

Determinant Factors Cross Generation Behavior on Halal Food Product: Empirical Evidence from Indonesia

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Abstract: The purpose of this study is to add new knowledge about the determinants of factors influence the choice of halal food products in Indonesia in X, Y and Z generations. The exiting literature focusses on halal product with all consumers regardless of age. The determining variable uses subjective norms, level of religiosity, halal certificate and health awareness. This study uses the theory of planned behavior to explaining phenomena and relationships between variables. This research is also part of the development of previous research. The research used a sample of 400 respondents from each generation. The research was tested using multiple linear regression analysis and different tests and used the SPSS 25 statistical test tool. The result showed subjective norm variables had an ineffectually on commodity selection behaviour halal on gen X and gen Y. In contrast, in generation Z, subjective norms positively impacted the way of behaving variables chosen by halal products. The religiosity level variable positively impacts the demeanour of choosing halal products in the three generations. The different test results showed that the three generations of X, Y and Z have no differences in determining attitudes towards the selection of halal products, which are influenced by the four independent variables, with the average mean almost the same in each generation on each independent variable. The variable health consciousness positively impacts three generations on the behaviour of choosing halal products. In comparison, the variable halal certificate affects generations X and Y but does not impact generation Z. This research confirms the theory of planned behaviour in the intention to buy halal products. Furthermore, the intention to buy halal products from various generations is strongly influenced by subjective norms, a person's religious level and halal certification. Therefore, business actors whom regulators support need to pay attention to these various aspects.

Keywords: Halal product; subjective norms; religiosity; halal certificate.

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INTRODUCTION

As a country with a majority muslim population, halal is a significant concern in all activities, including food. Muslims tell their followers to consume halal food and eat good (*toyib*) (Baharuddin et al., 2015). Halal is currently a world concern, as evidenced

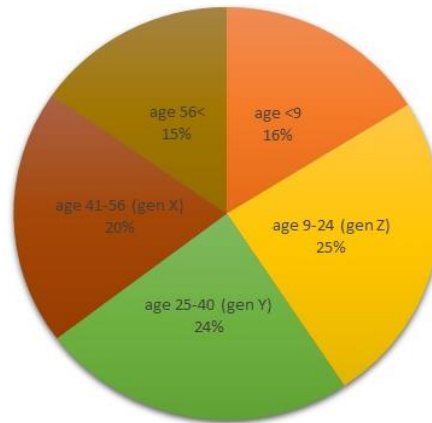
by the development of the halal industry in various countries. For example, Japan built facilities and guaranteed halal food in Fuji; currently, Fuji is also referred to as one of the halal cities in the world (Roosiani et al., 2021). Likewise, the development of the halal industry continues to be developed in Indonesia with the aim that Indonesia can become a world halal market.

The State of Global Islamic Economy Report (SGIE) 2020 report Indonesia is one of the top three countries with the highest investment value for halal products, which reached USD 6.3 billion or grew 219% from the previous year. Not to mention the demographic advantage, with more than 80% Muslim populace, Indonesia takes position of a significant opportunity to develop halal production. The halal product included the food, non-food and service product areas that are becoming a new lifestyle, commonly referred to as a "halal lifestyle", such as halal tourism and hotels. So that halal becomes a universal concept (Adinugraha et al., 2017).

Indonesia has 85% of the population is Muslim. With a large Muslim population, Indonesia has religious and demographic capital supports the expectation that making Indonesia a global halal and the largest producer of halal products in the world is very rational. Large muslim population will need for halal products certainly increase and become more challenging. Moreover, globally, the need for halal products, including processed food, agricultural products, fisheries, cosmetics, medicines and pharmaceuticals, as well as fashion and consumer goods, is increasing from year to year. Halal products have become part of the world's business with enormous value and promise, not only among Muslim communities but also non-Muslims. The other halal capital is social and cultural capital. The emergence of halal lifestyle trends make community creativity in various products, culinary wealth and superior products or regional specialties throughout the archipelago some of the supports for the Indonesian halal industry have great opportunities (Mastuki, 2021).

