

The Effect of Religiosity and Maslahah Orientation on Halal Awareness, Satisfaction And Loyalty of Consumers of Halal Labeled Food

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Abstract

Halal food is one of the biggest issues that fill the academic and practical space in the sharia economy in the world today, so it is very important to be of more concern, especially in conducting sharia economic researches. Indonesia which is the largest Muslim-populated country in the world is the largest consumer of halal food in the world compared to other countries. In this study, consumers want to see halal labeled food that is influenced by religiosity and orientation over maslahah. In this study, the method used is the Structural equation model with the Amos Software tool. The sample used in this study was 176 Muslim students at the Mulia Cikarang Global Islamic Business Economics College. In this study, it was found that consumer loyalty is influenced by the satisfaction of consumers of halal-labeled foods. While the satisfaction of consumers of halal labeled food is influenced by religiosity and maslahah. This study also found that halal awareness is a variable that is significantly influenced by religiosity and not influenced by maslahah. So it is important to do more widespread ikhtiyar to build a more religious society to build halal awareness in the community. The findings are unique in this study where the direct influence of religiosity and orientation on maslahah is only significant to satisfaction and insignificant to loyalty. This means that the level of religiosity and orientation of existing maslahah in the new society can lead consumers of halal-labeled food to be satisfied consumers but not yet loyal consumers.

Keywords: *Religiosity, Orientation on Halal Awareness, Satisfaction, Loyalty of Consumers, Halal Labeled Food.*

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A. INTRODUCTION

According to the Global Islamic Economy Indicators, there are 6 indicators in the growth of the Islamic economy in a country, namely: Islamic Finance (Islamic Finance), halal food (halal food), halal travel (halal tourism), modest fashion (Fashion Style), halal media and recreation (halal media and entertainment), halal pharmaceutical and cosmetics (medicines and halal cosmetics). Based on research conducted in all Muslim-populated countries, it was found that ten countries become the largest countries in terms of Islamic economy based on the six indicators above. The ten countries are Malaysia, United Arab Emirates, Bahrain, Saudi Arabia, Oman, Jordan, Qatar, Pakistan, Kuwait, and finally Indonesia. If seen in more detail, Indonesia has relatively good value in terms of halal travel and modest fashion. In these two categories, Indonesia has achievements that exceed some of the above countries. But in terms of halal media and entertainment, Indonesia is in the last position, as well as medicines and cosmetics halal, Indonesia is at the bottom.

As the result in aggregate Indonesia got the bottom position when compared to other countries that included the top ten. Whereas when compared in terms of the number of the Muslim population, of course, Indonesia is the number one country compared to the top ten countries of the Islamic economy above, but none of the indicators above put Indonesia in the number one position. This is a very unfortunate thing. As a nation with the largest Muslim population in the world is certainly a pride for Indonesia if it can become a qibla in the Islamic economy, with six indicators above. If not in all indicators, there are at least one or two indicators that make Indonesia the number one country, in this case, it may be in the case of *halal food*, or other indicators. Because Indonesia has the opportunity to achieve this. Indonesia can make it happen.

Although the level of public concern and attention to halal product information is quite high, many people judge the lack of government control in supervising halal products circulating in the market (Apriantono, 2003). According to (Triharja, 2003), in his research with LPPOM MUI and Yayasan Halalan Thoyyiban researched how much the Indonesian Muslim community pays attention to halal products, the answer qualitatively is very large. The results of his research survey showed 87 percent of people considered halal products before buying them, 9 percent did not know and 4 percent did not consider. When asked if agreeing halal labels should be installed on product packaging, the public responded strongly, and 9 percent agreed. This shows that the halal label is the only feature that makes it easier for people to buy halal products. The level of public concern for halal product information is very high and the halal label is the only sign that can be relied on by the public to buy halal products.

Actually with the halal label on the product packaging can not only provide inner tranquility for Muslim consumers but will also provide tranquility producing for manufacturers. The rise of cases of non-halal products in Indonesia forces the Muslim community to be more careful in choosing products before deciding to buy or consume them, one of which is by looking at the halal label. Islamic teachings teach an obligation for his people to consume only halal products (Muniaty, 2014)

Allah SWT has given life guidelines for people to get a good life in the world and the enjoyment of living in the hereafter in His paradise. All the commandments and prohibitions conveyed in the Qur'an are not to complicate human life, but to provide benefits for the man himself. It is also conveyed by (Qardhawi, 2007) that this religious shari'a as a whole contains a variety of problems, both in the form of denial of damage and taking safety. If there is a word of Allah that begins with "O believers" will surely be found after the call of good that is suggested by Him, or bad that is forbidden by him, or both at once.

According to (Apriantono, 2003), consumption is not an unlimited activity but also limited by the nature of halal and haraam that has been outlined by syara', as Allah SWT qs Al maida verse 87:

"O you who have believed, do not forbid what Allah has permitted for you and do not cross the bounds.

Of the many commandments and prohibitions contained in the Qur'an, among them is the command to eat halal food again good as Allah SWT commands in QS Al Baqarah 168

"O mankind, eat of what is lawful and good from what is on the earth and do not follow the footsteps of Satan. For Satan is a clear enemy to you."

And The Quran Surah Al Baqarah verse 172

"O you who have believed, eat of the good things We have given you, and give thanks to Allah if you worship Him."

Ibn Khaldun (2001) says instinctively man needs what can produce food and provide income in various circumstances and stages, from the beginning of its growth until adulthood and getting old. God is all-rich and all-wise, God created all that is in the world for mankind and regards them as his blessings which he describes in more than one verse in his Book. He said, "I will not give up my reward It is God who created for you all that is on the earth, and he willed the heavens and made seven heavens. And He knows all things. Qs Al Baqarah: 29

The prohibition to eat haraam food is also found in many verses in the Qur'an, among which is in the Qur'an Surah Al A'raf verse 157 as follows.

