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### Religious Commitment, Halal Logo, and Willingness to Pay

Slamet Ahmadi<sup>1\*</sup>, Atika Nur Aini<sup>2</sup>

<sup>1</sup> Sekolah Tinggi Ilmu Ekonomi IPWI Jakarta, Jl. l. Letda Nasir No.7, Nagrak, Kec. Gn. Putri, Kabupaten Bogor, Jawa Barat 16966 Indonesia

<sup>2</sup> Universitas Gadjah Mada, Jl. Dr. Saharjo No.83, RT.13/RW.8, Manggarai, Kec. Tebet, Kota Jakarta Selatan, Jakarta 12850 Indonesia

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**Abstract:**

Indonesia has a large market potential in the halal food industry, thus attracting other countries to enter developing business in Indonesia, including Shihlin Taiwan Street Snacks. This needs to be highlighted because it relates to non-halal issues at several critical points, such as the supply chain, starting from the procurement of raw materials, and storage, to distribution. This study aims to examine and analyze the effect of halal logo, food quality, and price consciousness, which is moderated by religious commitment. This study uses secondary and primary data to obtain information based on structured questions. A total of 176 respondents, Muslim Indonesian citizens (WNI) participated in filling out online questionnaires through the Google Forms media, which were then processed using WARP-PLS 7.0. The findings showed that the direct influence on willingness to pay was accepted, then the role of religious commitment as a moderating variable in the fifth hypothesis was rejected, the sixth hypothesis was accepted and the seventh hypothesis was rejected. This can be explained if the role of religious commitment can only prove if it can strengthen the relationship of the influence of food quality on willingness to pay. With the up-to-date conditions, the number of the respondents, and the emphasis on the case, the study can provide constructive implications. This research encourages halal food companies, including domestic MSMEs, to emphasize and pay attention to price fixing, product quality improvement, and the essence of the halal supply chain by procuring a halal logo.

**Keywords:** halal food, religious commitment, willingness to pay.

### 宗教承诺、清真标志和支付意愿

**摘要:**

印尼在清真食品行业具有巨大的市场潜力，因此吸引了其他国家进入印尼发展业务，包括士林台湾小吃。这需要强调，因为它涉及到几个关键点的非清真问题，例如供应链，从原材料的采购、储存到分销。本研究旨在检验和分析清真标志、食品质量和价格意识的影响，这些影响受宗教承诺的影响。本研究使用二级和一级数据来获取基于结构化问题的信息。共有 176 名受访者，即穆斯林印度尼西亚公民 (WNI) 通过谷歌表格媒体参与填写在线问卷，然后使用经-PLS 7.0 对其进行处理。研究结果表明，接受了对支付意愿的直接影响，然后拒绝了宗教承诺作为第五个假设中的调节变量的作用，接受了第六个假设，拒绝了第七个假设。如果宗教承诺的作用只能证明它是否可以加强食品质量对支付意愿的影响关系，则可以解释这一点。借助最新的条件、受访者的数量以及对案例的重视程度，该研究可以提供建设性的启示。这项研究鼓励清真食品公司，包括国内中小微企业，通过采购清真标识来强调和关注价格固定、产品质量改进和清真供应链的本质。

**关键词:** 清真食品、宗教承诺、支付意愿。

**1. Introduction**

Halal comes from Arabic, which means allowed or permitted (Ahmed, 2018) the concept is stated in the Al-Quran which is used to describe objects and actions. However, haram is anything that is prohibited or violates the law because it is contrary to the will of Allah. Halal products are spread across several industries, including the fashion, cosmetics, healthcare, and food industries. However, halal sensitivity will tend to increase when it comes to matters related to food. Muslims have been ordered by Allah to only consume foods that are classified as halal. The basis of this command is contained in the Qur'an, which reads, "O, people, eat what is lawful and good (thoyyib) from what is on earth and do not follow the steps of Satan because Satan is a real enemy for you" (Quran 2:168) and "O, you who believe, eat the good food We have given you and give thanks to Allah, if you truly worship Him" (Qur'an, 2:172). Based on these verses, Muslims are not only required to consume halal food but also thoyyib. Currently, the concept of halal is not only an obligation or a demand, but has developed into a way of life for Muslim consumers (Kamaruddin et al., 2012) Based on State of the Global Islamic Economy Report 2019/2020 data, global investment in the Islamic economy in 2018/2019 has reached \$1.2 billion or experienced growth of 399% with the largest percentage of investment in the halal food industry.