Halal lifestyle is the choice for the Indonesian population, who are predominantly Muslim, from the older generation to the younger generation, known as the generation division, called X-generation, Y-generation, and Z-generation. X-generation are the generation born in 1965 to 1980. X-generation was born in the era of entirely new technologies, like mobile phones and laptops, such as the economic difficulties of the 1980s. Then Y-generation, or the so-called millennial generation, is the generation born between 1980 to 1995 when technology advanced. In comparison, Z-generation is the generation born around 1997 to the 2000s. Z-generation is still young and has never known life without technology, so it is often called i-gen. The difference in this era makes the perception difference between this generation (Utami, 2021). The figure below shows the total population of Indonesia by age in 2021.

Figure 1: Total population of Indonesia by age (BPS, 2021)



The total population of Indonesia in 2020 are 272 million people. Age under nine years, as many as 44.07 million people. Ages 9-24 years or Z-generation 66.89 million people. Aged 25-40 years or Y-generation to 65.40 million people. Aged 41-56 years or X-generation to 54.59 million people, and those aged over 56 amounted to 41.73 million (BPS, 2021). Differences in perceptions between generations of the attitude toward halal products across generations are interesting to analyze. Each generation has differences in determining the choice of products to be purchased. Different ways of thinking, the influence of technology, motivation, and ways of looking for products will affect the behaviour of each of these generations. Several previous studies found results on the perception of halal products. Religiosity is the most common reason for the research results found by (Sukesti & Budiman, 2014; Khalek, 2014; Abd Rahman et al., 2015; Ahmadova & Aliyev, 2021). Religiosity for Muslims is a significant factor that influences their attitudes, behaviour and resolution. Then the reasons for cleanliness, food safety, and health are the reasons for other researchers (Michaelidou & Hassan, 2008; Ahmadova & Aliyev, 2021; Purwanto et al., 2021).

Product trust and certainty are other factors that influence people's attitudes towards product selection, then the existence of a halal certificate (Adinugraha et al., 2017; Edi & Diah, 2018; Ratna, 2018), and price (Zuraini et al., 2019). Then are advertising, branding from (de Chernatony 1999; Lazarevic 2012; Purwanto et al., 2021). Subjective norms in the form of the environment and the influence of the surrounding community can also influence the selection of halal products Ahmadova & Aliyev (2021) and Ningtyas et al. (2021) and product quality (Andriansyah et al., 2016). In addition, respondents from different generations understand the issue with different perception (Lazarevic, 2012; Khalek, 2014; Krishnan et al., 2017).

Previous studies examined the variables of subjective norms, religiosity level, halal certificates, and health awareness have been carried out, but some found inconsistent evidence. Subjective norms are one's perceptions or views of other people's beliefs that will affect the intention to do or not to do the behavior under consideration. Subjective norms in Indonesia where Islamic culture colors people's lives will influence

the behavior of the surrounding community so that the high Islamic environment exists in society, the more positive the selection of halal products (Khalek, 2014; Huda et al., 2018; Ahmadova & Aliyev, 2021). Different research results were conveyed by Ningtyas et al. (2021) who found that subject norms had no effect on the choice of halal products because humans are independent individuals who can make their choices without the influence of the surrounding environment.

Someone who has religiosity in practicing their religion must have a level of obedience to the orders and prohibitions in that religion, including consuming halal food, so that religiosity has a significant influence. Abdul et al. (2009); Sukesti & Budiman (2014); Abd Rahman et al. (2015); Huda et al. (2018); and Ahmadova & Aliyev (2021) found that religiosity has a positive effect on the choice of halal products. However, research from Ningtyas et al., (2021) said religiosity has no effect on the choice of halal products because the halal lifestyle trend is widespread in society so that the level of religiosity does not affect the decision to buy a product.

