

Consumption of Halal-Certified Products among Russian Consumers: an Empirical Investigation

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Abstract

This research study investigates the determinants of consumer intentions to buy products that have been halal certified in the context of the Muslim minority market, namely Russia. In this study, researchers sought to overcome gaps in the literature relating to consumer purchase intentions of halal certified products for Russian consumers. Russian consumers are having a large market but the majority are non-Muslim consumers so halal products must have Halal certification to ensure safety, quality and clarity for consumption. By utilizing the theory of planned behavior, this study aims to determine halal awareness, halal certification / logo, halal marketing, halal habits, halal knowledge, religious beliefs on Russian consumers' intention to buy halal certified products. It also seeks to identify the strongest factors also affecting intention to purchase halal food by Russian consumers. From a sample of 216 Russian consumers in the Tyumen Region, 204 questionnaires were found to be eligible for analysis. Data is collected through self-administered questionnaires. Multiple linear regression analysis is used to identify the relationships between the variables identified and to test the research hypotheses. The findings of this study indicate that the intention of Russian consumers to buy halal certified products is influenced by consumer knowledge about halal products and the encouragement of religious beliefs. Interestingly it was found that religious beliefs became the most dominant variable as a determinant of Russian consumer purchase intentions for halal-certified products.

Keywords: Consumer intentions; purchasing behavior; Halal certified products; theory of planned behavior; Russian consumers

Background

One religion that has guidelines governing diet is Islam. Islam has rules and habits that are built on the basis of five pillars (pillars), that is, every Muslim must say shahadah and a sure witness of the existence of the Prophet Muhammad, establish prayer, pay zakat, perform fasting and perform the pilgrimage. In addition, Muslims must also maintain a lifestyle and food to improve the quality of their welfare, especially consuming halal food and avoiding haram (Awan et al., 2015; Abu-Hussin et al., 2016; Alam and Sayuti, 2011). In the terminology of Islamic law, "Halal" (Arabic: *حلال*) means "permissible", meaning an object or activity that may be carried out according to the provisions of the law of Allah SWT and His Rasul, otherwise "Haram" (Arabic: *حرام*) means "prohibited", or contrary to Islamic law (Wilson and Liu, 2010; Alam and Sayuti, 2011; Mukhtar and Butt, 2012). Consuming halal products is obligatory for Muslims as explained in the Qur'an (see Quran 7: 157; Quran 5: 88; Quran 2: 168; Quran 2: 172-173). In the hadith of the Prophet Muhammad said: "Verily, Allah is good, does not accept except good". The term "halal" is also commonly followed by the term "thayyib" which means a product is good for consumption, quality, holy, safe, not harmful to health (see Quran 2: 172; Quran 2: 168) The Quran has emphasized the importance of consuming healthy and nutritious food (Quran 16: 66), avoiding alcoholism (Quran 2: 219; Quran 5: 90-91), avoiding unclean food (Quran 2: 172-173), must not overdo it (Quran 5: 87) and worship Allah SWT as proof of gratitude to Him (Quran 2: 172).

Nowadays researchers have given special attention to halal products, especially anything consumed by Muslim consumers, because in Islam if what is consumed is contaminated with substances that are not halal (haram) then the law is haram and brings danger to consumers. The efforts of researchers to uncover the intentions of consumers and their behavior in consuming halal food is currently an interesting topic. This is due to the increasing growth of the world's Muslim population reaching 1.6 billion people (23.4% of the total world population) in 2010 and is estimated to reach 2.1 billion people (26.4% of the total world population) in 2030 (Pew Research Center's Forum on Religion & Public Life, 2011). This fact shows that the greater the Muslim population in the world, the greater the demand for halal products they consume. Halal products required by Sharia include food, drinks, travel, cosmetics, medicines, fashion, banking, recreational facilities and sports. Because in "halal" Islam encompasses various aspects of life, the current paradigm of halal has become part of life style (Thomson Reuters, 2015).

The Muslim market is now valued at nearly US \$ 2 trillion, which makes it one of the most developed consumer market segments. If the current trend continues, there will be an increase of 26.4 percent and the total Muslim population will reach 8 billion by 2030 (Awan et al., 2015). It is estimated that the global Muslim market for food and beverages in 2014 increased by 4.3% to reach \$ 1.128 billion (16.7% of global spending) and in 2020 it is estimated that growth will reach \$ 1,585 billion (16.9% of global spending) (Thomson Reuters , 2015). Overall in 2014 the world's Muslim consumers have allocated a budget of \$ 1.128 billion (16.7% of total world expenditure) for food and projected in 2020 to reach \$ 1.585 billion (16.9% of total world expenditure) in the same sector (Thomson Reuters, 2015). With the rapid growth of the halal market and consumer demand, the world's leading fast food restaurants such as KFC, McDonalds have introduced various Halal foods in their food category and giant retailers such as Carrefour, Giant and Albert Heijn also introduced halal meat in their various products. In recent years, it has also been debated that consumers, regardless of their religion, have become increasingly concerned about the food products they buy and consume. This awareness is caused by customers, both Muslim and non-Muslim, who are gradually more involved in the food they eat. To make an experienced choice for a reasonable business, there must be precise information of goods that are very important for customers, especially in the ever-increasing halal food industry.