"Those who follow the Messenger, the Ummi Prophet whose name they find written in the Torah and the Gospel which is with them, who command them to do good and forbid them from doing evil, and make lawful for them all that is good, and forbid them all that is bad, and remove from them the burdens and fetters that are with them. So those who believe in him, glorify him, help him and follow the bright light that was revealed to him (Al Quran), they are the lucky people.

In another verse, Allah Subhanahu wataala is also said in the Qur'an Surah Al an'am verse 145 as below.

Say, "I do not find in the revelation revealed to Me anything that is forbidden to anyone who wants to eat it, unless it is carrion, or blood flowing or pork- because it is filthy or an animal slaughtered in a name other than Allah. But whosoever is compelled, and does not desire it, nor transgresses, your Lord is Forgiving, Merciful."

A Muslim who performs certain economic actions will consider the consequences in the future. That is, according to economic jargon, people will compare the benefits and costs in choosing economic activities by calculating the present value of the results to be achieved in the future. The results of this upcoming activity are all obtained both before and after death. Faith in the Doomsday will directly affect the economic behavior he chooses because the time horizon reaches also the state after death in this world (Saefuddin, 2011)

If objectively studied, the fundamental difference between the conventional economy and Islamic economy lies in the philosophy of economics, because Islam has very different values from the values embraced by conventional economics. As for mechanically technical economics is the same between Islamic economics and conventional economics (Karim, 2015).

Maqashid sharia is not only related to laws both personally and public policy, but this *sharia maqashid* is a broad concept that can cover various aspects of life.

Therefore, in addition to the science of fiqh and fiqh science, it should also be reviewed from its philosophy to its implementation. (Safriadi, 2014). Of the many factors that affect the level of consumer purchases of halal products in this case is halal food. So many studies have given answers about what factors make consumers consume halal food. Among them is research conducted by Aziz (2013), which there are several factors, namely: awareness, halal certification, product quality, promotion, and brand of the purchased product. These five things influence consumers to choose to spend their money on halal products.

In the research conducted by Nur Hasanah (2018), several factors influence buying interest, namely: halal awareness, perception, quality, halal certification, food safety, value perception, brand image, health, halal marketing. Of these 8 (eight) factors, health has the highest influence on buying interests. While the factors that affect significantly and positively the buying interest are: halal awareness, value perception, and health. In contrast to the above understanding, (Isaac, 2017) in his research, there are 3 (three) factors that affect halal awareness, namely *self-identity, religious belief, and halal certification*. Nevertheless, Salman (2011) in his research precisely religious factors do not necessarily have a significant influence on one's halal consciousness. Meanwhile, according to research conducted by Yunus (2014), 2 (two) factors: halal awareness and product composition are proven to influence consumers' buying interest in halal food on halal products produced by non-Muslims.

While the research (Nofianti & Rofiqoh, 2019) that halal awareness and halal logo have a significant influence on people's buying interests in Gresik. Halal awareness also significantly affects halal logo certification. Halal awareness increase is in line with the data on the improvement of certification results of halal products conducted by LPPOM MUI by 300 percent from 2011 to 2018. However, in this study, people's buying interest is more influenced by halal awareness than halal logos that have been certified. People's buying interest in a product is adjusted to Islamic halal standards, such as food that does not contain pigs, blood, animals that die from being hit, animals that live in two realms, fanged animals, sharp-clawed animals, intoxicating drinks, disgusting animals and foods mixed with uncleanness.

While according to the results of the study (Edastama, 2018), that of the 3 (three) factors studied, namely: education, fairness, and orientation *maslahah*, it turns out that the only very strong and significant factor to the satisfaction of sharia banking customers as well as the only significant factor influence on loyalty to sharia banking customers is orientation over *maslahah*. While the research conducted by (Edastami, 2019), there are several factors studied related to its influence on the consumption of Muslim clothing in Indonesia. From the research, it turns out that the biggest influence on the consumption of Muslim fashion is fashion awareness, while religiosity factors do not significantly affect fashion awareness.

Based on the above researches, there are big questions about the loyalty of the Indonesian Muslim community to several halal sectors from the six, namely: Islamic Finance (Islamic Finance), halal food (halal food), halal travel (halal tourism), modest

fashion (Fashion Style), halal media and recreation (halal media and entertainment), halal pharmaceutical and cosmetics (medicines and halal cosmetics). It is necessary to look again at consumer loyalty in the halal sectors above.

Then how much influence will be given religiosity and orientation over masalah to consumer loyalty of other products in this case is halal food (*Halal Food*).

B. LITERATURE REVIEW

1. Halal and Haram in the Quran

Allah SWT has given life guidelines for people to get a good life in the world and the enjoyment of living in the hereafter in His paradise. All the commandments and prohibitions that Allah conveys in the Qur'an are not to complicate human life, but to provide benefits for the man himself. This is also conveyed by Al Qardhawi, that this religion as a whole contains a variety of problems, both in the form of denial of damage and taking safety. If there is a word of Allah that begins with "O believers" will surely be found after the call of good that is suggested by Him, or bad that is forbidden by him, or both at once. Such is the nature of the affection that God gives to his servants, what Allah SWT wants to his servants is goodness and useful life for man itself, this is as The Word of Allah SWT. QS Al Maidah verse 6: *"O you who have believed, when you are about to pray, wash your face and your hands to the elbows, and wipe your heads and your feet to your ankles, and if you do not have water, then wash them, and if you are sick or on the way or return from the toilet or touch women, and you will not find water, then go to bed in good soil. Sweep your face and your hands with the ground. Allah does not wish to make it difficult for you, but He wants to purify you and complete His favors for you, that you may be grateful."*

According to (Apriantono, 2003) consumption is not an unlimited activity but also limited by the nature of halalness and haraam that has been outlined by syara', as Allah said QS Al maidah verse 87: *"O you who have believed, do not forbid what Allah has permitted for you and do not cross the bounds."*