Seeing the global phenomenon that is happening, the halal food and beverage market is an opportunity for both business units and the government. For business units, in general, they can generate revenues of more than \$1 billion per year through the halal food trade (Zailani & Kanapathy, 2016). Meanwhile, the government, such as the Organization of the Islamic Cooperation (OIC), which is an organization of Islamic cooperation with 58 member countries including Indonesia, succeeded in increasing gross domestic product (GDP) by 1% in 2018 through the trade of halal products (Zailani & Kanapathy, 2016). This opportunity is not only used by Muslim countries but also non-Muslim countries. Food and beverage producers from non-Muslim countries have expressed concern and interest in their participation in addressing the lifestyle

and consumption of Islam in Indonesia, which is a country that has the largest Muslim population in the world with a percentage of 87.18% of the 232.5 million of the total population (Zailani & Kanapathy, 2016). Additionally, Indonesia is the largest halal consumer, with a total expenditure of \$173 billion. This indicates that Indonesia is a country that has a large market potential in terms of the halal industry, thus attracting foreign businesses to participate in developing their business in Indonesia, including businesses originating from Taiwan.

One of the companies from Taiwan that has penetrated the Indonesian market is Shihlin Taiwan Street Snacks. Shihlin entered Indonesia with a licensing strategy by PT Jaya Wira Jerindo through a franchise from Singapore in 2008. Shihlin has grown every year. This can be seen from the total number of branches owned. As of January 2020, the total number of Shihlin branches has reached 135 spread across several islands in Indonesia, including Java, Bali, Sumatra and Kalimantan. The development of Shihlin in Indonesia continues to increase along with the increase in consumption and the Indonesians' fondness for chicken-based foods (Central Bureau of Statistics, 2018).

This research problem formulation looks at how the development of Shihlin from Taiwan is something that needs to be highlighted by Indonesian consumers, considering that most Indonesian population embraces Islam. This is motivated by non-halal issues in several critical points of the product supply chain, starting from the procurement of raw materials, including the process of slaughtering animals, storage, to distribution. To be consumed by Muslims, Shihlin must pay attention to the halal supply chain with the aim of expanding the integration of halal in accordance with Sharia law (Aini & Safira, 2021). If this is not done, the food can be contaminated and categorized as non-halal food, which is prohibited for consumption. The purpose of this study is to examine and analyze the effect of halal logo, food quality concerned and price consciousness on willingness to pay, which is moderated by religion commitment.

## 2. Literature Review

### 2.1. Willingness to Pay

The willingness to pay or is the maximum price that consumers are willing to pay to buy a certain good or service (Gao, 2014). In addition to relating to preferences and levels of willingness in the price assessment process, willingness to pay is related to other variables that can influence a person's decision making, among others, the level of consumer satisfaction, loyalty, and culture (Wu et al., 2015). According to Kimenju and De Groote (2005), by understanding the variables or factors of willingness to pay, producers can optimize sales volume and margins with appropriate price adjustments. In short, knowing and understanding the factors that influence willingness to pay is an opportunity for producers and marketers to increase purchase intention and improve quality.

### 2.2. Halal Food

Rules related to halal food are important things that must be considered by Muslim consumers. However, the various types and variations in food and products offered in the market tend to make consumers not understand the law of halal. According to Kamaruddin et al. (2012), the easiest way for Muslim consumers to ensure that food is categorized as halal is to pay attention to the certification and halal logo printed on the product. The halal logo is a form of information and guarantee that explains that the ingredients contained in the product to the production process are in accordance with the provisions of Islamic law (Moghavvemi, 2018). Therefore, the issuance of a halal logo through a certification process ensures that consumers can buy the right food products. Additionally, McCluskey and Loureiro (2003) found that halal logos have a positive influence on Muslim consumers' willingness to pay for halal-certified food in Malaysia. Based on Law Number 33 of 2014, the authority that regulates the certification process and issuance of halal logos in Indonesia is no longer the Indonesian Ulema Council (MUI) but the Halal Product Guarantee Agency (BPJPH) under the coordination of the Ministry of Religion of the Republic of Indonesia. Thus, the Halal Product Assurance Agency (BPJPH) has the task and authority to regulate halal registration, halal certification, halal verification, conduct guidance and supervision of halal products, as well as to cooperate with related ministries or institutions, MUI, and the Halal Guarantee Agency (LPH). Meanwhile, the role of the MUI is to determine the halalness of the product through a halal fatwa trial, after the Halal Guarantee Agency (LPH) conducts an inspection of the halalness of the product.