The majority of Muslims consider the concept of halal to be very important in consuming products (Alam and Sayuti, 2011; Azam, 2016; Lada et al., 2009). Halal products are no longer the concern of Muslim entrepreneurs and consumers, but non-Muslim producers are also interested in participating in providing halal products because they are the needs and demands of the market (Azam, 2016). The issue of halal products is an important area of research because it has implications for the lucrative business sector. Muslim scholars pay special attention to the food sector because the production process at international companies is suspected of containing pig enzymes and alcohol as preservatives as well as food delicacies, so it is feared to be unlawful and resistant among Muslim consumers (Mukhtar and Butt, 2012; Aris et al., 2012).

Globally, Muslim consumers are more involved in issues regarding halal products because religious knowledge is an important aspect that influences consumption measures (Azam, 2016). Halal research actually covers a wide range of considerations, such as purchase intentions and basic considerations in choosing halal products (Bonne et al., 2007; Bonne et al., 2008; Ali et al., 2017), consumer attitudes toward halal products and purchase intentions (Mukhtar and Butt, 2012; Hamdan

et al., 2013; Aziz and Chok, 2013), and religiosity (Worthington et al., 2003; Briliana and Mursito, 2017). Since the demand for halal products and services has increased (Awan et al., 2015) and even with the advantages of the Halal market segment and the benefits that arise (Lada et al., 2009), research on halal food and its consumption patterns by the Muslim community has become very important (Bonne et al., 2008). Measuring the exact intentions of consumers, especially in minority consumers such as in Singapore, Russia in purchasing halal-certified products is still a question and therefore this topic is an area that is less researched by marketing researchers (Lada et al., 2010; Bonne et al., 2007).

The Halal sector requires further additional research related to the supply chain of halal food products, the halal certification process, answering the argumentative concerns of regulations and government principles based on Islamic philosophy in contemporary international markets and always calling for customer involvement (Jonathan and Wilson, 2012). The current study develops the applicable literature in three perspectives. First, combining the concept of halal awareness (Azam, 2016), halal certification, halal marking and religious belief (Awan et al., 2015), Halal Knowledge (Briliana and Mursito, 2017) as a determinant of the intention to purchase halal certified products (Briliana and Mursito, 2017) as an important study that was previously overlooked (not yet integrated) as well as the concept of halal marketing on the intention to purchase halal certified products as evidenced by the halal logo or label (Rajagopal et al., 2011). This effort will be useful in resolving the consideration of whether explicit marketing practices and their potential results can positively influence consumer purchase intentions of products that have been halal certified in developed markets (such as Russia) which are Muslim minority consumers.

Second, this is the first study of its kind that discusses the significant differences between the various factors that influence buying intentions when purchasing halal certified products based on religious belief from consumers, because this religiosity is a basic principle that influences Muslim consumer decision behavior (Alam et al. ., 2011). Third, for the first time the integration technique which is a multi-criteria decision-making method used in the study of halal certified product selection intentions in models tested in the economic product sectors of developed countries (such as Russia) is a minority Muslim consumer and is an extraordinary investigation effort in Islamic marketing literature, in addition to similar empirical findings in Singapore that use a behavioral theory approach (Abu-Hussin et al., 2016).

The growing Muslim consumer population, the increasing demand and awareness of halal products and shows that Muslim consumer awareness of halal products has increased, and this leads to increased demand for certified halal products.

With the influence of globalization, the circulation of certified halal products has become significant throughout the world. Muslim minority countries, however, not only consume certified halal products but also produce halal and market it worldwide. Given the increasing phenomenon of halal-based products, investigating consumers' intention to buy halal-certified products is determined by several factors, for example consumer awareness of the importance of consuming halal products (Azam, 2016; Awan et al., 2015; Aziz and Chok, 2013; Bashir et al. ., 2018), the certification of halal products as evidenced by the presence of logos (Awan et al., 2015; Aziz and Chok, 2013), the marketing process carried out in accordance with Islamic legal principles (Awan et al., 2015; Aziz and Chok, 2013), habits in consuming halal products (Bonne et al., 2007; Bonne et al., 2008), knowledge about halal products owned by consumers (Briliana and Mursito, 2017) and religious beliefs - in this case Islam - as guidelines for choosing Halal products (Awan et al., 2015).

The study of halal consumption becomes very important because the halal market is booming and has practical policy implications for stakeholders (such as marketing managers, government and company vision). Therefore, this study explores the determinants of the intention to purchase halal products that have been certified among Muslim minority countries in Russia because of the low attention of researchers in the study. So far much research on this issue has focused on Muslim-majority countries such as Pakistan (Awal et al., 2015; Hussain et al., 2016), Saudi Arabia (Azam, 2016), Malaysia (Lada et al., 2009; Aziz and Chok, 2013; Hamdan et al., 2013; Alam and Sayuti, 2011) and Indonesia (Briliana and Mursito, 2017), while only a few focused on Muslim minority countries (for example, Bonne et al., 2007; Bonne et al., 2008; Abu-Hussin et al., 2016) (See Table 1). To date, there has been very little focus on investigating the determinants of consumer intentions to buy halal certified products among developed country consumers whose Muslim consumers are a minority such as in Russia.

