

## Does Hijrah Trends Create a Different Decision on Behavior Consumption of Indonesian Muslims?

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**Abstract:** The growth of digital activity in human life has an impact on hijrah activities among Indonesian Muslims. Digital activities have encouraged the spirit of Indonesian muslim through religious persuasion from figures who become their role models (their idols), including reciter of holy Qur'an (qari'), asatidz, da'i, Muslim celebrities, singer of nasyid and other figures. Not everyone sees the trend, although in religious perspective the hijrah activities still reap a lot of controversy, but in other hand these activities have a different impact on the economic sector. This study aims to investigate the impact of hijrah trend of Indonesian muslim on the consumer decision to consume halal product in Indonesia. The sample of this study collected from some populations in Indonesia. To observe the specific characteristics, this study will divide the socio economic and demographic character through three regional classifications, consisting of eastern Indonesia, central Indonesia, and western Indonesia. The variables that employed in this study are religiosity, socio economic and demographic, and also the product attribute to find the impact of hijrah trend on the consumer decision to consume halal product (food, islamic modest fashion, cosmetic) in Indonesia. The method that used in this study is quantitative using Theory Planned Behavior approaches that was analyzed with Structural Equation Modelling-Partial Least Square (SEM-PLS) approach. The results show, the consideration of religiosity of Indonesian muslim to consume halal product increasingly grow when driven by spirit of hijrah of Indonesian muslim. Beside that, variabel Religiosity, islamic branding, persuasive marketing, product quality, appetite, price also accepted empirically.

**Keywords:** Halal Product, Hijrah trends, and Intention to Buy Halal Products.

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### Introduction

Hijrah comes from Arabic which means to move. In the terminology approach, hijrah is defined as a movement from one point to another with the aim of goodness. Referring to an article published by Matamatapolitik.com, it is stated that culturally hijrah has the meaning of changing lifestyles into an order that is more in line with Islamic rules (Yuniar, 2019). Based on the data, it is stated that the trend of hijrah in Indonesia is currently experiencing significant growth, especially Hijrah activities for millennials (Wicaksono, 2020). This is not only motivated by the dominance of the Muslim population in Indonesia, it is also a consequence of the development of digital technology. The increasing phenomenon of hijrah is marked by the increasing number of millennial Muslim communities in both urban and rural areas. Not only that, artists who are dubbed as public influencers also take part and play a role in driving the growth of the hijrah trend in Indonesia.

From the various criticisms and comments regarding the development of the hijrah trend, an important part that needs to be underlined is that the increasing trend of hijrah is one of the causes of

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the millennial da'wah model. Such as da'wah activities by young clerics broadcast offline and online. The lecture was then packaged in easy-to-understand language and targeted many levels of society. These various forms of study are also very easily accessible through social media platforms such as YouTube, Instagram, Facebook, and other social media (Widana, 2019). Thus, social media has an important role in driving the development of the hijrah trend in Indonesia (Satya, 2019).

Apart from having an impact on religious behaviour, another fact also states that the trend of hijrah has a wider impact on every line of life, one of which is the economic sector. Religious behaviour that mainstreams the fulfilment of Islamic law will eventually lead to changes in behaviour/lifestyle. Several survey data indicate that not only the character of spirituality has changed, but consumption patterns have also changed. The rise of the trend of hijrah among the Indonesian people then encourages them to behave in a more Islamic way than before. Among them are the style of dress, the style of consuming food, to the style of consuming drugs and cosmetics. This behaviour causes them to place higher trust in products that have Islamic branding, or products that have been certified halal. Of course this is a golden opportunity for the development of halal products and Islamic branding products in Indonesia. The following is data on the development of the halal industry in Indonesia in the Indonesia Islamic Economic Masterplan 2019- 2024 (Indonesian Ministry of National Development Planning, 2019):