Of the many commandments and prohibitions contained in the Qur'an, among them is the command to eat halal food again good as Allah SWT commands in QS Al Baqarah 168 : *"O mankind, eat of what is lawful and good from what is on the earth and do not follow the footsteps of Satan. For Satan is a clear enemy to you."*

And the Qur'an surah Al baqarah verse 172: *"O you who have believed, eat of the good things We have given you, and give thanks to Allah if you worship Him."*

The prohibition to eat haraam food is also found in many verses. In another verse Allah SWT conveys in more detail in His word QS Al maidah verse 3: *"Forbidden to you are carrion, blood, pork, (meat) that is slaughtered in the name of other than Allah, suffocating, suffocating, falling, being horned, and being attacked by wild animals, except what you once slaughtered, and those slaughtered for idols. And to draw the fate of the arrows is ungodliness. Today the unbelievers are desperate to defeat your religion, so do not fear them, and fear Me. This day I have perfected for you your religion, and I have sufficient for you My favor, and I have made Islam your religion. So whoever is forced to starve by mistake to sin, Allah is Forgiving, Merciful."*

Haram is divided into two, namely haram in at lidzatihi and haram because of the way lisababihi. If pigs, blood, carcasses, khabaits are haraam because lidzatihi has been forbidden by Allah SWT in the Qur'an. Then it can also be halal in lidzatihi, but it becomes haraam to be consumed because of how to get it that is not halal, such as stealing, corruption, or cheating. Even if the beef is lawful, if it is obtained by stealing, it is haraam to eat the beef. Although eating rice is halal in Islam, but if obtained through the way of corruption, then the rice that is lidzatihi halal becomes haraam to eat because of the process of obtaining it by haraam means.

A Muslim who performs certain economic actions will consider the consequences in the future. That is, people will compare the benefits and costs in choosing economic activities by calculating the present value of the results to be achieved in the future. The results of this upcoming activity are all obtained both before and after death. Faith in Doomsday will directly affect the economic behavior of his choosing because the time horizon reaches also the state after death in this world. (Saefuddin, 2011).

(Karim, 2016) said that in Islam it is very clear and detailed, which goods are halal and which items are haraam. It is also forbidden to make lawful what is prescribed forbidden, and to prohibit what is prescribed by lawful. A consumer will improve his welfare if he consumes more useful, halal goods and reduces the consumption of bad or illicit goods. As Allah swt said in QS An nahl 116: *"And do not say of what your tongues say, "This is lawful, and this is unlawful" to invent lies against Allah. Surely those who fabricate lies against Allah will not prosper."*

The basic law of all food and drink is mubah and halal except that which is forbidden and harmful to health, human limbs, and religion. Allah has given man infinite grace, making all that he creates on the earth usable except what he has forbidden. God said, "I will not give up my life: *"It is God who created for you all that is on the earth, and he willed the heavens and made seven heavens. And He knows all things."* (al-Baqarah :29)

(Qardhawi, 2014) said it is not appropriate if the Muslim is in the orientation of the Quran and nabawi, by increasing the prohibition and expanding the scope of the prohibition. Islam itself narrows the things that are haraam and its scope while expanding the scope of halal for humans, as a gift and favor from Allah SWT. "What Allah has made lawful in his Book is lawful, what Allah has forbidden is haraam. What he let loose was looseness. So grant him resentment, for Allah never forgets anything." Then he recited the verse "and your lord has not forgotten". Therefore, the attitude of the companions and tabiin is to prohibit the expansion of prohibition only under the pretext of opinion or prudence alone. (Qardhawi, 2014).

Based on the above discussion, it can be concluded that the things that are forbidden by Allah SWT are a benefit for the man himself, so it is very important to note, and the benefits will return to the man himself. In addition, the number of things that are forbidden compared to what is permitted is much less. And that which Allah has not arranged, it is also part of The Mercy of Allah for Muslims. So it

is very unwarranted that a Muslim still finds it difficult to consume halal only in living in the world, so consider it natural to eat haraam food.

The Importance of Halal Food Consumption and the Dangers of Haram Food Consumption.

Islamic law can be known that halal and haram affairs are very important affairs for a Muslim even once a pious with a wonderful family, where his children are all memorizers of the Quran, he was asked about what is the main tip for his children to be a memorizer Al Quran, the answer is to provide food for his children only with halal food. This is by the explanation (Qudamah, 2014) about the word of Allah SWT that has been explained in the Quran which reads: *"O Messengers, eat of the good things and do righteous deeds. I am well aware of what you do"* (Qs Al Muminuun: 51)

The word Ath-thoyyibat (the good) here is lawful. Allah commands it before doing it. By fighting for halal food in a family, it will produce a very beneficial result that is the piety of his family members, where the food that thoyyib into blood and flesh and then forms a human body that tend to charity pious. On the contrary, haram food that enters the human body will lead him to continuously fall into sin and get away from Allah SWT.

It is narrated that sa'ad pleaded with the Prophet (SAW) to be the one whose prayer mustajab, then the Prophet (SAW) replied: *"Eat lawfully, your prayers will be good"*

Such is the extraordinary effect of halal food, it will have a huge impact on muslim people who consume it. Of course halal is meant to be perfect halal, either from the substance or from the way of obtaining and consuming it. For Muslim consumers, the main benefit of halal certification and labeling is to get certainty and assurance that a product does not contain something that is not halal. But not only guarantee the halal content of the product but also guarantee that the production process is by Islamic law. So that the product is safe to be consumed or used. (Muniaty, 2014)

Benefits of Halal Certification.

