (GCCP/global consumer culture positioning), a specific national culture (FCCP/foreign consumer culture positioning), or local culture (LCCP/local consumer culture positioning) [11]. Alternatively, brands may opt for a hybrid approach that blends global and local culture, known as glocalization [18], [19]. To ensure effectiveness and efficiency, the selection of a positioning strategy must be based on an accurate understanding of consumer culture. One way to achieve this is by using the Acculturation to the Global Consumer Culture (AGCC) framework [8].

AGCC examines how the interaction between global and local cultures influences consumer behavior in the context of product preferences [20]. Globalization—driven by capitalism, global transportation, communication, marketing, and transnational cosmopolitanism—blurs the distinction between local and global cultures [21]. This phenomenon facilitates the spread of global culture, fostering cultural convergence toward GCC [8]. On the other hand, local culture reflects an individual's connection to a specific cultural group, shaping their thoughts, emotions, and actions in alignment with the group's values while also representing ethnic identity [14]. Ethnic identity is either inherited at birth or assigned by others based on origin or physical characteristics [22]. This identity becomes more pronounced when interacting

with other cultures [23], in this case, GCC. The influence of both cultural forces ultimately manifests in individual consumption behavior [16], as product choices tend to align with one's cultural tendencies, given that products often represent specific cultural values [24].

Building on this foundation, this study explores how the interaction between global and local cultures shapes the consumption patterns of Muslim youth, particularly regarding local/halal¹ versus non-local/global products. There remains a gap in research examining the impact of globalization on halal product consumption. A study closely related to this discussion is the 2013 research by Cleveland, Laroche, and Hallab in Lebanon. Cleveland [16] investigated how acculturation differences influenced product choices among Christians and Muslims in Lebanon. However, the study did not specifically address halal products. Additionally, research on acculturation primarily focuses on the impact of global culture on national culture and consumption patterns [14], [23], [25], [26], [27], [28], [29], [30]. Meanwhile, studies on halal products tend to revolve around branding [31], [32], [33], attitudes and intentions [3], [34], [35], [36], [37], and product development [38], [39], [40].

Through responses from 123 Muslim youth respondents in Indonesia, this study found that while the respondents are generally influenced by global culture, they still maintain their local culture, resulting in a bicultural identity. This is evident in their choice to continue consuming halal products, showing that their local culture persists amidst globalization. Based on these findings, the study contributes to strengthening the cultural acculturation literature by demonstrating that globalization does not erode local cultures, particularly in relation to halal product consumption. The implications of this study suggest that companies should tailor products using LCCP or glocalization strategies, while policymakers should preserve the halal market in line with Islamic values and develop more beneficial products.

After exploring the issues discussed in the Introduction, the study will proceed by outlining the materials and methods used in the following section. The Results and Discussion section will present the survey findings and analyze them in relation to existing literature to clarify the study's conclusions. This study will conclude with the Conclusion section, summarizing the entire study, providing managerial and policy implications, identifying limitations, and suggesting directions for future research.

2. Materials and Methods

2.1 Materials

2.1.1 Global Consumer Culture (GCC)

Globalization opens up possibilities for the spread of global culture and creates GCC—a segmentation of global consumers who share similarities in their perceptions or interpretations of consumption symbols [11]. This contrasts with the convergence of cultures into a single global culture, as stated by Levitt [41]. When encountering a new culture, individuals experience cultural acculturation, which involves adapting to the new culture and altering various aspects of themselves (attitudes, behaviors, values, and cultural identity) [42]. As a result, individuals respond with one of four attitudes: assimilation, separation, integration, or marginalization [12], [15], [19]. These individual attitudes are crucial for companies to position their products effectively [20]. On the other hand, one factor that

¹ The terms "local product" and "halal product" will be used interchangeably, but they refer to the same concept: LCCP (explained in the previous paragraph). For an explanation of the relationship between local products and halal products, please refer to the discussion in the "Behavioral Outcome" section.

influences the penetration of global culture is local culture/ethnic identity. According to Cleveland et al. [43], individuals have a certain degree of attachment to their ethnic identity, which affects how they react to other cultures. One framework that incorporates the influence of GCC alongside ethnic identity to analyze individual behavior is the AGCC framework by Cleveland and Laroche.