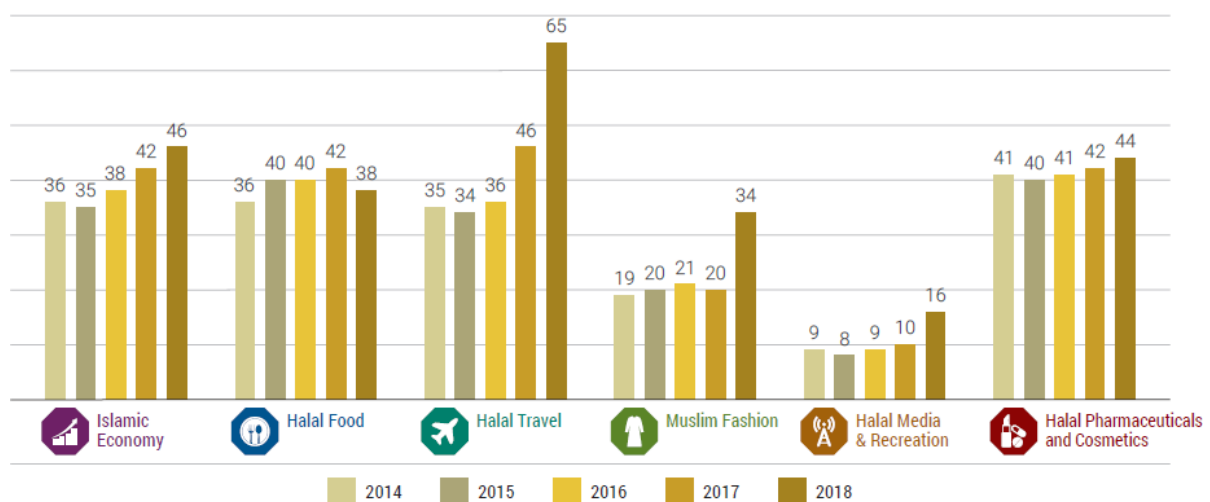


Figure 1. Development of Halal Industries di Indonesia 2014 - 2018  
 Source: Indonesia Islamic Economic Masterplan 2019-2024.

The tendency of people to live an Islamic life, or an Islamic life style, makes them flock to consume halal products, starting from fashion, food, pharmacists, to travel. Over time, all sectors of the economy will provide alternatives to consumers by providing products that have halal guarantees, and in turn this phenomenon will provide a reciprocal relationship between demand for halal products and the development of halal products in Indonesia. So it is not surprising that on a global scale the halal product market in Indonesia is ranked 5th (GIER, 2019).

Table 1. The Global Islamic Economy Indicator

Country	GIEI	Islamic Finance	Halal Food	Travel	Fashion	Media & Recreation	Pharma & Cosmetics
Malaysia	111	147.9	74.3	95.5	35.6	64	60.6
UAE	79	70.7	91.5	72.7	95.2	86.6	81.3
Bahrain	60	78	42	26	20.7	47	51
Saudi Arabia	50.2	57	50	35	15	33	45
Indonesia	49	54	47	52	37.9	17	42
Oman	48.7	51	54	34	25	36	45
Jordan	47.2	53	43	42	23	34	58
Pakistan	45	47	55	17	24.5	11	45
Kuwait	45	51	45	17	11.0	41	45
Qatar	44	47	47	28	11.3	54	43
Brunei	40	35	53	30	11	44	49
Sudan	39	31	66	34	8	18	36
Turkey	36	23	52	72	50	31	48
Iran	35	30	52	20	10	26	52
Bangladesh	33	36	31	21	32	9	33

Sumber: State of The Global Islamic Economy Report 2019.

However, another thing that needs to be considered is whether the people's desire to do the hijrah is really based on religious beliefs or is it just a trend of hijrah that is currently rife. If the activity of hijrah is just a trend, as time goes on, this trend will dissolve and be replaced with other, newer trends. However, if this behavior is a reflection of the increasing value of religiosity, then this will become a sustainable and sustainable lifestyle, so that several lines of life affected, one of which is the economic sector, will continue to increase, especially markets for halal or Islamic products. branding. In addition, the development of the market in question will also continue to grow and will not be easily replaced by changes in the next era.

In the 2019-2024 Indonesian Islamic economic master plan, it is stated that several areas that have high potential in the development of the halal industry can become fields for the development of halal products in Indonesia, this is because Indonesia has abundant natural resources, plus a high Muslim population capital. and also, the geographical features that support it, so that the economic sector that can be developed is very broad.

The government projects that there are at least 8 potential areas in the development of the halal industry, including:

Table 2. Economic Sector and Potensial Development for Islamic Economic In 8 Provinces in Indonesia

Provinces	Main economic sector	Islamic economic potential development sector
Aceh	<ul style="list-style-type: none"> <li>• Agriculture, forestry, and fisheries (29.60%)</li> <li>• Wholesale, retail, motor vehicle reparation (16.07%)</li> <li>• Government administration, defense and compulsory social guarantees (9.56%)</li> </ul>	<ul style="list-style-type: none"> <li>• Islamic finance</li> <li>• Halal food and beverages</li> <li>• Halal tourism</li> </ul>
East Sumatra	<ul style="list-style-type: none"> <li>• Agriculture, forestry, and fisheries (23.55%)</li> <li>• Wholesale, retail, motor vehicle reparation (15.05%)</li> <li>• Transportation and warehousing (12.64%)</li> </ul>	<ul style="list-style-type: none"> <li>• Halal tourism</li> <li>• Halal food and beverages</li> </ul>
West Java	<ul style="list-style-type: none"> <li>• Processing industry (42.29%)</li> </ul>	<ul style="list-style-type: none"> <li>• Modest fashion</li> </ul>