Table 1. Research on Purchasing Intentions of Halal Products

| Name, year | Country | Research variable | Analysis |
|----------------------|--------------|---|-------------------------------|
| Bashir et al (2018) | South Africa | attitudes, subjective norms, perceived behaviour control, awareness, purchase intention, buying behaviour | Structural equation modelling |
| Aziz and Chok (2013) | Malaysia | Halal awareness, halal certification, food quality, marketing promotion, and | Structural equation analyses |

| | | | |
|-----------------------------|--------------|---|--|
| | | brand with the intention to purchase halal | |
| Bonne et al (2008) | Belgium | Attitude, Motivation to comply, Perceived Behavioral Control, Availability, Habit, Self-Identity, Acculturation, Behavioral intention | Multiple regressions |
| Bonne et al (2007) | French | Behavioural intention, Attitude, Motivation to comply, Personal conviction, Perceived control, Perceived availability, Habit, Self-identityidentity, Dietary acculturation | Stepwise multiple regression |
| Hussain et al (2016) | Pakistan | Processing, Halal logo, ingredients, health consciousness, perceived value, food safety concern, religious factor, consumers' attitudes , purchase intentions, consumer-buying behavior | Structural equation modeling technique SPSS dan AMOS |
| Awan et al (2015) | Pakistan | Halal Awareness, Halal Marketing, Subjective norms, Religion and Religiosity, Attitude, Subjective norms, Perceived Behavioural control, Halal Certification and Purchase Intention | Structural model SmartPLS and AMOS |
| Briliana and Mursito (2017) | Indonesia | Ideological (ID), Purchase Intention (PI), Experimental (EX), Knowledge (KN), Consequential (CO), Subjective Norm (SN), Attitude Towards Halal Cosmetic Products (ATH), Intellectual, Ritualistic | Structural equation modeling using SmartPLS 2.0 |
| Azam (2016) | Saudi Arabia | Halal Awareness, Religious Belief, Halal Logo, /Certification, Exposure, | Structural model |

| | | | |
|--|--|--|----------------------|
| | | Islamic Brand, Product Ingredient, Purchase Intention | SmartPLS and AMOS |
|--|--|--|----------------------|

Source: Compiled by the author (2018)

Selected studies on the selection of certified halal products in Russia due to some interesting facts about Russian consumers and the halal sector growth in the country, first, Russia is a multi-ethnic country with a population of 142,257,519 people and Muslim population is a minority (10-15% of the population) (Central Intelligence Agency, 2018), so that the variance of products both halal and non-halal is very heterogeneous because Muslim and non-Muslim producers are drivers and become a challenge for consumers and researchers. Second, according to Kalimullina (2018), in the context of Russian consumers the role of religion (religious belief) is not behind the consumer's decision to buy halal meat, but there is a belief that halal products are good for them. The seller of certified halal products (production, packaging, outlets) is preferred by consumers because of halal certification guarantees concerning the cleanliness aspects of workspaces, places and storage areas according to standards. Third, in Russia the production of halal products annually grows up to 30-40%. Interestingly, the majority of consumers of halal products consist of Muscovites who are not Muslim (Eramuslim. 2018). Russian consumers are starting to think about what they eat and their preferences tend to be halal products because they believe that the chemicals and additives are small, so they are comfortable when consuming them. This fact makes the trend of European society more and more who are starting to like halal food standards, so that the market for halal products in the world is estimated at 500 billion dollars per year. Fourth. Demand for halal food in Russia has increased, along with the increasing understanding of native Russian consumers who are Muslims of the teachings of their religion. This situation has a positive impact on the halal food industry because demand is increasing as well. Russia's Mufti Council continues to attract greater investment in the halal industry with priority in order to realize a halal product distribution chain throughout Russia to ensure a strong and broad network in order to meet the needs of the halal world. Finally, according to ITEFood & Drink (2017), there are around 20 million Russian Muslims who go home and live in Moscow, so that the demand for the halal food sector, such as meat, milk, and other goods deemed fit for consumption is also greater. Global Meat News informed that halal meat sales will grow by an average of 15-20% per year until 2026. In Russia this sector must provide a budget of \$ 1.1 billion for 1.3 million tons of halal meat each year.

The implication is that there are 200 halal-certified producers given by the International Center for Halal Standardization and Certification of the Mufti Council of Russia. According to Andrey Zhuralev from the regional supermarket chain Bahelte, which has a chain of stores in Tatarstan, 70% of customers who buy halal meat from their stores are Muslim and the rest are from various Russian religious and ethnic followers. Russian consumers believe that products labeled as halal are of higher quality compared to non-halal products. Labeling "halal" food is a top priority for Rosselkhoznadzor as a food safety organization in Russia, so that halal-certified products have advantages compared to other non-halal products.