### 2.3. Price Consciousness

Price consciousness is the level of consumer tendency to choose products with the lowest prices (Kimenju & De Groote, 2005), when they have high price consciousness, consumers will tend to be more

careful about competitive offers or will tend to be more sensitive to price. In other words, consumers' willingness to pay is influenced by sensitivity in several indicators, one of which is price determination. This can happen because consumers with high price consciousness have more information related to the lowest price of certain products compared to consumers with low price consciousness (Megehee, 2012), the stage of halal certification as integrity in a product requires additional costs that can cause an increase in price. This is closely related to the positive and negative roles of price proposed by Barber et al. (2012). The positive role of price is a condition when price becomes a reference that can represent the quality and value of a product, while the negative role of price is a condition when price becomes a limitation for consumers and can reduce the probability level of consumers in purchasing products (Elsitasari, 2021).

Religiosity is a person's level of commitment to his religion and how adherents reflect their religion through attitudes and behavior (Olson & Perl, 2001). Religiosity consists of two dimensions, namely internal and external dimensions. The internal dimension consists of religious identity, values, and beliefs, while the external dimension refers to religious affiliation, devotion, and membership in religious communities (Moghavvemi, 2018). This will affect the attitudes, values and behavior of consumers in the decision-making process in consuming food. The encouragement of Muslims to consume halal food is also motivated by the rules set in Islam. The influence of religious rules and spiritual values on consumer behavior is part of human nature (Barber et al., 2012). Thus, the perception of religiosity needs to be taken into account because it is included in an important aspect that will affect one's actions.

### 2.4. Hypotheses

Previous research found that halal logos have a positive influence on willingness to pay for halal-certified food (Ahmed, 2018). Kamaruddin et al. (2012) found that halal logos have a positive influence on Muslim consumers' willingness to pay for halal-certified food in Malaysia. Thus, the hypotheses in this study are:

*H1:* Halal logo has a positive effect on Muslim consumers' willingness to pay for Shihlin products in Indonesia.

Previous research found that food quality has a positive influence on willingness to pay for halal-certified food (Ahmed, 2018). Aini and Safira (2021) found that food quality has a positive influence on Muslim consumers' willingness to pay for halal-certified food in Malaysia.

*H2:* Food quality has a positive effect on Muslim consumers' willingness to pay for Shihlin products in Indonesia.

Willingness to pay is influenced by consumer sensitivity, one of which is price determination (Parvin Hosseini et al., 2020). Krystallis and Chryssochoidis

(2005) found that price consciousness has a negative effect on impulse buying. Additionally, research by Ahmad et al. (2013) related to a halal feasibility study on Muslim consumers in Klang Valley Malaysia, explaining that price is an important factor that has a positive influence on consumers' willingness to pay in purchasing food.

*H3:* Price consciousness has a positive effect on Muslim consumers' willingness to pay for Shihlin products in Indonesia.

Previous research found that religious commitment has a positive influence on the willingness to pay for certified food. Elsitasari (2021), Moghavvemi (2018), Olson and Perl (2001) found that religious commitment has a positive influence on Muslim consumers' willingness to pay for halal-certified food in Malaysia.

*H4:* Religious commitment has a positive effect on Muslim consumers' willingness to pay for Shihlin products in Indonesia.

*H5:* Religious commitment has a positive effect on moderating halal logos on Muslim consumers' willingness to pay for Shihlin products in Indonesia.

*H6:* Religious commitment has a positive effect on moderating food quality on Muslim consumers' willingness to pay for Shihlin products in Indonesia.

*H7:* Religious commitment has a positive effect on moderating price consciousness on Muslim consumers' willingness to pay for Shihlin products in Indonesia.