Halal certification for businesses is very important, so socialization to get halal certification becomes very important, businesses need understanding and coaching, so sausage ration activities are needed. Naraya (2020). According to (Baker Ahmad Alserhan, 2011) Basically, the halal product market consists of a market for Muslim and non-Muslim consumers. Therefore, halal certification and labeling are not only useful to protect Muslim consumers but also for non-Muslim consumers who want to ensure that the products they consume have been guaranteed cleanliness, healthy, quality, and safe to use. For Muslim consumers, the main benefit of halal certification and labeling is to get certainty and assurance that a product does not contain something that is not halal. (Muniaty, 2014). In addition to benefiting consumers, benefits will also be obtained by manufacturers who have

certified and labeled halal products, among others; Provide tranquility in producing, Provide halal guarantees that can calm consumers, Increase consumer confidence, Increase consumer loyalty, Improve product image, Have a competitive advantage, Have a unique selling product, The breadth of marketing opportunities in the domestic market with the main target market of the Muslim population in Indonesia, Increasing the market share of halal local products that are still very wide in Indonesia, the cost of halal certification in Indonesia which is considered affordable to make valuable and profitable assets with affordable investment costs, The opportunity to expand the market to Muslim countries in the world, The opportunity to expand the market globally considering the demand for halal products not only comes from Muslim consumers, but also non-Muslim consumers in the world, who have recognized the goodness and advantages of halal products and support the increase of halal products market at the national and global level.

Maqashid Sharia

In the language of *maqashid sharia* consists of two words namely *maqashid* and *sharia*, or can be interpreted *harfiyah* that *maqashid* means, mature, easy, or middle. While the meaning of *sharia* consists of two meanings, namely; a spring and a straight path. (Nashr Farid & Washil, 2015). According to (Chapra, 2011) *sharia maqashid* is stated directly in the Quran and Sunnah or *istimbath* of verses of the Quran by several scholars. Imam Al Ghazali classifies *sharia maqashid* into five categories, namely protection of Religion, protection of the Soul, protection of reason, protection of descendants, and protection of property.

According to Ibn Assyria, *sharia maqashid* is a meaning or wisdom derived from Allah SWT that occurs in all or the majority of its provisions (not in certain laws). (Sahroni, 2015). While according to Ar-risuni *maqashid sharia* is the goal that is wanted to be achieved by *sharia* to realize the benefit of servants. (Risuni 1416H)

While according to (Qardhawi, 2014), *Maqashid sharia* is the target of texts and particular laws to be realized in human life, either in the form of orders, prohibitions, and *mubah*, for individuals, families, worshipers, and people, or also referred to as the wisdom that become the purpose of the enactment of the law, whether required or not. Because in every law that Allah has prescribed to his servant there must be wisdom that is the noble purpose behind the law. Al qardhawi defines *sharia maqashid* as the target of texts and particular laws to be realized in human life. Both orders, prohibitions, and *mubah*. For individuals, families, *jama'ah*, and *ummat*.

Al ghazali (1997), gave the order on five things including *adh dharuriyyat al khams*, namely *ad-diin* (religion), *an-nafs* (soul), *al-'aql* (reason), *an-nasl* (descendants), *Al-mal* (wealth). These five things are a summary of the commandments and prohibitions contained in the Qur'an. As for taking care of the soul is the meaning obtained from the command of man to take care of himself by maintaining health and managing his soul and body as best as possible, in this case, Islam commands to eat good and healthy food and halal. In addition, keeping the

soul means respecting human life, it is forbidden to hurt others let alone to kill them, both Muslims and non-Muslims.

So it can be concluded that *sharia maqashid* is a cool goal by Allah SWT in the form of the benefit of his servants and the preservation of servants from mafsadah (corruption). *Maqashid sharia* is not only related to laws both personally and public policy, but this *sharia maqashid* is a broad concept that can cover various aspects of life. Therefore, in addition to the science of fiqh and fiqh science, it should also be reviewed from its philosophy to its implementation. (Safriadi, 2014).

Orientation Over Maslahah

About this research, the orientation of the *maslahah* referred to is the *maslahah* formulated by Imam Al Ghazali namely the maintenance of religion, soul, reason, descendants, and property. As stated (Safriadi, 2014) that *sharia maqashid* is not only related to laws both personally and public policy, but this *sharia maqashid* is a broad concept that can cover various aspects of life. Therefore, in addition to the science of fiqh and fiqh science, it should also be reviewed from its philosophy to its implementation. Similarly, Jasser, that *sharia maqashid* is a very flexible concept in its application to every dimension of life. (Jasser, 2011). Furthermore, based on research (Umar &Kazi, 2015) which measures the performance of Sharia banking (halal financial sector) based on *sharia maqashid* or *maslahah* oriented. This study also produced a conclusion that it is possible to operationalize *sharia maqashid* (religion, life, reason, family, and property) as a measurement of the performance of Islamic banks. In this case, *maqashid sharia* used is *maqashid sharia* stated by Imam Al ghazali. Meanwhile, according to the results of the study (Edastama, 2018), that of the 3 (three) factors studied, namely: education, fairness, and orientation *maslahah* (*sharia maqashid*), it turns out that the Orientation Factor on *Maslahah* is the only very strong and significant factor to the satisfaction of sharia banking customers as well as the only significant factor affecting loyalty to sharia banking customers. Furthermore, based on research (Umar &Kazi, 2015) which measures the performance of Sharia banking (halal financial sector) based on *sharia maqashid* or *maslahah* oriented. This study also produced a conclusion that it is possible to operationalize *sharia maqashid* (religion, life, reason, family, and property) as a measurement of the performance of Islamic banks. In this case, *maqashid sharia* used is *maqashid sharia* stated by Imam Al ghazali. Meanwhile, according to the results of the study (Edastama, 2018), that of the 3 (three) factors studied, namely: education, fairness, and orientation *maslahah* (*sharia maqashid*), it turns out that the Orientation Factor on *Maslahah* is the only very strong and significant factor to the satisfaction of sharia banking customers as well as the only significant factor affecting loyalty to sharia banking customers.