	<ul style="list-style-type: none"> <li>• Wholesale, retail, motor vehicle reparation (15.10%)</li> <li>• Contruction (8.26%)</li> </ul>	<ul style="list-style-type: none"> <li>• Halal food and beverages</li> <li>• Halal tourism</li> </ul>
East Java	<ul style="list-style-type: none"> <li>• Processing industry (13.12%)</li> <li>• Wholesale, retail, motor vehicle reparation (18.18%)</li> </ul>	<ul style="list-style-type: none"> <li>• Halal food and beverages</li> <li>• Halal tourism</li> <li>• UMKM</li> </ul>
Yogyakarta	<ul style="list-style-type: none"> <li>• Agriculture, forestry, and fisheries (12.80%)</li> <li>• Processing industry (13.12%)</li> <li>• Provision of accommodation, food and beverages (10.32%)</li> <li>• Agriculture (10.01%)</li> </ul>	<ul style="list-style-type: none"> <li>• Halal food and beverages</li> <li>• Halal tourism</li> <li>• Halal media and recreation</li> <li>• Modest fashion</li> </ul>
West Nusa Tenggara	<ul style="list-style-type: none"> <li>• Agriculture, forestry, and fisheries (22.9%)</li> <li>• Mining and excavation (19.45%)</li> <li>• Wholesale, retail, motor vehicle reparation (13.22%)</li> </ul>	<ul style="list-style-type: none"> <li>• Halal tourism</li> <li>• Agriculture</li> <li>• UMKM</li> </ul>
South Sulawesi	<ul style="list-style-type: none"> <li>• Agriculture, forestry, and fisheries (22.9%)</li> <li>• Wholesale, retail, motor vehicle reparation (13.9%)</li> <li>• Processing industry (13.7%)</li> </ul>	<ul style="list-style-type: none"> <li>• Halal food and beverages</li> <li>• Halal tourism</li> <li>• Halal cosmetics</li> </ul>
South Kalimantan	<ul style="list-style-type: none"> <li>• Mining and excavation (20.75%)</li> <li>• Agriculture, forestry, and fisheries (14.59%)</li> <li>• Processing industry (14.39%)</li> </ul>	<ul style="list-style-type: none"> <li>• Halal food and beverages</li> <li>• Halal tourism</li> </ul>

Sumber: Indonesia Islamic Economic Masterplan 2019-2024.

### Theoretical Foundation and Hypothesis Development

In general, religion will create social behavior for its adherents (Shyan Fam et al., 2004; Stavrova & Siegers, 2014). According to Brown et al. (2007) religion has a role in providing a cognitive framework for understanding human beings (Brown & Ferris, 2007). One of the decisions to consume halal products is influenced by religious behavior. Religion is the main source that influences a person's religiosity. Several previous studies have stated that religion is an important factor that encourages someone to consume halal products (Delener, 1994). Another study states that the role of Muslims with a high level of religiosity is different from those with low religiosity when making decisions to consume halal products. For example, research on the effect of religiosity on materialistic attitudes (Cleveland & Chang, 2009), research on the relationship between religiosity and shopping behavior. (Sood & Nasu, 1995), and recently research by Jamal and Sharifuddin stated that the level of religiosity of values in consume the product. Some of these studies indicate that Muslims will try to identify halal and non-halal values to consume products in accordance with Sharia principles (Wilson & Liu, 2010). Based on the results of the research above, the following hypotheses were developed:

*H1: Religiosity has a significant positive effect on The consumer decisions to use halal products in Indonesia*

Trend of hijrah here is positioned as human behavior in expressing their religion. Several previous studies that tested the religiosity variable on social behavior also stated that the religiosity variable had a significant positive impact on people's social behavior (Bekkers, 2021; Reitsma & University nijmegen, 2021; Wilhelm et al., 2007). Ajzen (1991) in "Theory of Planned Behavior" states that subjective norms are certain social factors in an environment (Ajzen & Driver, 1992). Subjective norm refers to the social pressure given to other individuals to engage in certain behaviors (Ajzen & Fishbein, 1970). Meanwhile, Nilsson et al (2004) define subjective norm as a pressure on individuals to do or not take certain actions, or a motivation to comply with the significant views of others. Fishben and Ajzen (2011) further elaborated that the motivation given to others that comes from a strong perception can encourage others to behave as expected (Fishbein & Ajzen, 2011). For example,

motivation comes from family, spouse, children, and others. So it's not a taboo if someone's perception can influence their friends. BerdarThis is in line with the finding in 2012 that subjective norms are an important factor in choosing halal products (Mukhtar & Mohsin Butt, 2012). Another finding by Lada et al (2010) also states that subjective norm is the predictor variable of purchase that has the most significant impact on purchase intention. Based on the findings above, the following hypotheses were developed:

*H2: Trend Hijrah has a significant positive effect on The consumer decisions to use halal products in Indonesia*

Some literatures states that brand knowledge greatly influences buying decisions (Sukhabot & Jumani, 2021). Knowledge of the brand will form a perception, then the perception will give birth to changes in social behavior (Sukhabot & Jumani, 2021). Currently, hijrah as a religious expression of the community does not only affect religious behavior but also targets life behavior as seen from consumption behavior (Lyansari, 2019). Bearden and Shimp (1982) in their research also mention that brand attitude affects consumption behavior (Bearden & Shimp, 1982). According to Baker (2010), Islamic branding is classified into three groups, Islamic branding by compliance, where a brand will be targeted to attract consumer interest by complying with Sharia principles (Jumaini, 2012). Brands that fall into this category are halal products, produced by Islamic countries, and intended for Muslim consumers. The second is Islamic branding by origin, a product without showing a halal brand, but it is certain that it has been produced by an Islamic country. Islamic brand by customer, in this section a product is specifically intended for Muslim consumers although not all products are produced by Islamic countries. The concept of Islamic Branding in this study refers to the third category, namely Islamic branding by customer. Public perception of Islamic Branding can encourage behavior to choose products. Anam et al (2017) in his research found that the halal attributes of a product affect consumer psychology on the perception of product quality (Anam et al., 2018). Other research also shows the same result, that the halal logo as a form of Islamic branding has a significant positive effect on people's desire to buy halal products (Iranmanesh et al., 2019). Research in 2017 also confirmed that the halal logo had a significant positive effect on consumer decisions in buying halal food products in Malang, Indonesia (Sunaryo, 2017). Halal labels also influence consumer decisions in using tourism products in Cibubur, Indonesia (Simbolon, 2019). The results of the same study also confirm that Islamic branding has a positive relationship to product loyalty (Polas et al., 2018). Alam & Maknun (2020) in their research also mentions that Islamic branding influences consumer decisions in choosing wardah skincare products. However, different conditions were also found that Islamic branding was not able to influence consumer perceptions (Malik & Khan, 2016). Based on the previous research, the following hypotheses were developed:

*H3: Islamic Branding has a significant positive effect on The consumer decisions to use halal products in Indonesia*

Another factor that is no less important in explaining consumer behavior in choosing halal products is quality. Kotler (2005) states that product quality departs from consumer needs and ends with consumer perceptions. So that product quality is not only based on the provision of services, but also prioritizes consumer perceptions. Agreeing with Kotler, Roesanto (2000) also mentions that product quality can be judged from excellence in providing a service, as well as the results of research by Yuan and Chen (2010) also mentions that currently consumers do not only talk about product quality, but also prioritize comfort. service. Several studies that explain the relationship between product quality and decisions to use halal products include the research of Hussin et al. (2013), referring to the results of the study, it was stated that product quality factors affect consumer interest in using halal cosmetic products (Hussin, 2013). However, in another study it was also found that product quality cannot explain its effect on public interest in using halal cosmetic products (Anggadwita et al., 2020). Based on the results of the research above, the following hypotheses were developed:

*H4: Product Quality has a significant positive effect on The consumer decisions to use halal products in Indonesia*

Persuasive marketing is a promotional effort that aims to shape consumer perceptions so that they have an interest in certain products. According to Husein (2002), promotion is communication between

sellers and buyers or other parties so that the product is known and ultimately purchased. Wahyudi (2020) in his research states that to shape consumer perception and trust, promotional messages are adjusted to the intended target market. Brand promotion directed at a particular market will affect the awareness of a consumer's halal perception of the product. Robot (2015) in his research which emphasizes more on word of mouth promotion found that these variables are able to significantly influence purchasing decisions (Robot, 2015). Based on the findings above, the following hypotheses were developed:

*H5: Persuasive Marketing has a significant positive effect on The consumer decisions to use halal products in Indonesia*

Taste as a manifestation of one's preferences in choosing a product is also classified as a variable that needs to be observed. A study in 2020 found that the majority of Chinese Muslims prefer halal products and are even willing to pay more for these products (Hong et al., 2020). Meanwhile, another study that looked at people's preferences for halal products also found that people's preferences for halal products would be higher if the halal logo was placed on the front of the product packaging (Mahbubi et al., 2019). Based on the results of the research above, the following hypotheses were developed:

*H6: Appetite has a significant positive effect on The consumer decisions to use halal products in Indonesia*