Halal certificate is a guarantee issued by an authority that has checked the halalness of a product. Consumers believe the product has been guaranteed halal by providing a logo on the product. Research conducted by Sukesti & Budiman (2014); Andriansyah et al. (2016); Adinugraha et al. (2017); and Ahmadova & Aliyev, (2021) proved the halal logo has a positive effect on the purchase of halal products. Meanwhile, Ratna (2018) provided evidence halal certificates have no effect on purchasing products because consumers prefer their product needs regardless of the attributes on the packaging.

Halal products are guaranteed for safety and health in regulations, so they are safe for consumption. Consumers who pay attention to safety and health prefer halal products, They evidenced by research from Ariny & Nurhasanah (2020); Ahmadova & Aliyev (2021) who found that health awareness had a positive effect on choosing halal products. However, Krishnan et al. (2017) proved that in generation Z health awareness has no effect because the focus of this generation's attention does not pay attention to health and product ingredients. Generation Z prefers fast food products or junk food products that are widely available recently.

This research aims to empirically prove consumer behaviour in purchasing halal products across generations (X, Y and Z generations). This research makes it possible to understand halal behaviour in each generation comprehensively, so this is also a differentiator from previous research. This research contributes to the literature by adding insight into halal behaviour across generations and confirming the planned behaviour theory. Finally, in practical terms, this research encourages business actors and regulators to create a conducive business climate by paying attention to various halal aspects, especially halal certificates, products, subjective norms and consumer religiosity.

LITERATURE REVIEW

Halal Concept

Indonesia has 270.2 million people, and 86.88% of the population is Muslim. The enormous number of Muslims makes Indonesia's halal product market an opportunity. Especially halal food products, so the state is obliged to protect the rights to the cosiness, security, and welfare of its nation as consumers who use food products consumed by people (Ariny & Nurhasanah, 2020). Halal is anything that is allowed by the shari'a to be consumed, especially in terms of food. The halal concept is emphasized in the Qur'an Surah Al-A'raf: 157 "and (Allah) has made lawful for them all that is good and forbids for them all that is bad." Moreover, Al Baqarah 168 "people eat what is lawful and good from what is best on earth." Understanding the halal concept is the basis for determining consumers' choice of halal food.

The researcher Baharuddin et al. (2015) said the conceptualized of halal integrity includes not only sharia requirements but also the idea of continuous aspects of hygiene, sanitation and safety. The halal concept made halal food easily tolerable to consumers who are considerate of food salvation and a healthy lifestyle. Krishnan et al. (2017) proved that one of the considerations in choosing halal food is that the product is guaranteed clean and healthy. The halal concept is strengthened by the existence of halal certification in Indonesia, which functions as a guarantor of the halalness of a product before the law of halal applies (Ariny & Nurhasanah, 2020).

Theory Planned Behavior

Ajzen (1991) explained that three independent determinants influence the intention to achieve a behaviour; attitudes, subjective norms and perceived behavioural control. The attitudes toward behaviour are referred to as respondents' like or dislike judgments about performing certain behaviours. The second variable is a subjective norm that felt social pressure to perform or not to perform the behaviour. Perceived behavioural control is a belief about controlling behaviour owned by a person. Humans are given a choice when it comes to buying things. Alternative options must be available to a person when making a decision. Internal and external factors influence this purchase decision. The influencing factors are subjective norms, level of religiosity, halal certificate and health awareness.

The selection of halal food products in Indonesia can be influenced by subjective norms Ahmadova & Aliyev (2021) and Ningtyas et al. (2021) where Indonesian people are predominantly Muslim will tend to affect the selection of these halal products. Likewise, a person's religiosity level will affect the choice of food products (Khalek, 2014; Sukesti & Budiman, 2014; Abd Rahman et al., 2015; Ahmadova & Aliyev, 2021). Islam prohibits certain types of food; for example, pork is forbidden, so someone with an excellent religious understanding will avoid this food.