Religiosity

According to (Magil, 1993), religiosity is one's attitude towards religion in general, not only towards one aspect of religion, but more specifically, religiosity is

the intensity and way of a person to become a religious person. Religiosity can be realized in various sides of human life and not only occurs when a person gives birth to ritual behavior or worship alone but also when doing other activities driven by the strength of religious values that he believes in. Religiosity can also be interpreted as a person's dependence on God, abstract life, commitment, personality, experience, way of thinking, doing, behavior, moral, ethical, and other actions. (Paloutzian, 1996). According to Ismail (2009) in (Hascaryo, 2019), religiosity refers to the level of interest of individuals in their religion. This shows that the individual has lived and internalized his religious teachings thus influencing all their actions and worldviews.

According to (Mansoer, 2008), a person's level of religiosity can be associated with three important criteria: the level of belief, the intensity of following religious activities, and how important and often a person worships. Meanwhile, according to Islam (2016) that there are five aspects in religiosity, namely: beliefs, practices, feelings, knowledge, and influence in social life. Whereas according to (Fam et al., 2004) religiosity can be seen in one's beliefs, knowledge, attitudes, what they like and what they dislike, and their feelings towards consumption to be done. Whereas according to Rahman (2009) in (Hascaryo, 2019), religious behavior is a behavior based on the belief of conscience and attachment to God, manifested in the form of quantity and quality of worship and norms that govern the relationship with God, relationships with humans, and relationships with the environment.

Halal Awareness

The definition of halal awareness, in this case, is the level of understanding of Muslims in knowing the problems related to the concept of halal. This understanding and knowledge include understanding what products can be consumed and how the production process is. (Ahmad et al, 2013). According to Golnaz et.al. (2010), halal awareness of a product is determined by the positive attitude of the community. The positive attitude referred to in this case is a positive perception of halal awareness, where the parties involved in the product transaction must take positive action on halal products. According to (Ambali & Bakar, 2014), there are four sources of halal awareness, namely: religious beliefs, halal labels, education, and health. From the research conducted, factors that have a significant influence on halal awareness are health and Halal label.

(Engel et al., 2017) states that consumers purchase products not only as functional attributes but also to deliver a statement of ownership of the product. Engel et al mention this process as a symbolic consumer whereby a person uses a product to create, develop and maintain their identity. This identity is developed through the process of social experience through interaction with consideration of the surrounding social environment.

In contrast to the above understanding, (Isaac, 2017) in his research, there are 3 (three) factors that affect halal awareness, namely self-identity, *religious belief*, and

halal certification. Nevertheless, Salman (2011) in his research precisely religious factors do not necessarily have a significant influence on one's halal consciousness.

Satisfaction

According to Schiffman, (2011) a consumer's decision to buy consists of three stages. The first input, namely the introduction of consumers to their needs for products consisting of two main sources: sourced from the company's marketing efforts (the product itself, the price, promotion, and where the product is sold), and sourced from external sociological influences (family, friends, neighbors, other informal and non-commercial sources, social class, as well as membership of cultures and sub-cultures).

The second stage is the process, at this stage, the consumer performs the process of seeing from within himself so that psychological factors play a good role in the form of motivation, perception, knowledge, personality, and attitude. The last stage is the output stage, which consists of two things, buying behavior and evaluation after buying. The behavior of buying the first time is an experiment that is the level of refining where consumers assess the product by using it directly. This is followed by a repurchase that signifies the consumer's excitement for the product. However Kotler and Kartajaya (2020) in their book revealed that the customer path has changed from the latest is that repeated purchases are now turning into the latest customer path by advocacy the brand against the next consumer (Sefudin & Darwin, 2020).

According to Tse and Wilson (1998) in (Hascaryo, 2019), satisfaction and dissatisfaction are the customer's response to the perceived discrepancy between previous expectations and the actual performance of the product felt after its use. To determine customer satisfaction, it must be seen from two variables, namely expectations and perceived results. If the perceived result exceeds expectations, the customer is satisfied. On the other hand, if the results are felt below the desired expectations, then the customer is not satisfied (Daryanto, 2011). If the perceived result or performance is the same as expectations then the customer will be neutral, not feel disappointed, and do not complain. (Tjiptono, 1997).

Loyalty

According to Morgan, et. al(2008) in (Edastama, 2018) that loyalty is a behavior intention that is formed more due to the high level of satisfaction of customers towards products or services Loyalty is defined as an attitude of the customer in determining his choice to continue using the products or services of the company. The attitude of making such choices is also to make commitments and make repeated transactions on the company. (Foster & Cadogan, 2000). The purpose of marketing is to carry out various marketing innovations to make consumers sustainably make purchases (Haryati et al., 2021). Meanwhile, according to Lancaster (2001), that the main purpose of doing marketing is to build loyalty, which will further intensify customers. Furthermore, how marketers' efforts in influencing

consumers to make purchasing decisions through brand Advocacy activities (Darwin, 2020). While (Selnes, 1993) explains customer loyalty shows behavior intended related to products/services, this includes the possibility of future purchases or renewal of service contracts or vice versa, how likely consumers will switch to the provider of products/services or others.

Loyalty can be seen from some of these things namely; the intention of buying back or buying additional products or services from the same company, the willingness to recommend to others, and resistance to switching to another company. (Cronin & Taylor, 1992) in (Edastama, 2018), while Zeithaml (1996) in (Edastama, 2018) adds a willingness to pay a premium price.

Such is the importance of loyalty built because loyalty determines the sustainability of a product even a company. In fact (Andreassen & Lindestad, 1998) found loyalty was a key factor to creating profitability. While (Dick & Basu, 1994) found fact that consumer loyalty is an important determinant to gain a sustainable competitive advantage.

C. METHODS

This research is research in the form of *hypothesis testing* that aims to test hypotheses derived from the theory and previous research that has been available, wherein the study that will discuss the analysis of the influence of orientation on the masalah on halal awareness, satisfaction, and loyalty of halal consumers in Jakarta there will be 9 (nine) hypotheses. This study will involve variables such as orientation over masalah, religiosity, halal awareness, satisfaction, and loyalty. The population in this study is all students who are at the Mulia Global Islamic Business Economics College in 2020 which amounts to 864 students. The sampling method used in the study is using *convenience random sampling*, this method is used to obtain random respondents from the total students at STEBI Global Mulia Cikarang. The analysis method used in this study is to use SEM (Structural Equation Modeling) that uses the Amos program and with the help of SPSS software. The reason for using SEM is because SEM is a set of statistical techniques that allows testing a relatively complex set of relationships simultaneously. And Amos software is an analysis tool that can test research theory with *Covariance* based (Darwin & Umam, 2020).