Another factor that can influence a person's decision to use halal products is price. Research in 2015 found that price affects consumer decisions in buying a product (Hustić & Gregurec, 2015). Research with other halal product objects also confirms that prices influence consumer decisions to use tourism products in Cibubur, Indonesia (Simbolon, 2019). The results of the same study also confirm that price has a significant positive influence on consumer decisions to use halal products in Indonesia (Djunaidi et al., 2021). Based on the results of the research above, the following hypotheses were developed:

*H7: Price has a significant positive effect on The consumer decisions to use halal products in Indonesia*

## **Data and Methode**

### ***Type of Research***

Cooper and Schindler (2011) describe how quantitative research leads to a process of hypothesis testing and prediction using precise and accurate tools. Furthermore, the presence of hypotheses and statistical testing of the study model are common features of quantitative research. This study falls under the category of quantitative research since it entails gathering data in the form of numbers using a predetermined size scale and then verifying the hypothesis using empirical statistics.

### ***Data Collection***

The survey method is considered effective and efficient as a method of collecting data to obtain answers from large numbers of respondents quickly and accurately. According to Fink (in Sekaran & Bougie, 2003) survey research is a methodology or method for collecting data from a group of people or a sample of people in order to describe, compare, or explain their knowledge, attitudes, and behaviour. A structured and systematic questionnaire with a number of questions and statements for each variable in the study model is utilized in this survey procedure. This questionnaire consists of 8 constructs with a total of 30 items of indicators using a Likert scale of points 1 (strongly disagree) to 5 (strongly agree) to determine individual responses and attitudes to something. Neuman (2006) asserts that the survey method is considered appropriate for research that leads to questions to measure a person's intention or behaviour.

### ***Sampling Technique***

Simple Random Sampling was employed, which means that simple random sample is a sampling approach that is carried out directly on the sampling device (Margono, 2010). Simply said, everybody has the right to become a sample using this technique because the chances of each member of the population are equal. Simple random sampling is the most common method for research that stresses generalization, ensuring that the sample obtained accurately represents or represents the outcomes of study in general. The Muslim community in Indonesia is the subject of this research.

### ***Data Analysis***

The research model was tested empirically through a statistical approach by adopting the Structural Equation Modelling (SEM) model. There are two fundamental reasons for using the SEM model in this study, namely: (1) SEM is able to test complex research models simultaneously and (2) SEM is able to measure research variables that cannot be measured directly (unobserved variables) and can detect and calculating errors in measurements (Sholihin & Ratmono, 2013). Furthermore, the SEM model applied is variance based or more popularly known as Partial Least Square (PLS). The selection of the SEM-PLS was also carried out by considering 3 important things, namely: (1) the researcher proposes the addition of moderating variables as a research contribution that aims to explore and expand the theory or research model that already exists; (2) a relatively complex structural model involving many constructs and measurement indicators tested simultaneously and (3) PLS SEM can produce better data even though the data are not normally distributed. Next, a test of the Outer Model and Inner Model is applied in determining hypotheses test. The Outer Model is intended to test the measurement model which includes validity and reliability tests through Convergent Validity, Discriminant Validity, Cronbach's Alpha, Average Variance Extracted (AVE) and Composite Reliability. On the other hand, the Inner Model is focused on measuring and proving the suitability of the structural model simultaneously by taking into account the results of Average Path Coefficient (APC), Average R-Squared (ARS), Average Adjusted R-Squared (AARS), Average Block VIF, Average Full Collinearity VIF (AFVIF), and Path Coefficient.

## **Result and Discussion**

### ***Respondent Characteristic***

Respondents in this study were 424 Muslim communities in all regions of Indonesia. Respondents filled out questionnaires online through the Google form application which the researchers packaged in such a way as to make it easy and efficient in accessing and filling out the questionnaire. The following researchers present the data in table 3 regarding information on the characteristics of the respondents in this study. The majority of respondents were women with a percentage of 77,1% of total 424 respondents, while the majority of respondents were in the age range 19-21 years, which was 40% of total respondents, for latest education the majority was high school level, namely 54,2% of total respondents, then the majority income is in the range of less than Rp. 2,000,000, - which is 78,3% of total 424 respondents.