The availability of a halal certificate on the food product purchased will be more convincing to potential consumers (Adinugraha et al., 2017; Edi & Diah, 2018; Ratna, 2018). A halal certificate is a guarantee from an authorized institution that the goods produced are free from the content of haram materials according to the Islamic religion.

Meanwhile, other factors influencing halal product selection are health awareness (Michaelidou & Hassan, 2008; Purwanto et al., 2021). Halal food products are clinically proven to be healthier, from raw materials to processing methods to distribution. So, this factor also dramatically influences the selection of halal products.

Subjective Norms and Behavior on Halal Food Product

Subjective norms are perceptions or views of other people's beliefs will affect the intention to do or not to do the behavior under consideration. The Plan Behavior Theory supports consumer attitudes making choices about halal products. It is shown from the results from Khalek (2014); Huda et al. (2018); and Ahmadova & Aliyev (2021) Based on the information and framework above, the research derived the hypothesis:

H1a: Subjective norms affect the behavior of X generations in buying halal products.

H1b: Subjective norms affect the behavior of Y generations in buying halal products.

H1c: Subjective norms affect the behavior of Z generations in buying halal products.

Religiosity and Behavior on Halal Food Product

Religiosity is the attitude of a person who is influenced by the religion adheres and is carried out devoutly. The more obedient to carry out religious orders and stay away from its prohibitions. The attitude is shown including in the selection of halal products in life. This attitude supports the plan of behavior theory and are proven in research by (Abdul et al., 2009; Sukesti & Budiman, 2014; Abd Rahman et al., 2015; Huda et al., 2018; and Ahmadova & Aliyev, 2021). Based on the explanation and support of previous research, the following hypotheses were derived:

H2a: Religiosity affect the behavior of X generations in buying halal products.

H2b: Religiosity affect the behavior of Y generations in buying halal products.

H2c: Religiosity affect the behavior of Z generations in buying halal products.

Halal Certificate and Behavior on Halal Food Product

Halal certificate is an acknowledgment of the halalness of a product issued by the halal Product Guarantee Authority in a country. While the halal label is a sign of the halalness of a product. The existence of a halal certificate in the product is a guarantee given to consumers. The halal certificate will encourage confidence in the product selection. The Theory Plan Behavior supports and the research results from (Sukesti & Budiman, 2014; Andriansyah et al., 2016; Adinugraha et al., 2017; Edi & Diah, 2018; Purwanto et al., 2021; and Ahmadova & Aliyev, 2021). From the explanation above, the following hypothesis are derived

H3a: Halal certificate affect the behavior of X generations in buying halal products.

H3b: Halal certificate affect the behavior of Y generations in buying halal products.

H3c: Halal certificate affect the behavior of Z generations in buying halal products.

Halal Products and Behavior on Halal Food Product

Halal products are guaranteed for safety and health in regulations, so they are safe for consumption. Consumers who pay attention to safety and health prefer halal products, it is evidenced by research from Ahmadova & Aliyev (2021) who found that health awareness had a positive effect on choosing halal products. However, Krishnan et al. (2017) and Kamaruddin et al. (2023), proved that in Z-generation health awareness has no effect because the focus of this generation's attention does not pay attention to health and product ingredients. Z-generation prefers fast food products or junk food products that are widely available recently, so the hypothesis is derived below:

H4a: Health awareness affects the behavior of X generations in buying halal products.

H4b: Health awareness affects the behavior of Y generations in buying halal products.

H4c: Health awareness affects the behavior of Z generations in buying halal products.

METHOD

The study used primary data of respondents classified across generations, namely gene X aged 41-56 years, gene Y aged 25-40 years and gene Z aged 9-24 years. Total sample of 400 respondents each X, Y and Z generation.

Descriptive statistics

Descriptive statistics are data analysis by describing the data that has been collected. Ghozali (2016) said several things can be done are to look at the calculation of the minimum, maximum, mean (measurement of central tendency), and standard deviation of the data.