### 3. Methods

This study design includes conclusive research that tests the hypotheses and examines the relationship between variables. The basis for the classification of conclusive research is based on the characteristics of structured research, sampling using survey methods, and quantitative data analysis. As for this research, the researcher applies descriptive research to be able to describe and explain something related to the characteristics or functions of a market. Furthermore, based on the time of data collection, this research is categorized as a cross-sectional design, namely, data collection from a sample is carried out only once in a period with a single-cross sectional design type or only requires one sample of respondents from the target population with survey techniques in answering the questions to achieving research objectives (Birks, 2016).

This study uses secondary data sources and primary data to obtain information based on structured questions. Secondary research data come from journals, books, websites, laws and fatwas, as well as reports. While the primary data, the data collection method is a survey by distributing online questionnaires through the google form media, in primary data collection, each respondent completes an online questionnaire that is given without any direct assistance from the researcher (self-administrated questionnaire). All the questionnaires were measured using six-point Likert scale (1 = strongly disagree, 6 = strongly agree).

The researchers use question indicators adopted from the research of Parvin Hosseini et al. (2020) for each variable and take several other research question indicators that have the same variable indicators. In this study, there were eight variables used, including halal logo, food quality, price consciousness, religious commitment, and willingness to pay. The total indicators of the five variables were 27 question indicators.

Structural equation modeling (SEM) is a multivariate data analysis method that can simultaneously explain the relationship between variables (Hair et al., 2017). This research uses the WARP-PLS 7.0 application because it does not require normal assumptions related to the distribution of data and there are limitations in the number of research samples and what we want to see is the influence between variables.

### 4. Results and Discussion

From the general output results above, it can be seen that the model has a good fit, where the P-value for the average path coefficient (APC), average R-squared (ARS), and average adjusted R-squared (AARS) < 0.001 with an APC value of 0.138, ARS value of 0.295, and ARS value is 0.250. The values of average block VIF (AVIF) and average full collinearity VIF (AFVIF), the resulting value are < 3.3, which means that there is no multicollinearity problem between indicators and between exogenous variables. The resulting GoF is 0.446 > 0.36, which means the fit of the model is excellent. For Symson's paradox index (SPR), R-squared contribution ratio (RSCR) and statistical suppression ratio (SSR), the value is equal to 1, which means that there is no causality problem in the model. Meanwhile, the nonlinear bivariate causality direction ratio (NLBCDR) index produces a value of 0.5 < 0.7, meaning that the non-linear causality relationship in the model may need to be reversed.

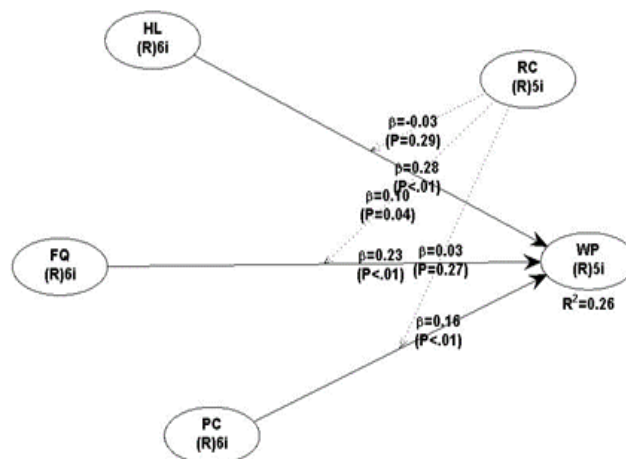


Figure 1. Full model test

Based on the output standard errors and effect size for the path coefficient above, the standard error values for the variables halal logo (HL), food quality (FQ), price consciousness toward willingness to pay (WP), are 0.055, 0.056, and 0.056, respectively. The standard

error values for the variables halal logo (HL), food quality (FQ), and price consciousness (PC) with the mediator religious commitment (RC) on willingness to pay (WP) are 0.057, 0.057, and 0.057, respectively. Furthermore, for the effect size variable halal logo (HL), food quality (FQ), price consciousness on willingness to pay (WP) - 0.139, 0.114, and 0.050, respectively. The effect size values for the variables of halal food (HL), food quality (FQ) and price consciousness (PC) with a mediator of religious commitment (RC) on willingness to pay (WP) are 0.012, 0.010, 0.039, which means they are in the medium or low category, moderate with the condition that the effect size value is  $< 0.35$ .