D. RESULTS AND DISCUSSION

1. Religiosity

Based on the results of the analysis showed that the minimum value of the respondent's perception is 2.5 i.e. on the dimension of feeling while the highest minimum value is in the dimension of confidence that is 4. This illustrates that respondents on the dimension of belief have very good quality, this is because those respondents are students of a college that is indeed involved in the field of Islamic sciences, in this case, the Islamic economy and Sharia banking. This is reinforced

again with the median value in the dimension of confidence is 5, and the average is 4.9, which when compared to the other 4 dimensions, the dimension of confidence becomes the highest dimension on average. This again describes the quality of religiosity of the students on the dimension of belief or aqidah.

As for the standard deviation value in this religious variety, being at the top of the order is the dimension of feeling, which is 0.48, this is certainly by the lowest average number of all dimensions that also exist in the dimension of feeling. While the lowest deviation standard value is in the dimension of belief, this is because in this dimension the respondents in this study did have a relatively very good confidence quality, so the standard deviation figure is only 0.27.

With the average value of all dimensions above 4, it can be concluded that in terms of religiosity the quality of respondents in this study is very good. This is by the background of the campus where the students who are respondents to this study are campuses that have a focus on the field of Islamic economics and also Sharia banking. So this supports the religiosity side of the respondents are at a very good level.

2. Maslahah

Based on the analysis of existing data, it can be seen that all dimensions have the same maximum value of 5. While the minimum value of each dimension has a variety of values. The lowest minimum value of the 5 dimensions is the religious dimension of 2.0, while the highest value is in the dimension of wealth which is 3.5. while the soul and descendants have the same minimum value of 3.0, while the dimension of reason obtains a minimum value of 2.5. Thus the dimension of wealth is perceived as the dimension that most get a strong influence from halal food, followed by the dimension of soul and descendants.

Based on the standard deviation value, obtained data all dimensions have a standard value deviation below 1, this shows not a too wide variation of the respondent's perception. This shows that respondents according to the educational background that is being pursued, namely students TEBI Global Mulia, is an Islamic campus that gives a very meaningful understanding impact related to halal food. So that the respondents have almost the same understanding. Thus the result supports the high value on the variable maslahah consisting of religion, soul, reason, descendants, and property.

3. Halal Awareness

The average value of halal label is 4.4 above the average value of health dimension which is 4.3. this means that between the two have almost the same value, only different 0.1. Thus it can be understood that respondents' perception of halal awareness in halal label dimension is at a higher position than the health dimension. This certainly illustrates how high awareness of halal labels among respondents, by the scientific background that respondents have, namely Islamic Economics and Sharia banking. If you look at the median value of the halal label

dimension which is 4.3, the result is also by the condition of awareness of the halal label of the respondents. It's up to four. So it is enough to conclude that the awareness of halal label respondents has been very good.

Similarly, the health dimension also has a high average value of 4.3. This illustrates the respondents' awareness about the guaranteed health aspects of food that has been labeled halal has also been very good, although it remains under the awareness of halal labels. It is also by the median value obtained in the health dimension of 4.0. Although under the halal label dimension, it is still categorized as a very high value in the health dimension, because the value is above 4.0.

The minimum and maximum values in the halal label dimensions are relatively wider, as they are in the range of 2.0 the lowest to the highest 5.0. Similarly, the health dimension has the same value, which is 2.0 for the minimum value while the maximum value is 5.0. However, the level of variation in health dimension value is higher, as the standard deviation value reaches 0.64, while the standard value of halal label dimension deviation only obtains a value of 0.51.

4. Satisfaction

The variation of answers given by respondents is more diverse on the price dimension, as the standard deviation value is 0.71, while the product dimension is 0.19 below the standard value of price dimension deviation of 0.52. This is also indicated by the minimum value that respondents answered on the price dimension up to the number 2.0. While the minimum value on the product dimension is only up to 3.0. While the maximum value of both is equally 5.0. Respondents' perception of product quality had a higher average value of 4.5 compared to the average value in the price dimension of 4.4. Although the distance between the two is only very small which is 0.1. Based on this value, it can be understood that respondents' perception of the product and price is at a very high level, which is above 4. This is by the character of the respondents who are students of Islamic universities, where each lecture will get reinforcements of understanding of Islam in this case is halal food.

5. Loyalty

The maximum value of all dimensions is 5, while the minimum value of all dimensions from the data above is diverse. The lowest minimum value is the resin dimension to switch which is 1.0. While the minimum value of the dimension of buying additional products, inviting others, and dimensions paying more prices is 2.0. While the lowest minimum value is the buyback dimension of 3.0. The standard deviation in the table above shows that the buyback dimension has the lowest value variation of 0.62. While the standard value of deviation in the dimension of buying additional products is 0.74, this is a dimension that has the highest standard deviation value, so it can be concluded in this dimension the answers of respondents have a more varied perception than others. The maximum value of all dimensions is 5, while the minimum value of all dimensions from the data above is diverse. The

lowest minimum value is the resin dimension to switch which is 1.0. While the minimum value of the dimension of buying additional products, inviting others, and dimensions paying more prices is 2.0. While the lowest minimum value is the buyback dimension of 3.0. The standard deviation in the table above shows that the buyback dimension has the lowest value variation of 0.62. While the standard value of deviation in the dimension of buying additional products is 0.74, this is a dimension that has the highest standard deviation value, so it can be concluded in this dimension the answers of respondents have a more varied perception than others. As for the dimension resistant to switch, which has the lowest minimum value of 1, but has a standard deviation value of 0.67, there is under the dimension of buying additional products, this is also seen in the median value, wherein this dimension the median value is 5, so that although the range of answers from 1 as the minimum value and 5 as the maximum value, the answer with a value of 5 is the majority answer to this dimension. The dimension of inviting others and paying more prices has a standard deviation value of 0.66 to invite others and 0.63 to pay more prices.