2.1 Acculturation to the global consumer culture (AGCC)

AGCC was first introduced by Cleveland and Laroche in 2007. Cleveland and Laroche [8] viewed AGCC as a framework to understand how individuals acquire knowledge, skills, and behaviors from global culture/GCC. To assess the extent to which individuals have been transformed by the influence of global culture, Cleveland and Laroche used seven dimensions [8], [20]:

1. Cosmopolitanism (COS): Cosmopolitanism refers to an individual's tendency to interact with other cultures by absorbing, reshaping, and spreading various cultural elements [13], [14]. Individuals with cosmopolitan traits are open-minded and eager to explore and learn from different cultures [44].
2. Openness to and desire to emulate GCC (OPE): Individuals do not necessarily need to possess cosmopolitan characteristics to be engaged or influenced by GCC [8]. Globalization has exposed individuals to global ideas, lifestyles, and products [27].
3. Self-identification with global consumer culture (IDT): To create self-identity, individuals absorb values and characteristics of global culture and express them through their behaviors [20].
4. English language usage/exposure (ELU): Language is a crucial component of culture [8]. English is the primary language used in international business and represents a modern and global lifestyle [11].
5. Traveling experiences and attitudes (TRA): This dimension represents an individual's travel experiences and frequency of international travel, which serves as a primary means of interacting with other cultures [20].
6. Exposure to multinational marketing activities (EXM): One of the key factors in the spread of global culture is the marketing and advertising activities of multinational companies [45]. Individuals are influenced by other cultures through the marketing efforts of multinational firms [8].
7. Global mass media exposure (GMM): An individual's exposure to global media (e.g., television, internet) influences the development, acquisition, and diffusion of global culture, thus altering their values and actions [20]. This is because such exposure spreads ideologies, messages, and brands that subtly incorporate global cultural values [27], [46].

2.1.2 Ethnic Identity (EID)

Ethnic identity refers to a group of people who share similar values, beliefs, and traditions [47]. Ethnic identity is dynamic, continuously evolving depending on the individual's exploration and commitment to their original culture [22]. The stronger an individual's identification with a particular ethnicity, the greater the influence of the values associated with that ethnic identity, thus shaping the individual's behavior and attitudes [48]. National identity can consist of various dimensions, such as language, religion, ethnicity, age, urbanization, and social class [49], [50]. Ethnic identity—like local culture/national identity in

the context of AGCC [20]—is important to study in order to understand cultural values and behavioral patterns [14].

One dimension of ethnic identity is religiosity (REL) [43], [51]. As found in the study by Cleveland et al. [16], REL is associated with EID, which ultimately influences consumption patterns. Furthermore, the relationship between REL and EID is even stronger due to the research setting in Indonesia. Indonesia is considered a Muslim-majority country [52], with the majority of its population practicing Islam [53], [54].

This study uses five dimensions of EID to assess the level of EID, which are:

1. Pride and desire to maintain Indonesian ethnic identity (PDMIEI): Individual identification with local culture.
2. Indonesian-language use (ILU): Just as English represents global culture, individuals are closer to their own culture when using their native language.
3. Indonesian-media usage (IMU): While exposure to global media influences the absorption of global culture, exposure to local media strengthens the original culture.
4. Indonesian social interaction (ISocial): Interaction with the original culture influences the individual's closeness to EID [55], [56].
5. Religiosity (REL): Religiosity refers to the level of an individual's commitment to their religion (and its teachings), which is reflected in their attitudes and actions [57]. Therefore, religiosity plays a crucial role in shaping an individual's attitudes and behaviors [58].

2.1.3 Behavioral Outcome (BO)

The impact of the interaction between AGCC and EID is reflected in product consumption patterns [27]. There are four possible consumption patterns: assimilation (AGCC tendency), separation (EID tendency), integration (AGCC and EID tendencies), or marginalization (no tendency toward either AGCC or EID) [59], [60], [61]. Products with high durability are not bound by the original culture (in other words, they are closer to the global culture), whereas products that are non-durable are more closely tied to the original culture [11], [62], [63].

Halal products are perceived as local products and, as such, are influenced by local culture/EID [64]. Consumers perceive local products as halal to avoid doubt (from consuming haram) and believe that local sellers share the same religious commitment, thus selling halal products [65]. Studies by Ahmed [66] and Yang [67] also found that consumers have more trust in local stores for acquiring halal products.

The assumption that local sellers will sell halal products is due to the collectivistic nature of Islam. Ahmed et al. [68] state, "In a collectivistic society promoted by Islam, people tend to perceive themselves as interdependent with their group and tend to strive for in-group compliance." By selling halal products, individuals are more accepted by the community because they have adhered to and practiced Islamic values. In the context of this study, this becomes even more significant, considering the research is conducted in Indonesia, a country with a predominantly Muslim population.

Historically, the term "halal" in a commercial context emerged only after globalization, reflecting the confrontation between local and global products [33]. Most global companies in Islamic countries are seen as bringing Western/global cultural influence [69]. Alserhan [33] also examined the positioning of products locally to be perceived as halal, stating, "In order to maximize their chances of success in Islamic markets, MNCs need to build branding localization competencies."

In the context of halal products in Indonesia, DinarStandard [6] states that there are nine industries that can be directly consumed by end consumers. These industries are: food, pharmaceuticals, cosmetics, clothing, physical retail, e-commerce, finance, travel, and entertainment. This study uses these nine products to reflect consumption behavior.

2.1.4 Research Hypotheses

Regarding the relationship between AGCC and EID, several studies have found that the internalization of AGCC will not eliminate the value of EID [14], [16], [23]. Additionally, based on the explanation above, the hypotheses in this research—as illustrated in Figure 1—are as follows:

H1: AGCC is positively related to EID.