Research Objectives

To investigate and explain the relationship in more depth between Halal awareness, Halal certification / logo, Halal marketing, Halal habits, Halal knowledge and Religious belief in the intention of consumers to buy products that have been halal certified among Russian consumers.

Literature Review

Halal in Islamic Perspective

In the terminology of Islamic law, Halal (Arabic: **حلال** *halāl*; "allowed") is any object or activity that is permitted to be used or carried out in Islam. Halal is also commonly included with the term *thayyib* which means "good". Whatever products or services in Islam must meet the requirements of "halal" as well as "thayyib", the meaning of a product or service in addition to being suitable for consumption must also bring benefits (no harm) to consumers. Whereas halal opponents are haram which means everything that is prohibited for consumption or use. This is because it has been written in the law of Allah SWT and brings danger to those who consume it. In Al Quran, Allah SWT has said about the importance of consuming halal products as Quran [7]: 157 and Quran [2]: 168.

Halal criteria in Islam include: 1). Halal substances. Halal foods according to the substance are foods that are basically halal for consumption. And its halal status has been determined in the Koran and Hadith; 2). Halal how to get it. Namely, food obtained in a good and legal way. Food will be forbidden if the way to obtain it by vanity because it can harm others and is prohibited by the Shari'a; 3). Halal processing method. Namely, food that was originally halal and will be haram if the processing method is not in accordance with religious law. Lots of foods that are originally halal, but because of improper processing causes the food to be unclean.

In connection with the obligation to know halal is forbidden starting from the command of Allah Ta'ala to eat from the halal again good. Halal property is halal in essence, how to obtain it and also how to allocate it halal (Quran [2]: 172). The urgency of consuming halal treasure is ordered by Allah Ta'ala in many of His verses. This command is not only for believers but all humanity, even the Apostles of Allah are ordered to eat from halal wealth (Quran [2]: 168); (Quran [5]: 88); (Quran [23]: 51). The verses above show how important the position of halal property in Islam. Humans are ordered to consume halal foods that are good, work in a halal way that is good and allocate it in a way that is lawful and good.

Halal Certification in Russia

In Russia, the halal product industry continues to develop every year. Though the majority of Russia's population is non-Muslim. The increase in the halal sector in Russia is marked by the increasing number of food companies that get halal certificates, despite the economic crisis in the country. The increasing level of religious awareness of Russian Muslims is a major factor in the increasing market for halal products (Afif, 2015). In 2015 the Moscow International Halal Expo was held in Moscow, Russia as a halal exhibition attended by many companies, such as clothing, fashion, culture, pharmaceutical, tourism, Islamic banks, as well as halal food products and services.

More than 200 companies participated in the halal exhibition. Besides domestic companies, there were also foreign companies from Turkey, Iran, Britain, Pakistan, Saudi Arabia, and Malaysia. In addition to halal products, the Moscow International Halal Expo visitors were also treated to the latest trends in Islamic fashion, Islamic artwork, Muslim cuisine, and also traditional music. According to Madina Kalimullina, director of the Department of Economics of the Mufti Council of Russia, said the halal food industry is developing rapidly in Russia (Arrahmah, 2018). Every year there are more than 40 halal industries in various fields of production. Russian Muslims have called for issuing general standards for halal food production. This includes the audit system, continuous research and innovations carried out, the halal industry, so that it has the ability to become a world brand of goods and services that are healthy, environmentally friendly and safe.

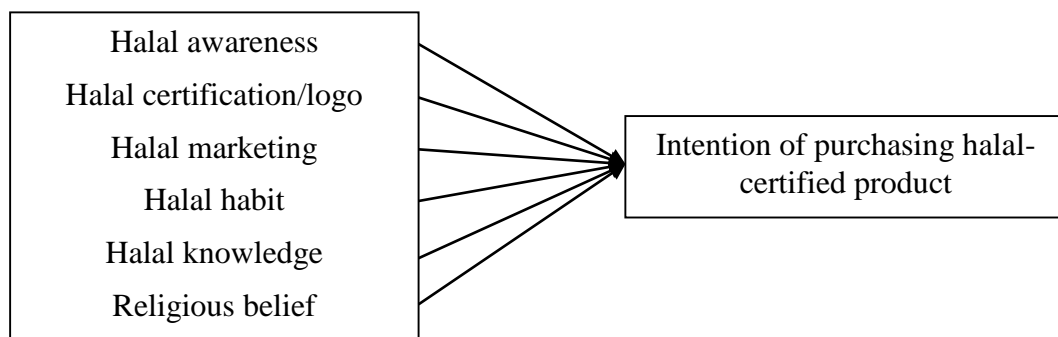
In an effort to attract new investors to the halal market, the Russian Mufti Council launched the Moscow Halal Expo project. At present the number of Russian native Muslims is now more than 25 million. The success of the halal food industry is not limited to Russian Muslims. Other large groups of non-Muslim consumers also choose halal food to maintain quality. The development of the halal food industry

has become one of the priorities of the Russian Mufti Council. So that in 2002, the Russian Mufti Council established the Halal Standardization and Certification center and in 2011, the administrative structure of the Mufti Council of Russia had formed the Ministry of Economy. As a move towards global halal standards, the Mufti Council of Russia directs efforts at developing new business and investment projects in the halal sector, including developing halal distribution throughout Russia. In Russia the official institution entitled to issue a halal certificate logo on products circulating in Russia is the Russia Mufties Council with the original logo as shown below.