The average value of the five dimensions on this loyalty variable is based on the data in the table above, the highest is on the dimension resistant to switch, and pay more price. This illustrates that respondents' loyalty to this dimension has a very strong value of 4.5. While the lowest average value is in the dimension of buying additional products is 4.3. Below the average value of the dimension of buying back and inviting others is 4.4. So even though it is at the lowest average, the dimensions of buying back, buying additional products, and inviting others still have a very high average value of above 4. It is also supported by the median value in the table above, where the resistant dimension to return and pay the price has a median value of 5, while the dimension of buying back, buying additional products, and inviting others to have the same median value is 4.

6. Fit Model Test Results

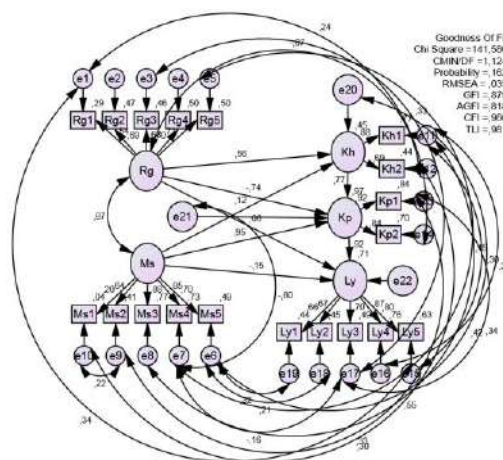


Figure 1. Full Model Structural Equation Modeling

Primary Data Source Processed For Dissertation

Based on the picture, it can be concluded that the test results of the fit model above, two models are marginal fit and 5 other Fit. The marginal fit is AGFI with a value of 0.818 and GFI with a value of 0.879. The other 5 models have a value that falls into the fit category. Therefore, based on data obtained from respondents on SEM analysis, this model can be continued its use as a model in research. Furthermore, the hypothetical test results of structural equation modeling analysis used resulted in:

Table 1. Hypothesis Test Results

Hypothesis	Estimate	S.E.	C.r..	P.
The Influence of Religiosity on Halal Awareness	1,555	0,766	2,031	0,042
The Effect of Religiosity on Satisfaction	2,283	0,923	2,474	0,013
The Influence of Religiosity on Loyalty	0,166	0,527	0,315	0,753
The Effect of Maslahah on Halal Awareness.	0,154	0,334	0,463	0,644
The Effect of Maslahah on Satisfaction	1,36	0,396	3,435	***
The Effect of Maslahah on Loyalty	-0,191	0,292	-0,653	0,514
The Effect of Halal Awareness on Satisfaction	0,865	0,153	5,645	***
The Effect of Satisfaction On Loyalty	0,845	0,131	6,442	***

Primary Data Source Processed For Dissertation

Based on the results of the study, it appears that the significant value obtained in this hypothesis is 0.042. Thus H_0 was rejected and H_a accepted, so there was a significant influence of religiosity on halal consciousness. The results of this study corroborate what has been researched in previous research by (Isaac, 2017) in his research there are 3 (three) factors that influence halal awareness, namely self-identity, religious belief, and halal certification. On the contrary, this research is contrary to what was produced in the research conducted by Salman (2011) which in his research is precisely the factor of religiosity does not necessarily have a significant influence on one's halal consciousness. Based on the data in the table above, data obtained that the significance obtained in this hypothesis is 0.013. Thus H_0 was rejected and H_a accepted. This means there is a significant influence of religiosity on satisfaction. Related to this study, where there is an influence of religiosity on consumer satisfaction of halal-labeled foods, this is by research conducted by Aswandy, (2013), Sharif et al (2014), Aadrudin et al (2016), Wang et al (2016), and Fitri (2018), wherein his research it was produced that knowledge affects customer satisfaction. In this case, knowledge is one dimension of religiosity. In addition, Hascaryo (2019) also in his research found results where there is a significant influence between religiosity to muzakki satisfaction in the management of YBM PLN. Where in this case muzakki in zakat social institutions are equivalent to consumers of halal-labeled food.

Based on the data in the table above, data obtained that the significance obtained in this hypothesis is 0.753. Thus H_0 was accepted and H_a rejected. This means there is no significant influence of religiosity on loyalty. The results of this

study do not support what is in the research Hascaryo (2019) where there is a very significant influence between religiosity to the Trust and commitment muzakki to the social institution zakat YBM PLN. Based on the data in the table above, data obtained that the significance obtained in this hypothesis is 0.644. Thus H_0 was accepted and H_a rejected. This means that there is no significant influence on orientation on satisfaction. In this case, there has not been any research that examines the influence between the two variables.

Based on the data in the table above, data obtained that the significance obtained in this hypothesis is 0.000. Thus H_0 was rejected and H_a accepted. This means there is a significant influence on satisfaction. The results of this study support what is the result of research conducted by (Edastama, 2018), where there is a significant influence between orientation variables over masalah to satisfaction in sharia banking customers in Jakarta. This research also supports what other research produces namely (Gayatri & Chew, 2013), and (Widana et al., 2015).

Based on the data in the table above, data obtained that the significance obtained in this hypothesis is 0.514. Thus H_0 was accepted and H_a rejected. This means that there is no significant influence on orientation on satisfaction. In this study, different results were obtained from research conducted by (Edastama, 2018), where his research found that there is a significant and positive influence between the variable orientation on the masalah to customer loyalty to sharia banking in Jakarta. Even in his research, it was found that the orientation of the problem is the only factor involved in his research that has a significant influence on loyalty to sharia banking customers in Jakarta. This study also differs from what was found in previous studies, namely kalthom and (Abdullah & Ahmad, 2010)(Gayatri & Chew, 2013), dan (Widana et al., 2015).