H2a: AGCC is negatively related to BO of local products.

H2b: EID is positively related to BO of local products.

H3a: AGCC is positively related to BO of non-local products.

H3b: AGCC is negatively related to BO of non-local products.

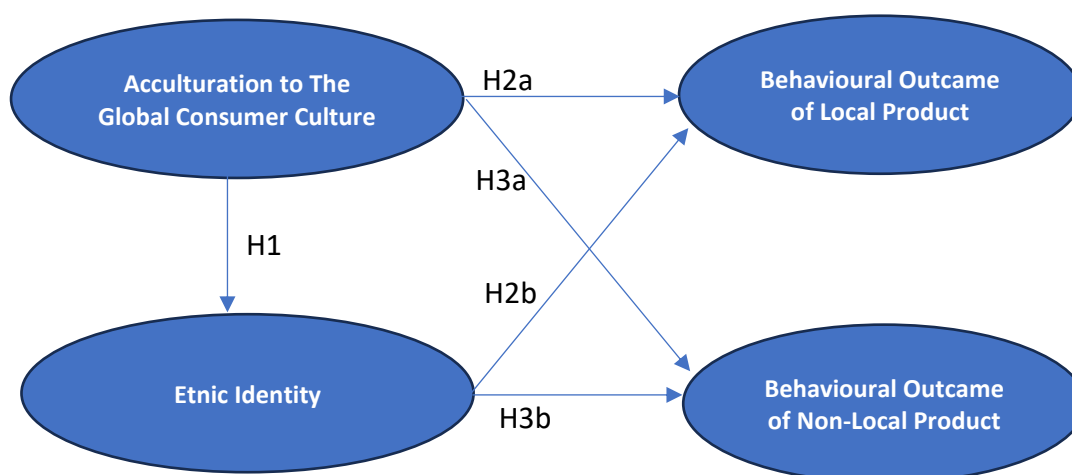


Figure 1. Conceptual Framework of The Study

2.2 Methods

2.2.1 Research Context

Indonesia is the country with the largest Muslim population, with 88% of its total population (240 million) identifying as Muslim, which is approximately 210 million people [70]. By 2024, this number has increased. According to Kumparan News [71], in the first semester of 2024, Indonesia's population reached 282 million, with 87% (around 246 million) identifying as Muslim. Indonesia is the largest halal consumer market in the world, with consumer spending reaching US\$184 billion [6]. In 2020, the Gross Domestic Product (GDP) from Indonesia's halal market was US\$301.8 billion (28.5% of the national GDP), and it is projected to rise to US\$311.7 billion (19.1% of the national GDP) by 2025 [72].

Indonesia also has a high proportion of young people in its population.. According to UN-Habitat [73], youth are individuals aged 15-32 years. In Indonesia, the population aged 15 to 34 years is 22,269.98 million, which accounts for 32% of the total population [74].

2.2.2 The Sample

The respondents in this study are young Indonesian Muslims. Data collection was conducted by distributing a questionnaire via Google Form. This study employs 3 latent variables, including AGCC, EID, and BO. Besides, this study includes 12 question items as the measurement instrument. The minimum sample size was determined by the number of indicators, multiplied by the estimation parameter [75]. Therefore, the minimum sample size for this study is 110 respondents, calculated as 22 indicators x 5. The measurement scale used is a Likert scale, ranging from 1, indicating “strongly disagree”, to 7, indicating “strongly agree”.

2.2.3 The Survey

Overall, there are 36 questions directed at the respondents, divided into four sections: demographics (five questions), AGCC (seven questions), EID (six questions), and BO (18 questions). The demographic questions cover age, education, income, place of residence, and religion. The AGCC and EID questions are adapted from various studies by Cleveland [8], [14], [23], [25], [26], [43]. Each dimension of AGCC contains one question that combines multiple questions within the same dimension. The EID questions include REL. Following the study by Cleveland et al. [16], the REL questions are taken from the Santa Clara Strength of Religious Faith Questionnaire by Alan Lewis et al. [76] and the Religious Commitment Inventory by Worthington et al. [77]. Similar to AGCC, EID combines various questions within each dimension into a single question. Meanwhile, the BO questions are based on a report by DinarStandard [6] on halal products in Indonesia that are directly consumable by consumers, including: food, pharmaceuticals, cosmetics, clothing, physical retail, e-commerce, finance, travel, and entertainment. There are two questions for each product category to assess consumption preferences: how often respondents consume local products (or those with a halal label/certificate) and non-local products (or those without checking for a halal label/certificate). A complete list of the questions is provided in Appendix A.

3. Results and Discussion

3.1 Results

This study utilizes SPSS Statistics 25.0 and SPSS AMOS 22.0 to analyze the demographic distribution of respondents, research constructs, and Structural Equation Modeling (SEM). The demographic analysis captures key characteristics of respondents, including age, education, monthly salary, domicile, and religion. Data normality is assessed using Skewness and Kurtosis, serving as prerequisites for Covariance-Based SEM analysis.