Theory of Planned Behavior (TPB) and conceptual framework

According to TPB, a person can act based on his intention or intention only if he has control over his behavior (Ajzen, 1991). Based on TPB, intention is a function of three determinants, one of which is personal, second reflects social influence and third relates to control issues (Ajzen, 1991). Intention or intention according to Ajzen and Fishbein (1980), is a component in the individual who refers to the desire to perform certain behaviors. Intention is defined as an individual's subjective probability dimension in relation to self and behavior. According to Ajzen (1991), attitude is the evaluation of individuals positively or negatively towards certain objects, people, institutions, events, behaviors or interests. Research carried out in investigating consumer intentions to purchase halal certified products focusing on Russian consumers is the first attempt. Based on previous studies, this study analyzes the influence of halal awareness, halal certification / logo, halal marketing, halal habits, halal knowledge, religious beliefs on the intention of Russian consumers to purchase products that have been halal certified. The research model that examines the relationship between constructs as determinants of intention to buy halal products in Russia is presented in Figure 1:

Figure 1. Conceptual Research



Hypothesis Development

Halal awareness

According to Azam (2016), the word awareness in the context of halal literally means having a special interest or experience of something and / or getting good information about what is happening at the moment relating to halal food, drinks and products. Thus, consciousness describes human perceptions and cognitive reactions to what conditions they eat, drink and use. Speaking subjectively, consciousness is a relative concept in which a person may be partial, unconscious or very aware of an issue or problem that is related to the halal aspect of what is permitted by God. Awareness of buying and consuming halal products is very important for Muslims. Usually, Muslims make their food choices based on that displaying the halal logo. The results show that consumer awareness of halal products is positively related to their intention to purchase products in Saudi Arabia (Azam, 2016), the halal food sector in Pakistan (Awan et al., 2015), intending to buy non-Muslim consumers in Malaysia (Aziz and Chok, 2013) and intention to buy halal products for Muslim consumers in South Africa (Bashir et al., 2018). Thus, the level of consumer awareness of a good halal product will increase their intention to make a purchase. Therefore the hypothesis proposed in the context of this study is,

H1 Halal awareness positively influences the purchase intentions of Russian consumers on halal certified products

Halal certification/logo

Given the number of certification systems in the food industry, it is surprising that there are only a few research approaches related to certification. Halal certification refers to official recognition from the regular preparation process, cutting, processing, cleaning, handling, and related management practices by official institutions (such as LPPOM MUI in Indonesia, JAKIM in Malaysia, MPJA in Japan and Russia Mufties Council). In order for food that is halal certified, producers must obtain a halal logo or halal qualifications as proof that the product is legally halal for consumption according to the Koran. Halal-certified products are an absolute requirement for Muslim consumers as part of religious obligations. Interestingly, the concept of halal is more than what usually happens because of its wide acceptance by Muslims and non-Muslims. The concept of halal is considered the standard of choice

for Muslim and non-Muslim groups around the world (Golnaz et al., 2010). Thus, halal-certified food can also signify that food adheres to standards in hygiene and sanitation (Lada et al., 2009). There is empirical evidence to support the premise that halal certification as evidenced by halal law for Muslim and non-Muslim consumers positively influences their intention to buy the product (Awan et al., 2015; Aziz and Chok, 2013). In addition, this basic concept has suggested that attitudes toward halal food and perceived control are significant predictors of intention. Therefore, in line with TPB theory (Ajzen, 1991), the perception of halal food in the context of halal certification by non-Muslims is determined by positive personal attitudes. This argument has led to the formation of a hypothesis for Russian consumers which can be stated as follows:

H2 Halal certification as evidenced by the logo positively influences the purchase intentions of Russian consumers on halal certified products

Halal marketing

Understanding consumer behavior is very important to market halal food products. This food sector shares a common standard with many other conventional sectors in terms of marketing, but, however, has explicit implications for its implementation (Jonathan and Wilson, 2012). Muslim consumers can be compared to several other consumer groups in terms of their demand for nutritious and superior food products, but the difference comes from their need for Shariah-compliant food products (Carla Power, 2009). Therefore, it is important to look at each of the four marketing mix tools that can be used to satisfy customers and company goals (Carla Power, 2009). This is a way for marketers to evaluate their customers that how they respond according to the company's marketing strategy. Kotler and Armstrong (2006) have recognized that brands are more than just names and symbols. A study (Sungkar, 2009) revealed that brands have the power to differentiate products and communicate with customers. Halal food purchase intentions are routinely measured and used by marketing practitioners as input for sales or market share estimates (Hosein et al., 2011). Laroche et al. (1996) show that variables such as customer considerations in buying brands and expectations for buying brands can be used to measure consumer purchase intentions. Important factors related to marketing also play an important role in predicting intention to buy halal products (Aziz and Chok, 2013). To be successful, businesses must improve their orientation towards meeting consumer needs and build trust through the production of products that are intrinsically safe and effective and effective communication of these products through effective