**Table 3. Respondent Characteristics**

Variable	Description	Frequency	Percentage %
Gender	Male	97	22,9%
	Female	327	77,1%
Age	19-21 y.o	180	40%
	22-25 y.o	138	35%
	26-30 y.o	68	16%
	31-40 y.o	21	5%
	> 40 y.o	17	4%

Latest Education	High School	230	54.2%
	Doctoral	6	1.4%
	Master	51	12%
	Bachelor Degree	137	32.3%
Income	< Rp. 2.000.000	332	78.3%
	> Rp. 2.000.000 - 4.000.000	60	14.2%
	> Rp. 4.000.000 - 6.000.000	14	3.3%
	> Rp. 6.000.000 - 8.000.000	3	0.7%
	> Rp. 8.000.000	15	3.5%

**Validity Test**

Reliability and validity testing is required before testing structural models (Cooper & Schindler, 2011a) & (Riza & Hafizi, 2019). Convergent Validity aims to prove whether each indicator item is grouped on the appropriate construct or not. Meanwhile, Discriminant Validity tries to ensure that the value of the loading factor in other constructs is smaller than the loading factor in the construct itself, in other words, the value of the loading factor in the construct itself must be greater than the value of the loading factor in the other constructs. Combined Loadings and Cross Loading outputs containing loading factor values for each indicator item under study are presented in Table 4. Convergent Validity test results are determined through the loading factor value for each indicator item and the AVE value for each research model construct. All indicator items produce loading factor values above 0.70 and each construct also produces AVE values above 0.50. Meanwhile, the output of the Discriminant Validity test (Table 5) with the AVE Square Root approach shows that the loading factor value of a construct is greater than the loading factor value when grouped into other constructs. That is, all measurement models are declared valid because they meet the required criteria or theoretically it can be said that each indicator actually measures its construct.

Table 4. Validity Test

Construct	Items	Questionnaire	Loading Factor
Religiosity	R1	My religious beliefs become a complete guide in all my life activities	(0.820)
	R2	I always try to keep learning so that my understanding of religion is getting better and better	(0.807)
	R3	Religious beliefs encourage me to consume according to Islamic religious law	(0.874)
	R4	I will choose to consume halal (food and cosmetic) and healthy products as taught by Islam through the Qur'an	(0.844)
	R5	Consuming halal products (food, cosmetic, and fashion) will have a good effect so that it has a good impact on my life and worship activities	(0.803)
Hijrah Trends	TH3	To improve the quality of life to be more religious, I often follow various religious studies, both offline and online	(0.630)
	TH4	In my opinion, online media (Instagram, Youtube, WA Broadcast, Website) really help me in getting access to religious knowledge	(0.692)



	TH5	Not infrequently in improving my understanding of religious knowledge, I also often join a community	(0.772)
	TH6	In my opinion, the community also provides many opportunities for me to explore religious knowledge	(0.771)
	TH7	Not infrequently my religious pattern is also formed according to the community where I study religious knowledge	(0.658)
	TH8	Apart from social media and community, sometimes I am also interested in following the religious patterns of my idol public figures	(0.714)
	TH9	Saya merasa mendapatkan model beragama yang milenial dari media online, komunitas, dan juga public figure idola saya	(0.730)
	TH10	I feel like I get a millennial religious model from online media, communities, and also my idol public figures	(0.677)
	TH11	These various accesses to religious learning finally gave me the impetus to live a more syar'i life	(0.749)
Islamic Branding	IB1	Islamic branding provides halal guarantees for halal products in Indonesia (food, cosmetic, and fashion)	(0.908)
	IB2	Islamic branding guarantees that halal products in Indonesia (food, cosmetic, and fashion) are suitable for consumption according to the recommendations of the Islamic religion	(0.921)
	IB3	Islamic branding guarantees that halal products in Indonesia (food, cosmetic, and fashion) are suitable for consumption by Muslims	(0.910)
	IB4	For certain halal products, Islamic branding guarantees that the product originates / is produced by an Islamic country	(0.724)
	IB5	For certain halal products, Islamic branding guarantees that a product has gone through a product feasibility test according to Islamic sharia rules.	(0.841)
Product Quality	PQ1	Halal products in Indonesia (food, cosmetic, and fashion) are produced from high quality ingredients	(0.803)
	PQ2	Halal products in Indonesia (food, cosmetic, and fashion) are free from haram ingredients	(0.878)
	PQ3	Halal products in Indonesia (food, cosmetic, and fashion) contain ingredients that are free from prohibited or dirty components	(0.905)
Persuasive Marketing	PM1	Most of the messages from advertisements for halal products (food, cosmetic, and fashion) always invite us to better consumption activities	(0.673)
	PM2	The message conveyed in the advertisement of halal products (food, cosmetic, and fashion) can answer all my doubts	(0.793)
	PM3	I feel confident to buy halal products (food, cosmetic, and fashion) after seeing advertisements or marketing tips for halal products	(0.872)