Based on the output results above, it can be seen that the factor loading produced by all items/construct indicators is excellent, namely  $> 0.70$ , which means that it meets the criteria for reliability indicators.

Based on the output above, the adjusted R-square value is 0.250, which means that the effect of the halal food variable on willingness to pay is 25.0% and the remaining 75% is influenced by other variables outside this research model. It can also be seen that the AVE values for each construct are excellent, namely  $> 0.5$  so that they have met the convergent validity criteria. Likewise, the composite reliability value produced by each construct is also excellent, namely  $> 0.7$  so that it meets internal reliability. The value of full collinearity VIF for each construct is also excellent, namely  $< 3.3$  so that there is no collinearity problem in the model. The Q-squared value generated by the willingness to pay variable is  $0.345 > 0$ , which means that the model has predictive relevance.

Based on the output results above the diagonal line on the correlation among latent variables above, it shows that the validity of discrimination for all constructs is excellent, with the resulting square of AVE value  $>$  correlation between latent constructs.

Based on the results of the first hypothesis data processing, namely, the halal logo has a positive effect on Muslim consumers' the willingness to pay for Shihlin products in Indonesia; then, this hypothesis is accepted, these results explain that the presence of a halal logo owned and used on Shihlin products can increase willingness to pay. Furthermore, the second hypothesis that food quality has a positive influence on Muslim consumers' willingness to pay for Shihlin products in Indonesia is accepted. These results explain that, when the consumer's food quality concern is high, it will increase their willingness to pay. The third hypothesis that price consciousness has a positive effect on Muslim consumers' willingness to pay for Shihlin products in Indonesia is accepted. These results explain that consumers are still willing to pay, even though at a higher price, for Shihlin products certified halal. Religious commitment has a positive influence on Muslim consumers' willingness to pay for Shihlin products in Indonesia. These results explain that when the consumer's religious commitment is high, it will increase their willingness to pay. The fourth hypothesis

is that religious commitment has a positive influence on Muslim consumers' willingness to pay for Shihlin products in Indonesia. These results explain that when the consumer's religious commitment is high, it will increase their willingness to pay.

Furthermore, the role of religious commitment as a mediator or moderating variable in the fifth hypothesis is rejected, where the halal logo does not prove that the role of religious commitment can strengthen the relationship with willingness to pay. The sixth hypothesis is accepted, which means that the influence of food quality on the willingness to pay has succeeded in proving that religious commitment strengthens the relationship between the two. The seventh hypothesis is rejected, meaning that the role of religious commitment weakens the relationship between price consciousness and willingness to pay.

## 5. Conclusion

This study aimed to examine and analyze the factors that influence the willingness to pay of Muslim consumers at Shihlin in Indonesia through religious commitment as a moderating variable. The research was conducted by looking at the influence of the halal logo, price consciousness, food quality, and religious commitment on willingness to pay. This study uses secondary data sources and primary data to obtain information based on structured questions. While the primary data, the data collection method is a survey by distributing online questionnaires through the Google Forms media, in collecting primary data. Based on the results of data processing using the WARP-PLS 3.0 application, the direct effect of the first, second, third, and fourth hypotheses proved to have a direct and significant effect. Furthermore, the role of religious commitment as a moderating variable in the sixth hypothesis was rejected, but the sixth hypothesis of religious commitment succeeded in proving that its role as moderation was to strengthen the relationship between food quality and willingness to pay by four percent. The seventh hypothesis is rejected, where religious commitment plays a role in weakening the influence of price consciousness on willingness to pay.

## 6. Limitations and Further Study

This model cannot be generalized because of the limited number of research respondents.

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## Authors' Contributions

Conceptualization, Slamet Ahmadi; methodology, Slamet Ahmadi; software, Atika Nur Aini; validation, Slamet Ahmadi; formal analysis, Slamet Ahmadi; investigation, Atika Nur Aini.; resources, Atika Nur Aini; data curation, Atika Nur Aini; writing—original

draft preparation, Atika Nur Aini.; writing—review and editing, Slamet Ahmadi; visualization, Atika Nur Aini; supervision, Slamet Ahmadi; project administration, Atika Nur Aini; funding acquisition, Slamet Ahmadi.

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