marketing campaigns (Verbeke, 2000). Thus, it can be said that the success of consumer intentions in making purchases is also supported by good marketing performance. The results show that a good marketing system can positively increase consumer intentions to make purchases (Awan et al., 2015; Aziz and Chok, 2013). In the context of this research a good marketing strategy on halal products can directly support consumer intentions in making purchases and the hypothesis that can be submitted with regard to purchasing halal certified products on Russian consumers is,

H3 The product marketing system positively influences the purchase intentions of Russian consumers on halal certified products

Halal habit

In addition, Conner and Armitage (1998) suggest incorporating habit constructs, which measure the degree of automaticity in a person's behavior. Habits are defined as behaviors that become automatic and are outside the individual's consciousness. Several studies using TPB for food-related behavior have succeeded in incorporating habits as an independent predictor of intention (Bonne et al., 2008). Muslims in Europe are mostly immigrants; therefore, the question arises whether they maintain their eating habits or adjust their food choices to their new food environment and culture. Furthermore, habits (ie, the extent to which a person consumes halal meat as an automatic process), in accordance with friends' encouragement to eat halal meat, control over consuming halal meat, and perceived availability does not affect the intention to consume halal meat (Bonne et al., 2008). In accordance with non-halal or regular meat consumption decisions in Belgium (Verbeke & Vackier, 2004), Muslim consumers consider that eating halal meat is a rather automatic and habitual process (ie, without a high level of active consideration). However, habits do not seem to affect the intention to consume halal meat. Both consumers with low and low intention to eat halal meat consider halal meat consumption as an automatic process, which explains the importance of habits. Several studies using TPB for food-related behaviors have succeeded in incorporating habits as an independent predictor of intention (Verbeke et al., 2004; Honkanen et al., 2005). Therefore, habits will be included as separate components of TPB. Thus, in the context of Russian consumers related to their intention to buy halal certified products the role of habits is believed to influence so that the hypothesis proposed is,

H4 Habit positively influences the purchase intentions of Russian consumers on halal-certified products

Halal knowledge

Product knowledge plays an important role in consumer behavior research, therefore, is an important research subject in related fields (Lin and Chen, 2006). Consumer product knowledge has been recognized as a characteristic that influences all phases in the decision process (Bettman and Park, 1980). Consumers with different levels of product knowledge differ in their perception of a product (Laroche et al., 2003; Baker et al., 2002). Consumers with higher levels of product knowledge have better developed and more complex schemes with well-formulated decision criteria (Bian and Moutinho, 2011). Research in consumer behavior and product knowledge plays an important role. During the purchasing process, the amount of consumer knowledge about a product will not only affect its information seeking behavior, but also, at the same time, affect its information and decision-making process. Furthermore, it influences consumer purchase intentions (Lin and Chen, 2006). Consumer knowledge about a product will determine consumer purchasing decisions, and will indirectly affect the purchase intention. Thus the proposed hypothesis regarding the behavior of Russian consumers in purchasing halal certified products is,

H5 The Russian consumer's knowledge of halal-certified products positively influences his intention to make a purchase

Religious belief

Spiritual and religious values set standards of behavior that directly and ultimately impact the choice of food attributes. Spiritual values perform important tasks to influence consumer behavior and actions because of human nature, where their behavior and actions are based on their values (Shaari and Arifin, 2009). Essoo and Dibb (2004) argue that religion influences consumers' alternative choices in food and grocery products. Spiritual values also affect lifestyles which then affect customer actions (Ahmed, 2008). Therefore, religious perceptions are an important aspect that influences consumption measures (Essoo and Dibb, 2004). Consumers who are more religious will buy more halal food as close as possible to religious perceptions and prevent themselves from engaging in activities that conflict with religious guidelines (Schneider et al., 2011; Masnono, 2005). Therefore, the customer's religious beliefs have become a very important part of marketing, especially in advertising (Froehle, 1994). Religiosity also has a strong effect on the actions and behavior of consumers

to buy halal food (Weaver and Agle, 2002). The level of individual religiosity positively influences attitudes towards halal products (Mukhtar and Butt, 2012). The results showed that religious beliefs had a positive effect on purchase intentions of hala products for Pakistani consumers (Awan et al., 2015; Hussain et al., 2016). Thus, the hypothesis that can be put forward is,

H6 The religious belief of Russian consumers positively influences their intention to purchase halal certified products

Research Methods

This type of research is explanatory research that explains the causal relationship between variables formed based on theory, namely the halal awareness variable, halal certification / logo, halal marketing, halal habit, halal knowledge, religious beliefs and consumer intentions to buy halal certified products in Russia. While this research approach uses a quantitative (positiveistic) approach by emphasizing numerical assessment of the phenomena studied in order to test the proposed hypothesis (Sugiyono, 2014: 13).