The construct testing is conducted in two stages: (1) Construct reliability, evaluated through loading factors, Cronbach's alpha, Composite Reliability (CR), and Average Variance Extracted (AVE); and (2) Construct validity, which assesses the shared variance between latent variables and compares the square root of AVE with the inter-construct correlation coefficients [78].

The SEM process involves two critical steps: model fit testing, which ensures the model aligns with the data, and hypothesis testing, which examines the relationships between variables to validate the proposed research hypotheses.

This study included a final sample of 123 valid participants, representing the target population. Data collection took place in December 2024. All questionnaire items are shown in Appendix A. The most respondents were aged between 24 and 31 years, held a bachelor's

degree, and were predominantly located in West Java. The results of demographic analysis are conducted in Table 1.

Table 1. Demographic Analysis

No.	Category		Sum	Percentage
1	Age	24 – 31 Years	82	67%
		15 – 23 Years	41	33%
2	Educational Background	Bachelor	97	79%
		Primary Education (Elementary/Junior/Senior High School)	20	16%
		Post-Graduate (Master/Doctor)	6	5%
3	Domicile by Province	West Java	43	35%
		Central Java	30	24%
		East Java	30	24%
		Special Region of Jakarta	16	13%
		Banten	4	3%

The data presented in Table 2 meets the criteria for a normal distribution. This conclusion is supported by the skewness and kurtosis values of the study's indicators, which fall within the acceptable thresholds: -2 to 2 for skewness and -7 to 7 for kurtosis. These thresholds serve as benchmarks for assessing whether a dataset can be classified as normally distributed [79].

Table 2. Descriptive Analysis

Indicators	Mean	Std. Deviation	Skewness	Kurtosis
AGCC_1	5.68	1.066	-1.810	5.061
AGCC_2	6.01	1.028	-0.614	-0.676
AGCC_3	5.41	1.286	-1.710	3.315
AGCC_4	5.75	1.394	-1.216	1.315
AGCC_5	5.61	1.106	-1.723	4.032
AGCC_6	5.81	1.422	-1.367	1.907
AGCC_7	5.59	1.137	-1.970	5.427
EID_1	6.23	1.047	-1.386	1.717
EID_2	5.87	0.849	-0.728	0.593
EID_3	5.97	1.116	-1.051	1.038
EID_4	5.85	0.947	-1.351	3.282
EID_5	6.10	1.028	-0.751	-0.536
EID_6	5.78	0.980	-1.299	2.723
BO_1	6.01	0.901	-0.905	0.921
BO_2	5.41	1.796	-1.372	0.983
BO_3	5.86	1.003	-1.701	5.078
BO_4	5.47	1.808	-1.468	1.272
BO_5	5.70	1.241	-1.997	5.337
BO_6	5.42	1.824	-1.373	0.992
BO_7	5.54	1.554	-1.761	2.722
BO_8	5.62	1.642	-1.589	2.153
BO_9	5.88	0.980	-0.920	0.601
BO_10	5.57	1.640	-1.535	1.847
BO_11	5.76	1.174	-1.351	2.485
BO_12	5.65	1.573	-1.830	3.151
BO_13	5.64	1.455	-1.675	2.857

(continued on next page)

Table 2. (continued)

Indicators	Mean	Std. Deviation	Skewness	Kurtosis
BO_14	5.46	1.636	-1.566	1.914
BO_15	5.71	1.395	-1.762	3.508
BO_16	5.60	1.608	-1.647	2.463
BO_17	5.63	1.479	-1.603	2.461
BO_18	5.58	1.563	-1.534	2.044

Table 3 illustrates the results of the confirmatory factor analysis (construct reliability) performed in this study. An instrument is considered reliable when the loading factor is ≥ 0.40 [73]. The reliability test results indicate that all indicator loading factor values satisfy this criterion (≥ 0.40), confirming their reliability. Additionally, a research model is regarded as reliable if the Cronbach's Alpha (CA) and Composite Reliability (CR) values are ≥ 0.6 , and the Average Variance Extracted (AVE) is ≥ 0.5 [80]. These findings validate that the construct is indeed reliable.