Multiple linear regression

Multiple linear regression equation

$$HHF_{Z\text{-generation}} = \alpha + \beta_1SN + \beta_2RL + \beta_3HC + \beta_4HA + e \dots \dots \dots (1)$$

$$HHF_{Y\text{-generation}} = \alpha + \beta_1SN + \beta_2RL + \beta_3HC + \beta_4HA + e \dots \dots \dots (2)$$

$$HHF_{X\text{-generation}} = \alpha + \beta_1SN + \beta_2RL + \beta_3HC + \beta_4HA + e \dots \dots \dots (3)$$

Information:

HHF =behavior on halal food

SN = Subjective norms

RL = Religiosity level

HC = Halal certificate

HA = Health awareness

α = Constanta

β_{1-4} = Coefficient variable X

Two-sample mean difference test

A statistical test compared the mean two groups of data to compare whether there is a difference between the independent variables and the dependent variable across generations.

Table 1: Variable Measurement

Variable	Definition	Indicator	Measurement
Dependent			
Attitude towards halal products	Consumer confidence in a product, product attributes and benefits Attitudes have consistency with behavior.	<ul style="list-style-type: none"> ✓ Choose halal products ✓ Consume halal products ✓ Buy halal products ✓ Price considerations 	Likert scale
Independent			
Subjective Norms	A person's way of thinking will impact the intention to did or did not the behavior	<ul style="list-style-type: none"> ✓ The subjective norm of the environment ✓ Product halal recommendation 	Likert scale
Religiosity Level	The potential for religion or belief in God mean believe in the existence of a force outside of itself that regulates life and the life of the universe (Yulianto, 2014).	<ul style="list-style-type: none"> ✓ The basic principles of Islam ✓ Carry out religious orders and stay away from prohibitions 	Likert scale
Halal certificate	A document acknowledging the halalness of a product issued by Badan Penyelenggara Jaminan Produk Halal (BPJPH) based on a written fatwa Majelis Ulama Indonesia	<ul style="list-style-type: none"> ✓ halal certificate ✓ Halal stamp on the product ✓ Guarantee logo from the Indonesian Ulema Council 	Likert scale
health awareness	A person's awareness of food hygiene and health	<ul style="list-style-type: none"> ✓ Halal products are more healthy, hygienic, quality 	Likert scale

Source: Ahmadova and Aliyev (2021)

RESULT

The results are shown in Table 2 hypothesis 1a is rejected with a significance result of $0.695 > 0.05$. Subjective norms do not affect the attitude toward choosing halal products because Indonesia is a country with pluralism, religious and cultural diversity in the society, so subjective norms do not affect the attitude toward choosing halal products (Ningtyas et al., 2021). Likewise, hypothesis 1b is rejected with a significance value of $0.621 > 0.05$ for the same reason because X and Y generations have the same view of subjective norms from diverse societies in Indonesia. While hypothesis H1c is rejected with a significance value of $0.047 < 0.05$ with a negative direction. Z-generation is the most different generation. Gen Z has different traits and features from the prior generation. An article written by Ryan Jenkins in 2017 entitled "Four Reasons Z-Generation will be the Most Different Generation" states that Z-generation has different expectations, preferences, and work perspectives and is considered challenging for the organization. Z-generation characters are more diverse and global and influence the culture and attitudes of most people (Jenkins, 2017).

Table 2: Multiple linear regression

Variable	beta	t-statistic	sig	r-square
Z-Generation (Age 16-25)				
Subjective norms	-0.036	5.291	0.047	0.878
Religiosity level	0.711	2.258	0.000	
Halal certificate	0.013	0.552	0.807	
Health awareness	0.309	0.162	0.000	
Y-Generation (Age 26-40)				
Subjective norms	0.012	4.036	0.621	0.819
Religiosity level	0.689	2.632	0.000	
Halal certificate	0.185	1.041	0.001	
Health awareness	0.181	-1.389	0.000	
X-Generation (Age 41-56)				
Subjective norms	0.010	4.921	0.695	0.889
Religiosity level	0.581	3.085	0.000	
Halal certificate	0.255	1.066	0.001	
Health awareness	0.226	0.632	0.000	

The results of statistical tests showed that hypothesis 2a, hypothesis 2b and hypothesis 2c have a significance value of <0.05 , so the three hypotheses are accepted. These results support previous research where the variable level of religiosity impacts the attitude toward choosing halal products (Sukesti & Budiman, 2014; Abd Rahman et al., 2015).