The population in this study are all consumers who purchase halal certified products in one of the major cities in Russia. The population in this study could not be known in number, because the object of study is consumers who live in one of the major cities in Russia (Tyumen), know about halal-certified products and have even bought them. While the sample which is the elements that represent the population are consumers who accidentally meet with researchers while in one of the major cities in Russia. The recommended number of samples is 216 (Soper, 2018). The sampling design technique uses an accidental sampling method (non-probability) where the determination of samples on a coincidence basis is that anyone who happens to meet with the researcher can be used as a sample, if the person found is believed to be suitable as a source of data (Sugiyono, 2014).

The unit of analysis in this study is consumers in one of the major cities in Russia who accidentally meet with researchers, especially when in public places such as markets, malls, city parks and squares. Characteristics of the community (consumers) that were used as respondents include: consumers who are teenagers, know information about halal labels (logos) on product packaging and more importantly if consumers have shopped in the modern market and have bought products that have been halal certified in Russia. Questionnaires were given directly by researchers when consumers were in public spaces (for example in malls, markets, city parks, mosques). Questionnaire filling time is approximately 10 minutes and the

researcher accompanies the respondent when filling in order to minimize multi-interpretation on the questionnaire statement.

Variables and Measurements

This study uses an instrument in the form of a questionnaire consisting of 6 independent variables and 1 dependent variable, namely halal awareness adopted from Azam (2016) with 4 indicators, halal certification / logo adopted from Awan et al., (2015) with 5 indicators, halal marketing was adopted from Awan et al., (2015) with 7 indicators, halal habit was adopted from Bonne et al., (2008) with 5 indicators, halal knowledge was adopted from Briliana and Mursito (2017) with 5 indicators, religious belief was adopted from Awan et al., (2015) with 5 indicators and the halal-certified product Intention of purchasing adopted from Briliana and Mursito (2017) with 5 indicators. The variables in this study were measured using a 5 point Likert scale measurement response (1 = Strongly Disagree to 5 = Strongly Agree) (Likert, 1932). The survey instrument was written in Russian using original Russian students who were already proficient in Indonesian as proofreaders to prepare a questionnaire questionnaire that made it easier for Russian respondents to provide answers.

Data Analysis

Multiple Linear Regression Analysis with SPSS (Statistical Package for the Social Sciences) version 21 is used to analyze the variables that determine the intention of Russian consumers in choosing halal certified products. The equation of the linear regression model can be stated as follows (Malhotra, 2010):

$$Y = a + b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4 + b_5X_5 + b_6X_6 + \varepsilon$$

Where: Y = consumer intention; α = constant value; β = regression coefficient; X1 = halal awareness; X2 = halal certification / logo; X3 = Halal marketing; X4 = halal habit; X5 = Halal knowledge; X6 = religious belief; ε = error term

Hypothesis testing regarding the effect of independent variables on the dependent variable simultaneously using the F-test. The Fstatistics formula can be stated as follows (Malhotra, 2010):

$$F_{\text{statistics}} = \frac{R^2 / k}{(1 - R^2) / (n - k - 1)}$$

Where: R = The specified regression coefficient; k = number of independent variables; n = Number of samples; F = Fstatistics calculate the next one compared to Ftable

Hypothesis testing regarding the effect of the independent variables on the dependent variable partially using t-test. To find the value of Tstatistics, you can use the following formula (Malhotra, 2010):

$$t = \frac{\bar{X} - \mu_o}{\frac{s}{\sqrt{n}}}$$

Where: \bar{X} = average value; μ_o = hypothesized value; s = standard deviation; n = number of samples; t = the value calculated by consulting with t_{table} .

Testing of the dominant independent variable influences the dependent variable in a multiple linear regression model using standardized beta coefficients (standardized coefficients) (Ghazali, 2018).

Results

Of the 216 questionnaires that were collected, the researchers sorted the data and found 12 questionnaires that were incomplete (missing value). So that the questionnaire that was declared feasible for analysis was 204 or had a response rate of 94% in accordance with the requirements of more than 62.4% if the questionnaire distribution method was in person / drop in (Baruch and Holtom, 2008). Respondents in this study are Russian consumers who are geographically located in the Siberian region. Describing the composition of respondents includes gender, age, education year, spending intensity and expenditure for one month. Of the 100 selected respondents declared to have good validity, meaning that of all respondents can respond to the statements submitted by researchers and no data is lost. In general, respondents involved in this study were on average female (58%), 18 years old (54%), still one year of education at Bachelor level (45%), intensity of shopping every week (76%) and monthly expenditure of 100-500 thousand (42%). A detailed description of the composition of respondents can be described in the following table.