Table 3. Confirmatory Factor Analysis (Construct Reliability)

Variables	Indicators	Loading Factor	Cronbach Alpha (CA)	Composite Reliability (CR)	Average Variance Extracted (AVE)
Cut-off Value		$\geq 0,4$	$\geq 0,6$	$\geq 0,6$	$\geq 0,5$
Acculturation of Global Consumer (AGCC)	AGCC_1	0,612	0,892	0,904	0,577
	AGCC_2	0,857			
	AGCC_3	0,752			
	AGCC_4	0,885			
	AGCC_5	0,659			
	AGCC_6	0,815			
	AGCC_7	0,696			
Ethnic Identity (EID)	EID_1	0,866	0,888	0,570	0,570
	EID_2	0,694			
	EID_3	0,864			
	EID_4	0,612			
	EID_5	0,789			
	EID_6	0,668			
Behavioural Outcome (BO) of Local Product	BO_1	0,608	0,916	0,605	0,778
	BO_3	0,696			
	BO_5	0,744			
	BO_7	0,834			
	BO_9	0,633			
	BO_11	0,717			
	BO_13	0,791			
	BO_15	0,959			
	BO_17	0,941			
Behavioural Outcome (BO) of Non-Local Product	BO_2	0,912	0,971	0,773	0,879
	BO_4	0,900			
	BO_6	0,953			
	BO_8	0,848			
	BO_10	0,824			
	BO_12	0,815			
	BO_14	0,906			
	BO_16	0,866			
BO_18	0,840				

Table 4 displays the square root values of the Average Variance Extracted (AVE) for all variables. As noted by Zait et al. [78], discriminant validity is achieved when the square root of the AVE for each construct exceeds its Pearson correlation coefficient with other constructs. The findings confirm that this criterion has been met, signifying that the constructs in this study exhibit strong discriminant validity.

Table 4. Test of Construct Validity

	AGCC	EID	BO of Local Product	BO of Non-Local Product
AGCC	0,760			
EID	0,511	0,755		
BO of Local Product	0,562	0,688	0,778	
BO of Non-Local Product	0,647	0,243	0,407	0,879

The structural model evaluation conducted in Appendix B. The evaluation employed key goodness-of-fit criteria, including RMSEA (Root Mean Square Error of Approximation), GFI (Goodness of Fit Index), AGFI (Adjusted Goodness of Fit Index), CMIN/DF (Minimum Sample Discrepancy Function divided by degrees of freedom), TLI (Tucker Lewis Index), and CFI (Comparative Fit Index). Table 5 shows the results of model fit testing. The results show that RMSEA is 0.172 (≤ 0.05); GFI is 0.471 (≥ 0.90); AGFI is 0.389 (≥ 0.90); CMIN/DF is 4.616 ($< 0,05$); TLI is 0.643 (≥ 0.90); and CFI is 0.671 (≥ 0.90). Based on these results, the structural model is classified as having a moderate fit [81]. Consequently, further respecification of the conceptual framework is necessary for the next stages of analysis.

Table 5. Model Fit Test

Criteria	Function	Cut-off Value	Result	Respecification Result
RMSEA	Measures how far the model deviates from the actual population.	<ul style="list-style-type: none"> • ≤ 0.05 (good fit) • > 10 (bad fit) 	0.172	0.032
GFI	Measures how well the model fits the observed data.	<ul style="list-style-type: none"> • 0 (bad fit) • ≥ 0.90 (good fit) • 1 (perfect fit) 	0.471	0.955
AGFI	A version of GFI adjusted for the number of variables in the model.	<ul style="list-style-type: none"> • 0 (bad fit) • ≥ 0.90 (good fit) • 1 (perfect fit) 	0.389	0.907
CMIN/DF	Minimum Chi-Square divided by degrees of freedom.	<ul style="list-style-type: none"> • < 0.01 (perfect fit) • < 0.05 (good fit) 	4.616	0.070
TLI	Assesses model fit while considering complexity.	<ul style="list-style-type: none"> • 0 (bad fit) • ≥ 0.90 (good fit) • 1 (perfect fit) 	0.643	0.984
CFI	Compares the model to an independent model.	<ul style="list-style-type: none"> • 0 (bad fit) • ≥ 0.90 (good fit) • 1 (perfect fit) 	0.671	0.978

The conceptual framework was modified using modification indices for errors with high covariance values [73]. Based on the respecified model, the following fit indices were obtained: RMSEA = 0.032 (≤ 0.05), GFI = 0.955 (≥ 0.90), AGFI = 0.907 (≥ 0.90), CMIN/DF = 0.070 (≤ 0.05), TLI = 0.984 (≥ 0.90), and CFI = 0.978 (≥ 0.90). These results indicate that the model demonstrates a good fit [82]. So, Table 6 presents the results of hypothesis testing regarding the relationships between independent and dependent variables. In this study, the significance level is set at a 95% confidence interval, which corresponds to a probability

threshold of $\leq 5\%$ or 0.05. Therefore, any p-value of 0.05 or lower is considered statistically significant [83].

Table 6. Hypothesis Testing

Hypothesis	Estimate	S.E.	C.R.	P-Value	Decision
H1: AGCC \rightarrow EID	0,488	0,095	5,123	0,000	Accepted
H2a: AGCC \rightarrow BO of Local Product	0,156	0,055	2,825	0,005	Accepted
H2b: EID \rightarrow BO of Local Product	0,591	0,110	5,378	0,000	Accepted
H3a: AGCC \rightarrow BO of Non-Local Product	0,931	0,030	31,452	0,000	Accepted
H3b: EID \rightarrow BO of Non-Local Product	0,384	0,099	2,856	0,004	Accepted

3.2 Discussion

This study finds that AGCC does not erode the respondents' EID values, in line with research conducted by Cleveland [14], [16], [23]. Furthermore, this study also reveals that EID has a positive relationship with the BO of local products and a negative relationship with the BO of non-local products. This indicates that EID influences respondents to prefer local products, as they believe local products help them obtain halal goods. The hypothesis that AGCC will have a positive impact on the BO of non-local products is also supported by this study. This is because consumers exhibit openness to global culture and undergo cultural acculturation with global culture.