Hypothesis 3a and hypothesis 3b are accepted, indicated by a significance value of <0.05 which states that halal certificates have a positive effect on the attitude toward choosing halal products in X-generation and Y-generation. This finding supports the results of previous research from (Purwanto et al., 2021). While hypothesis 3c is rejected with a significance value of $0.807 > 0.05$ which indicates that halal certificates do not affect the attitude toward halal products in Z-generation, this is because Z-generation prefers other factors such as brands in choosing halal products (Imamuddin, 2017). Hypothesis 4a, hypothesis 4b and hypothesis 4c have been accepted. A significance value of <0.05 indicates them, so the health awareness variable is the third concern of X-generation, Y-generation and Z-generation in determining attitudes toward choosing halal products (Nurcahyono & Hanifah, 2023). The three generations agree that halal products have the quality of hygiene and product health. The finding supports the research from (Michaelidou & Hassan 2008; Purwanto et al., 2021). The magnitude influence of the independent variable on the dependent variable is shown from the statistical test results that the four independent variables strongly influence the dependent variable, which is indicated by a high R square value X-generation of 0.89%, Y-generation of 0.82% and X, Z-generation of 0.88%.

Independent T-test

Table 3: X-generation and Y-generation statistic groups

Group		Mean	Std. Dev	Std. Error Mean
Behavior on halal food	X-Generation	3.8133	0.79382	0.06482
	Y-Generation	3.4453	0.53503	0.04368
Subjective norms	X-Generation	3.7200	0.84821	0.06926
	Y-Generation	3.4200	0.71859	0.05867
Religiosity level	X-Generation	3.9320	0.78092	0.06376
	Y-Generation	3.5827	0.60154	0.04912
Halal certificate	X-Generation	3.9293	0.77724	0.06346
	Y-Generation	3.6347	0.56793	0.04637
Health awareness	X-Generation	3.9053	0.65935	0.05384
	Y-Generation	3.7027	0.51487	0.04204

Based on the output table 3 for the statistical groups of generation X and generation Y, it is known that the average attitude value of generation X on halal products or the mean in generation X is 3.8133 while the mean for generation Y is 3.4453. Statistically descriptive concluded that there is no difference in the average attitude of generation X and generation Y on the variable selection of halal products. Likewise, the variables X1, X2, X3 and X4 do not have an average difference.

Table 4: X-Generation and Z-Generation statistic groups

Group		Mean	Std. Dev	Std. Error Mean
Behavior on halal food	X-Generation	3.8133	0.79382	0.06482
	Z-Generation	3.7933	0.71133	0.05808
Subjective norms	X-Generation	3.7200	0.84821	0.06926
	Z-Generation	3.6613	0.84534	0.06902
Religiosity level	X-Generation	3.9320	0.78092	0.06376
	Z-Generation	3.9200	0.70625	0.05767
Halal certificate	X-Generation	3.9293	0.77724	0.06346
	Z-Generation	3.9027	0.68178	0.05567
Health awareness	X-Generation	3.9053	0.65935	0.05384
	Z-Generation	3.8267	0.62934	0.05138

Based on the output Table 4 for the statistical groups of X-generation and Z-generation, the mean average attitude value of X-generation on halal products in generation X is 3.8133, while the mean for Y-generation is 3.7933. Thus, statistically descriptive, there is no difference in the average attitude of X-generation and Z-generation on the variable selection of halal products. Likewise, the variables subjective norms, religiosity level, halal certificate, health awareness, do not have an average difference do not have an average difference.