Based on the data in the table above, data obtained that the significance obtained in this hypothesis is 0.000. Thus H_0 was rejected and H_a accepted. This means there is a significant influence of halal awareness on satisfaction. This research is by the results of research conducted by wan et al (2007) were his research found that the higher awareness of fashion one's fashion will be the higher the chances of becoming a loyal consumer, in other words, it has been ensured that consumers also get satisfaction for what they consume. Similarly, the research(Edastami, 2019), which in his research found that there is a positive influence of fashion awareness on the consumption of Muslim fashion by Muslim fashion consumers in Indonesia.

Based on the data in the table above, data obtained that the significance obtained in this hypothesis is 0.000. Thus H_0 was rejected and H_a accepted. This means there is a significant influence of satisfaction on loyalty. The results of this study are from research conducted by Aziz (2013) where there is an influence on the quality of products on consumers to choose to spend their money on products labeled halal. However, the results of this study are different from what was stated in the study conducted by Primasatria (2018), wherein its research it was found that there was no significant influence between customer satisfaction to customer loyalty

to Sharia banking in Jakarta. While in this study it was found the influence of variable satisfaction is very significant to the loyalties consumers of halal-labeled foods.

Tabel 2. Indirect Effect

Indirect Effect	C.R	P
Indirect Effect of Between Religiosity on Satisfaction Through Halal Awareness	1,968	0,049
Indirect Effect of Between Maslahah on Satisfaction Through Halal Awareness	0,566	0,57
Indirect Effect of Between Halal Awareness of Loyalty Through Satisfaction	4,252	***

Primary Data Source Processed For Dissertation

Based on the data in the table above there are three influences between variables indirectly, namely religiosity to satisfaction, maslahah to satisfaction, and halal awareness to loyalty. With the data on the table, it appears that the indirect influence of religiosity variables on satisfaction is significant with a value of 0.049. This means it can be understood that through halal awareness the influence of religiosity on satisfaction is proven to be significant. On the contrary, based on the data in the table above, Maslahah's indirect influence on satisfaction through halal awareness proved insignificant, having a value of 0.57. This means that in line with the influence of maslahah on halal awareness directly which is also insignificant, and in contrast to the influence of maslahah on direct satisfaction which has a value of 0.000 which means very significant. But if the variable maslahah indirectly through halal awareness of satisfaction precisely the result is insignificant. The variable halal awareness indirectly if seen the influence on loyalty through satisfaction then the result is very significant as the data in the table above is the value of 0.000. Thus, the influence of halal awareness becomes very significant if through satisfaction with loyalty variables.

E. CONCLUSION

Based on the problems and objectives presented in this study, the results of this study can be concluded. There is a very significant strong influence between variables maslahah, halal awareness to consumer satisfaction of food labeled halal. There is a very significant strong influence between the variables of satisfaction with the loyalty of consumers of halal-labeled foods. There is a very significant indirect strong influence between the variables of halal awareness of loyalty through satisfaction. There is no significant direct influence between religiosity and maslahah on the loyalty of consumers of halal-labeled food, but on the contrary, there is a significant influence between the variables of religiosity and maslahah on the satisfaction of consumers of halal-labeled food. The influence of religiosity on halal consciousness is significant, while the influence of maslahah on halal awareness is insignificant. This study obtained the results of the study that through halal awareness the influence of religiosity on satisfaction proved significant, while the

variable *maslahah* through halal awareness to the satisfaction of its influence is not significant. In this study, it was found that consumer loyalty is influenced by the satisfaction of consumers of halal-labeled foods very significantly. While the satisfaction of consumers of halal labeled food is influenced by religiosity and *maslahah*.

The government and MUI need to reaffirm the importance of improving the quality of religiosity of all Muslims in Indonesia to further impact halal awareness, satisfaction, and loyalty of Muslims as consumers of halal food in Indonesia. The importance of promoting awareness of all elements in society about the importance of *maslahah*, in this case, is *sharia maqashid*, so that awareness and views are raised about Islam, which will have a very significant influence on their satisfaction as consumers of halal-labeled food. The importance of giving more massive awareness about halal awareness is awareness of halal labels on food and related understanding in it such as more guaranteed health in foods that have been labeled halal.

Based on the results of this study, the theory obtained that the loyalty of consumers of halal-labeled foods is influenced very significantly by halal awareness through satisfaction. This is also in line with the results that there is also a very significant influence between variable satisfaction to consumer loyalty of halal-labeled foods. Thus this research is appropriate and reinforces the theory that loyalty can be obtained through customer satisfaction. The religiosity in this study was found to be a variable that significantly affects halal awareness and also on satisfaction. Whereas the variable loyalty of religiosity has no significant direct influence. The orientation of *maslahah* in this study is only a very strong variable influence on satisfaction, on the contrary *maslahah* does not have a significant direct influence both on halal awareness and on loyalty.

In this study, there are limitations as in general studies. First, there is a limitedness in the sample, this is because the population that is used as the object of this research is a student of STEBI Global Mulia Cikarang, so that the samples processed become less varied, because the respondents have a relatively better understanding of islamic sciences, especially in the field of Islamic economic sciences. Second, the lack of respondents involved in this study, so there is some models that qualify marginally.

The suggestion for the next study is expected to expand the sampled population in similar research, with the coverage of one province or the whole of Indonesia, it is expected to get more representative research results from the condition of Indonesian people's loyalty to halal-labeled food. In addition, it is also important to be used as a theme of a more complete discussion related to *sharia maqashid* in this case called *maslahah*, because this study obtained the results that there is no influence of orientation on *maslahah* on halal awareness. Nor is there any significant influence between *maslahah* and loyalty. Hopefully with the next researches can provide more complete enlightenment related to *sharia* and halal food.

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