An interesting finding is the rejection of hypothesis H2a. This hypothesis stated that AGCC would have a negative effect on local products. However, the study found that AGCC also has a positive effect on local products. One factor that may explain this finding is the interaction between globalization and Islamic values, as well as halal consumption. Globalization presents challenges to Islam, including issues such as: the general Islamic cultural identity (values, traditions, beliefs, and practices), education that adopts Western values rather than those based on the Qur'an, secularization, gender equality/increased roles of women on par with men, and consumerism and materialism [84], [85], [86]. Additionally, there are challenges in the halal market, including the lack of halal standards across countries, limited information about the halal market, and the absence of innovation in the halal market [87]. Nevertheless, some argue that globalization is not always in conflict with Islamic values. The positive aspects of globalization (innovation, openness, and pluralism) can be embraced based on Islam's history of openness to progress [88]. The dynamics between Islamic values and globalization lead individuals to become more aware of and maintain their Islamic identity while absorbing globalization values, a process that Arjomand [89] refers to as "defensive counter-universalism."

This indicates that there has been an acculturation between global and local cultures among the respondents. The acculturation process is integrative, meaning they adopt new behaviors while still preserving their original cultural values [90]. They possess a bicultural identity—which aligns with the term "integration" [91]—blending both local and global cultures [92]. Arnett [92], citing Verma and Saraswathi [93], provides an example of biculturalism in young Indians: although they are involved in the global economy, they still prefer arranged marriages and care for their parents in accordance with Indian traditions. Hong et al. [94] state that bicultural individuals are able to navigate more than one cultural system, even when there are conflicts between these systems. Each cultural system alternates between being activated to guide behavior, depending on the cultural meaning brought by a specific situation [95], [96]. According to Stayman and Deshpande [97], citing Belk [98], such

situations include: physical environment (e.g., location, weather), social environment (e.g., presence/interaction with others), temporal perspective (e.g., time of day, day of the week), task definition (e.g., shopping intent, or similarly, product selection that reflects and shapes individual culture [99]), and antecedent condition (e.g., mood, conditions, religious holidays [100]).

Returning to hypothesis H2a, halal product consumption is a situation that activates a specific cultural system. In this hypothesis, the respondents have a preference for global culture. However, they still choose halal products. This shows that the respondents still maintain their EID. If the respondents did not retain their EID, they would not choose halal products, as AGCC predicts global product consumption and EID predicts local product consumption [101]. In other words, EID persists and plays an important role in the respondents' identity amidst globalization, especially when it comes to halal products.

4. Conclusion

The halal market is one of the largest markets in the world. One of the key factors supporting the development of this market is the growing population of Muslims. This population continues to expand and is expected to become the second-largest religious group globally by 2050. The immense potential of halal products ensures that companies cannot overlook this market. Indonesia is home to one of the largest halal markets. However, globalization facilitates the blending of global and local cultures. One of the primary mediums spreading global culture and transforming consumer culture is international advertising [102]. Young people are particularly vulnerable to the influence of global cultural transformation. However, all consumers are affected, including Muslim consumers.

Therefore, this study aims to understand how the interaction between global cultural acculturation and ethnic identity affects the consumption patterns of Muslim communities regarding local/halal products and non-local/global products. A set of 38 survey questions (five on demographics, seven on AGCC, six on EID, and 18 on product consumption) was distributed to 123 Muslim youth respondents in Indonesia. The collected data were analyzed using SEM to draw conclusions. The findings show that global cultural acculturation does not erode the respondents' ethnic identity. Meanwhile, ethnic identity influences the consumption of local products and reduces the tendency to consume global products. On the other hand, AGCC influences the consumption of non-local products. Interestingly, AGCC also affects the consumption of local products. The interaction between globalization and Islamic values has led the respondents to adopt a bicultural identity. Despite having a tendency toward global culture, respondents have not abandoned their local culture, which has allowed them to continue consuming halal products. This indicates that the respondents' connection between EID and halal products remains strong amidst the forces of globalization.