Table 5: Y-generation and Z-generation statistic groups

Group		Mean	Std. Dev	Std. Error Mean
Behavior on halal food	Y-Generation	3.4453	0.53503	0.04368
	Z-Generation	3.7933	0.71133	0.05808
Subjective norms	Y-Generation	3.4200	0.71859	0.05867
	Z-Generation	3.6613	0.84534	0.06902
Religiosity level	Y-Generation	3.5827	0.60154	0.04912
	Z-Generation	3.9200	0.70625	0.05767
Halal certificate	Y-Generation	3.6347	0.56793	0.04637
	Z-Generation	3.9027	0.68178	0.05567
Health awareness	Y-Generation	3.7027	0.51487	0.04204
	Z-Generation	3.8267	0.62934	0.05138

Based on the output Table 5 for the statistical groups of generation Y and generation Z, it is known that the average value of the attitude of generation Y toward halal products is 3.4453 while the mean for generation Z is 3.7933. Thus, statistically descriptive, there is no difference in the average attitude of generation Y and generation Z on the variable selection of halal products. Likewise, the variables subjective norms, religiosity level, halal certificate, health awareness do not have an average difference. The results provided insight the knowledge of the influence of subjective norms, level of religiosity, halal certificates and health awareness in Indonesia from a cross-generation X, Y and Z as generation perspective. The study used the Theory of Planned Behavior (TPB) from Ajzen (1991) as a research basis. Theory supports the results of research where certain behaviors are influenced by attitudes and the influence of subjective norms. The research findings showed there are similarities and differences in attitudes towards halal food products between generations. Supports the results from Ahmadova & Aliyev (2021) in Azerbaijan where subject norms, level of religiosity, halal certificates and health awareness have different consumer attitudes in determining attitudes towards choosing halal products which are determined by age and gender. Likewise, in Malaysia, it was found that the variables halal certificates and religiosity were the variables that determined the choice of halal food by Abdul et al. (2009), while the findings of Khalek (2014) emphasized that Y and Z generations were more influenced by halal certificates. Zuraini et al. (2019) found have differences between generations in determining the choice of halal products. Likewise, further efforts must be made by the Indonesian government through Badan Penyelenggara Jaminan Produk Halal (BPJPH) which is under the Ministry of Religion towards halal food products since their level of knowledge and awareness can influence their buying attitude.

CONCLUSION

The research showed that there are differences in perspective and characteristics of each generation, causing different attitudes in determining the selection of halal products. The results showed that the level of religiosity variable and the health awareness variable had the same effect on the attitude of choosing halal products in X, Y and Z generation. Meanwhile, the subjective norms variable and halal certificates

variable had different effects on attitudes towards choosing halal products in X, Y and Z generation. However, the mean of the four independent and dependent variables is insignificant. The result of the research can be used as information for the development of halal products in Indonesia. Halal products are a huge market opportunity to continue to grow. Moreover, during the Covid-19 pandemic, the application of a halal lifestyle as a daily routine has found its relevance. contributes to the literature by adding insight into halal behaviour across generations and confirming the planned behaviour theory. Finally, in practical terms, this research encourages business actors and regulators to create a conducive business climate by paying attention to various halal aspects, especially halal certificates, products, subjective norms and consumer religiosity. This research contributes to the literature by adding insight into halal behaviour across generations and confirming the planned behaviour theory. Finally, in practical terms, this research encourages business actors and regulators to create a conducive business climate by paying attention to various halal aspects, especially halal certificates, products, subjective norms and consumer religiosity.

This research has limitations in that the data obtained for each generation differs because the population is substantial. Furthermore, the r-square value is moderate because each variable's contribution is low, and many other variables influence halal product behaviour. Suggestions for future researchers can focus on assessing within a narrower scope so that it is easier to obtain data and a better generalization scope. Finally, researchers can add the variables of product knowledge, use of technology, halal awareness, perceived psychological risk and halal product.

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