	PM4	I feel confident to buy halal products (food, cosmetic, and fashion) after seeing advertisements or marketing tips for halal products	(0.860)
Appetite	A2	I am sure that every halal product (food, cosmetic, and fashion) must be of high quality	(0.659)
	A3	I am sure that every halal product (food, cosmetic, and fashion) must be of high quality	(0.859)
	A4	Every time I buy halal products (food, cosmetic, and fashion) it makes me feel better than other decisions	(0.886)
Price	P1	My decision to consume is based on my consumption taste	(0.781)
	P2	I will buy halal products (food, cosmetic, and fashion) because I really like them	(0.856)
	P3	I am sure that every halal product (food, cosmetic, and fashion) must be of high quality	(0.772)
	P4	Every time I buy halal products (food, cosmetic, and fashion) makes me feel better than other decisions	(0.821)
Intention To Buy Halal Product	IB1	I am very interested in buying halal food products in Indonesia	(0.647)
	IB2	I am willing to pay more to be able to buy halal food products in Indonesia	(0.810)
	IB3	I am also very interested in buying clothes that include Islamic branding in clothing products in Indonesia	(0.817)
	IB4	In addition to food and clothing products, I am also very interested in buying cosmetics that include Islamic branding (or halal labels) in cosmetic products in Indonesia	(0.793)
	IB5	Besides food and clothing products, I am also very interested in buying cosmetics that include Islamic branding (or halal labels) in cosmetic products in Indonesia.	(0.858)

Table 5. Validity Test

Construct	CR	CA	AVE
Religiosity	0.917	0.887	0.689
Hijrah Trends	0.902	0.877	0.507
Islamic Branding	0.936	0.913	0.746
Product Quality	0.897	0.827	0.745
Persuasive Marketing	0.878	0.813	0.645
Appetite	0.847	0.725	0.652
Price	0.883	0.823	0.654
Intention To Buy Halal Product	0.891	0.845	0.621

**Partial Test**

Table 6. Partial test

No	Hypothesis	$\beta$	P-Value	Exp
1	Religiosity > Consumer Decision	0.16	<0.01***	Accepted

2	Hijrah Trends > Consumer Decision	0.13	<0.01***	Accepted
3	Islamic Branding > Consumer Decision	0.08	0.050**	Accepted
4	Product Quality > Consumer Decision	0.06	0.10*	Accepted
5	Persuasive Marketing > Consumer Decision	0.17	<0.01***	Accepted
6	Appetite > Consumer Decision	0.16	<0.01***	Accepted
7	Price > Consumer Decision	0.27	<0.01***	Accepted

Note: \*\*\*significant at  $p < 0.01$

The results of partial hypothesis testing describe All hypotheses are accepted based on the obtained P-Value whose value is less or equal to 0.05. Based on the estimation of SEM-PLS, all hypotheses are supported empirically. As can be seen in Table 6 and Figure 2:

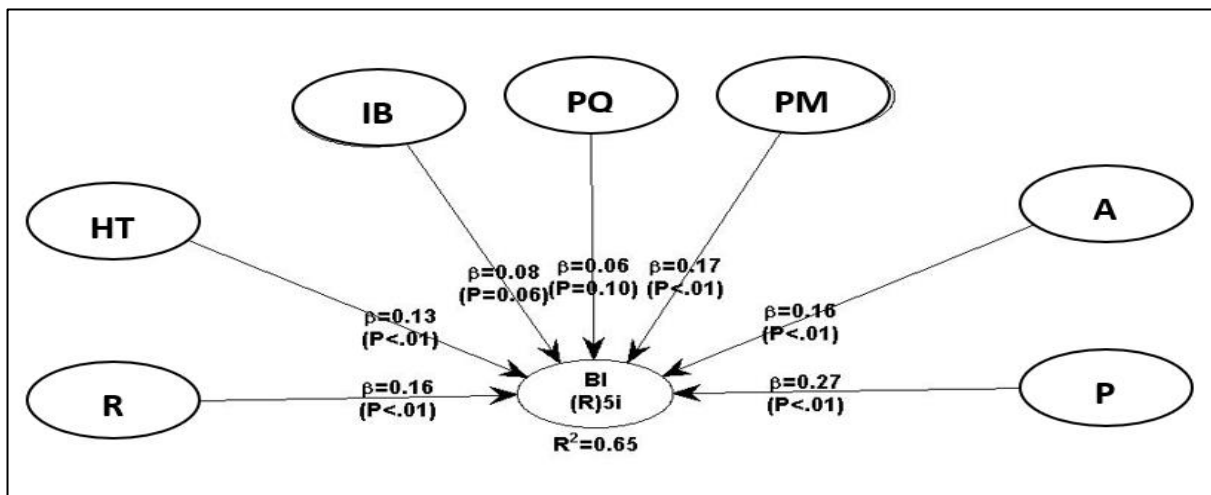


Figure 2. SEM-PLS Model

The results of the statistical test show that the value of R2 is 0.65, which means that the Behavior Intention variable has been influenced by the Religiosity, Hijrah Trends, Islamic Branding, Product Quality, Persuasive Marketing, Appetite, and Price variables by 65%. Figure 2 also describes the empirical testing of a model. Based on path analysis, we can see the effect of the latent variable and determine its significance through the p-value. The religiosity variable has a significant positive effect on consumer decisions in using halal products, this can be seen from the statistical results of the value of 0.16 with a P-Value value <0.01. The hijrah trends variable has a significant positive effect on consumer decisions in using halal products, this can be seen from the statistical results of the value of 0.13 with a P-Value <0.01. The Islamic Branding variable has a significant positive effect on consumer decisions in using halal products, this can be seen from the statistical results of the value of 0.08 with a P-Value = 0.05, meaning that the variable is considered significant with a tolerance value of 0.5 (5%). Product Quality variable has a significant positive effect on consumer decisions in using halal products, this can be seen from the statistical results of value of 0.06 with P-Value = 0.10. meaning that the variable is considered significant with a tolerance value of 0.10 (10%). Persuasive marketing variable has a significant positive effect on consumer decisions in using halal products, this can be seen from the statistical results of value of 0.17 with P-Value <0.01. The Appatite variable has a significant positive effect on consumer decisions in using halal products, this can be seen from the statistical results of the value of 0.16 with a P-Value <0.01. The price variable has a significant positive effect on consumer decisions in using halal products, this can be seen from the statistical results of the value of 0.27 with a P-Value <0.01.

The statistical test results also show that the TPB model can be adopted and accepted empirically to explains the factors that influence consumer decisions in using halal products (Ajzen & Fishben, 1970;

Ajzen & Driver, 1992; Ajzen & Fishben, 2011). Especially the variables that were considered rarely tested previously by several previous researchers, namely the hijrah trends (Lada et al, 2010).

## **Discussion**

Based on the statistical test, if sorted by predictor variables that greatly influence consumer behavior in using halal products, then the order is price, persuasive marketing, religiosity, appetite, hijrah trends, Islamic branding, and finally product quality. From the results of statistical tests, it is found that price is a very strong predictor in explaining consumer behavior in using halal products in Indonesia.

In an era where almost all sectors have utilized digital technology, product polarization is a necessity. Halal products are no exception. Based on the Global Islamic Economy Report 2020/2021, it is known that the total consumption of Muslim consumers for halal products such as halal food and beverages, halal pharmaceuticals and cosmetics, as well as Muslim-friendly tourism and halal lifestyles in 2019 has reached a value of US\$2.02 trillion (GIER). , 2021). So do not be surprised if the development of halal products from year to year continues to increase. The intensity of the community towards the use of halal products is also increasing along with the increasing use of digital platforms as a means of buying and selling. Such as market places, social media, to websites. Through this digital platform, consumers can directly monitor price competition offered by sellers, ranging from the most competitive prices, discounts, to cashback. So don't be surprised if price remains the main consideration for consumers in choosing halal products, as quoted from an economist that humans are rational creatures, so in buying and selling transactions he will also consider the most profitable decisions for him. The results of a survey conducted by the Katadata Insight Center (KIC) and Sirclo also show that 61.6% of Indonesians like discounts.

The results of this study academically also support previous findings that price has a significant positive effect on consumer behavior in using halal products (Hustić & Gregurec, 2015; Simbolon, 2019; Djunaidi et al, 2021). In managerial terms, this research provides information that no matter how ideal a consumer is, it is not impossible that they will have different choices when faced with attractive price choices.

In addition to the price variable, another variable that is no less interesting to discuss is the hijrah trend. The results of the statistical test above show that the trend of hijrah has a significant positive influence on people's interest in using halal products. The development of the migration movement by millennials shows a significant impact on the economic sector. Initially, the hijrah movement was mostly carried out by public figures such as young clerics, artists, celebrities, and other influencers. The hijrah style which is very characteristic with the millennial lifestyle has finally formed the Islamic lifestyle of Indonesian Muslims. This ultimately does not only affect the way of religion, but also shapes other lifestyles such as the tendency to choose halal products for food and drink, fashion, medicine, tourism, finance, and others (Wahyuni, 2019; Rachim & Santoso, 2021).

## **Conclusion**

The results of the research stated that all of formulated hypotheses could be accepted. Overall, the results of this study indicate that the Indonesian Muslim community has a response intention, and an interest to support Halal Products by consuming and buying it daily. This study found seven latent exogen variables that affect on Hijrah Trend directly, namely Religiosity, Hijrah Trends, Islamic Branding, Persuasive Marketing, Product Quality, Appetite, and Price.

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