The findings of this study suggest that companies need to culturally adapt their products to compete in the Indonesian Muslim youth market. As previously discussed, there are four cultural positioning strategies: GCCP, FCCP, LCCP, and glocalization. Since this study indicates a bicultural identity (global and local), the GCCP strategy appears to be less suitable. Companies can implement either LCCP or glocalization to align with consumer preferences. For instance, this could involve incorporating local cultural symbols to enhance the perception of the company/product's local identity. Additionally, global companies competing in this market should also be aware of the competition from local companies, in addition to other global players. Local companies are considered to have an advantage over global companies because they are more attuned to local consumer preferences and are associated with local

culture [103]. Finally, companies aiming to market their products in the local market need to understand the situations that drive consumer choices. As discussed earlier, culture influences individual actions based on specific situations. Understanding these situations accurately will help in crafting more targeted marketing strategies. Zakaria and Abdul-Talib [104] refer to this as Islamic market-oriented culture: the company's efforts to delve deeper into the Muslim consumer culture to better understand their needs and desires.

The finding that halal products continue to be in demand amidst globalization also signals the need for policymakers to safeguard this market. Globalization involves not only information but also physical goods. When companies recognize the halal market potential in Indonesia, they will not miss the opportunity. This has led to an influx of halal products into Indonesia. Policymakers should be vigilant and ensure that the halal market remains aligned with Islamic values, rather than focusing solely on profit. Furthermore, the halal market can be further developed. As Sandikci [105] suggests, the focus of halal products should not only be on meeting halal criteria but also on how to offer additional benefits that align with Islamic values.

However, this study also has limitations that could be addressed in future research. The respondents in this study were only from Java Island. While Java is the central island in Indonesia, including respondents from other islands would enhance the significance of future studies. This could also be achieved by selecting different research locations. Future studies could further explore which products experience cultural integration. This could be done by examining the details of products, product naming, or branding in each product category. Additionally, another study could validate this by conducting research using product positioning strategies. This would provide an alternative perspective on whether products employing GCCP/FCCP are accepted by Muslim youth in Indonesia. Lastly, future research could explore the situations that influence the activation of both global and local cultural systems. This could reveal deeper insights into the dynamics of these two cultures and offer practical implications for companies.

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Appendix**Appendix A. Questionnaire Items.**

Demographics	
1	Age
2	What is your most recent or current level of education?
3	What is your monthly income?
4	In which city or district do you currently reside?
5	For research purposes related to halal issues, we would like to know your religious or belief background. Please select the one that best represents your faith.
AGCC [8], [14], [23], [25], [26], [43]	
1	I enjoy interacting with and learning from people and cultures of other countries because it provides me with valuable insights and inspiration.
2	Overall, I believe globalization is a positive phenomenon.
3	I tend to adopt lifestyles and fashion styles considered popular in various countries rather than wearing traditional clothing from my own country.
4	I frequently and comfortably use English in my daily communication.
5	I enjoy traveling abroad and experiencing the culture of other countries.
6	I often see advertisements for foreign or global products in various media (e.g., newspapers, TV, magazines, and billboards), and they appear more frequently than advertisements for local products.
7	I enjoy consuming media (e.g., movies, TV shows, music, magazines) from other cultures, such as those from America and Europe.
EID [8], [14], [23], [25], [26], [43], [76], [77]	
1	I take great pride in, feel deeply connected to, and wish to preserve Indonesian culture.
2	I almost always speak Indonesian every day.
3	I primarily consume media (e.g., films, newspapers, TV, radio, books, and magazines) in the Indonesian language.
4	Most of my friends with whom I socialize, have fun, or travel together are Indonesians.
5	I consider religiosity to be an essential part of my life, and I actively participate in worship and regular prayers.
6	I consistently follow developments within my religious community, contribute financially (e.g., zakat), and actively participate in its activities.
BO [6]	
1	Purchasing local food (or food with halal labels/certification).
2	Purchasing non-local food (or without checking for halal labels/certification).
3	Purchasing local medicine (or medicine with halal labels/certification).
4	Purchasing non-local medicine (or without checking for halal labels/certification).
5	Purchasing local cosmetics or personal care products (or those with halal labels/certification).
6	Purchasing non-local cosmetics or personal care products (or without checking for halal labels/certification).
7	Purchasing local clothing (or those with halal designs/labels/certification).
8	Purchasing non-local clothing (or without checking for halal designs/labels/certification).
9	Shopping at local stores (or stores with halal labels/certification).
10	Shopping at non-local stores (or without checking for halal labels/certification).
11	Shopping on local e-commerce platforms (or platforms with halal labels/certification).

(continued on next page)

Table A. (continued)

12	Shopping on non-local e-commerce platforms (or without checking for halal labels/certification).
13	Using local financial services (or services with halal labels/certification).
14	Using non-local financial services (or without checking for halal labels/certification).
15	Using local travel services (e.g., hotels) with halal labels/certification.
16	Using non-local travel services (e.g., hotels) (or without checking for halal labels/certification).
17	Consuming local media (e.g., TV, magazines, books, internet) (or media with halal labels/certification).
18	Consuming non-local media (e.g., TV, magazines, books, internet) (or without checking for halal labels/certification).

* All questionnaire items have been translated into Indonesian.

Appendix B. Model Fit Test

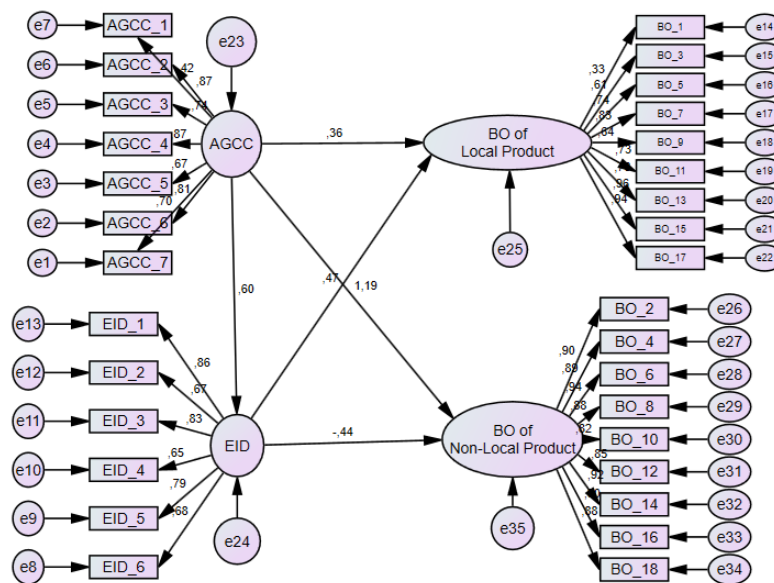


Figure 2. Model Fit Test

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	67	1980,423	429	,000	4,616
Saturated model	496	,000	0		
Independence model	31	5179,081	465	,000	11,138

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	,178	,471	,389	,408
Saturated model	,000	1,000		
Independence model	,938	,129	,071	,121

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	,618	,586	,673	,643	,671
Saturated model	1,000		1,000		1,000
Independence model	,000	,000	,000	,000	,000

Parsimony-Adjusted Measures

Model	PRATIO	PNFI	PCFI
Default model	,923	,570	,619
Saturated model	,000	,000	,000
Independence model	1,000	,000	,000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	,172	,165	,180	,000
Independence model	,288	,281	,295	,000

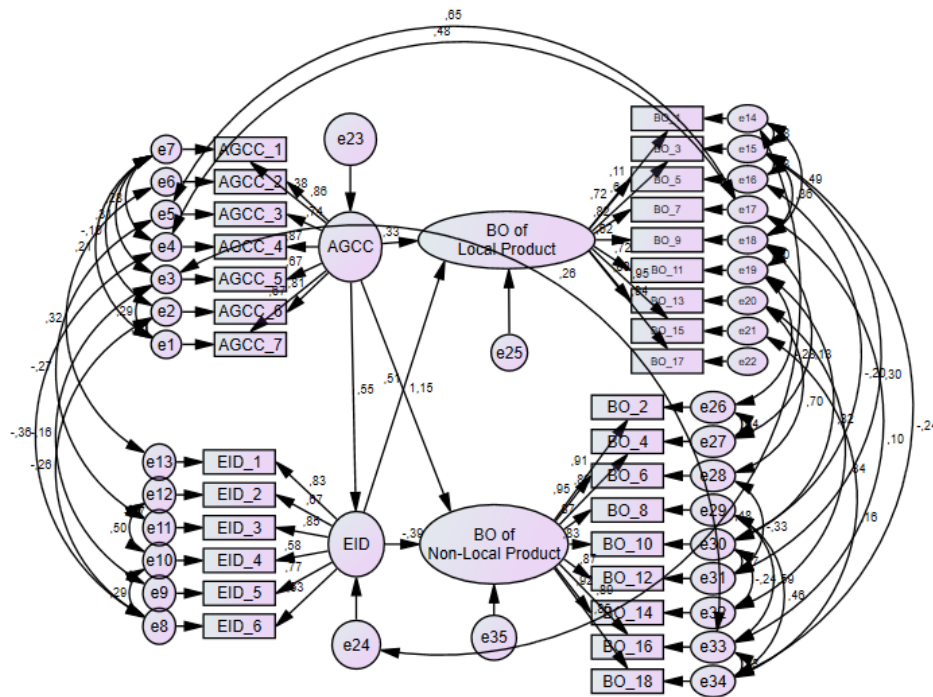


Figure 3. Model Fit Test After Respecification

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	107	1205,150	389	,026	,070
Saturated model	496	,000	0		
Independence model	31	5179,081	465	,000	11,138

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	,168	,955	,907	,524
Saturated model	,000	1,000		
Independence model	,938	,129	,071	,121

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	,767	,722	,830	,984	,978
Saturated model	1,000		1,000		1,000
Independence model	,000	,000	,000	,000	,000

Parsimony-Adjusted Measures

Model	PRATIO	PNFI	PCFI
Default model	,837	,642	,692
Saturated model	,000	,000	,000
Independence model	1,000	,000	,000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	,032	,123	,140	,000
Independence model	,288	,281	,295	,000