Table 2. Profile of Respondents

| Respondent Information | Frequency | (%) |
|------------------------|-----------|-----|
|------------------------|-----------|-----|

| | | |
|-------------------------|-----|------|
| Gender | | |
| Male | 91 | 44,6 |
| Female | 113 | 55,4 |
| Age (years) | | |
| < 21 | 12 | 5,9 |
| 21 - 30 | 64 | 31,4 |
| 31 - 40 | 49 | 24,0 |
| 41 - 50 | 41 | 20,1 |
| > 51 | 38 | 18,6 |
| Educational level | | |
| Senior High School | 53 | 26,0 |
| Bachelor | 108 | 52,9 |
| Master | 35 | 17,2 |
| Doctor | 8 | 3,9 |
| Monthly income (rubles) | | |
| < 20.000 | 61 | 29,9 |
| 20.001 - 30.000 | 56 | 27,5 |
| 30.001 - 40.000 | 39 | 19,1 |
| 40.001 - 50.000 | 33 | 16,2 |
| > 51.000 | 15 | 7,4 |
| Profession | | |
| student | 51 | 25,0 |
| Employee | 52 | 25,5 |
| Work alone | 20 | 9,8 |
| Entrepreneur/business | 13 | 6,4 |
| etc..... | 68 | 33,3 |
| Religion | | |
| Muslim | 195 | 95,6 |
| Non-muslim | 9 | 4,4 |

Note: Total respondents, n = 204 (100%)

Test the validity of the instrument using the calculation of product moment correlation that is the correlation of each statement item with a total score. To test the reliability of the instrument carried out to determine the extent to which a measuring device can be trusted or consistent. Reliability testing uses Cronbach's

Alpha. The results of testing the validity and reliability of the instrument in detail are presented in the recapitulation of the following table.

Table 3. Validity and Reliability Test Results

| Variable | Kode | Indicator | Pearson Correlation | Alpha coefficient |
|--------------------------|------|-----------|---------------------|-------------------|
| Halal awareness | HA | HA1 | 0,799 | 0,759 |
| | | HA2 | 0,824 | |
| | | HA3 | 0,546 | |
| | | HA4 | 0,842 | |
| Halal certification/logo | HC | HC1 | 0,697 | 0,824 |

| | | | | |
|------------------------------|----|-----|-------|-------|
| | | HC2 | 0,812 | |
| | | HC3 | 0,790 | |
| | | HC4 | 0,834 | |
| | | HC5 | 0,733 | |
| Halal marketing | HM | HM1 | 0,454 | 0,729 |
| | | HM2 | 0,661 | |
| | | HM3 | 0,713 | |
| | | HM4 | 0,709 | |
| | | HM5 | 0,492 | |
| | | HM6 | 0,548 | |
| | | HM7 | 0,787 | |
| Halal habit | HH | HH1 | 0,713 | 0,738 |
| | | HH2 | 0,427 | |
| | | HH3 | 0,811 | |
| | | HH4 | 0,645 | |
| | | HH5 | 0,836 | |
| Halal Knowledge | HK | HK1 | 0,460 | 0,684 |
| | | HK2 | 0,678 | |
| | | HK3 | 0,750 | |
| | | HK4 | 0,655 | |
| | | HK5 | 0,763 | |
| Religious belief | RB | RB1 | 0,579 | 0,717 |
| | | RB2 | 0,753 | |
| | | RB3 | 0,734 | |
| | | RB4 | 0,722 | |
| | | RB5 | 0,645 | |
| Consumer Purchase Intentions | IN | IN1 | 0,827 | 0,863 |
| | | IN2 | 0,784 | |
| | | IN3 | 0,874 | |
| | | IN4 | 0,874 | |
| | | IN5 | 0,665 | |

Note: Number of respondents, n = 204; r_{tabel} product moment = 0,137; ρ = 0,05; cut-off alpha = 0,5

Based on Table 3 it can be concluded that overall the research instrument items that exist in the variable Halal awareness (X1), Halal certification / logo (X2), Halal marketing (X3), Halal habit (X4), Halal Knowledge (X5), Religious belief (X6), Intention of purchasing halal-certified product (Y) is declared valid because the probability value <0.05 ($p < 0.05$) and is also said to be reliable because the Cronbach alpha coefficient value > 0.5 , so that all existing items the research instrument is said to be feasible for further testing. The results of the classic assumption test can be seen in Table 4. This test includes the multicollinearity and normality test.

Table 4. Summary of Multicollinearity and Normality Test Results

| Independent Variable | Code | VIF | Unstandardized Residual |
|--------------------------|------|-------|-------------------------|
| Halal awareness | X1 | 2,878 | |
| Halal certification/logo | X2 | 3,273 | |
| Halal marketing | X3 | 1,993 | |
| Halal habit | X4 | 1,390 | |
| Halal Knowledge | X5 | 1,441 | |
| Religious belief | X6 | 1,845 | |
| Durbin-Watson | | | 2,192 |
| Kolmogorov-Smirnov Z | | | 0.911 |
| Asymp. Sig. (2-tailed) | | | 0.377 |

Note: - Total data (observation) = 204; - Dependent Variable = Consumer purchase intention (y)

The method used to test normality is to use the Kolmogorov-Smirnov test. If the significance value of the Kolmogorov-Smirnov test results > 0.05 , then the assumption of normality is fulfilled as in table 4. A good regression model should not occur correlation between independent variables. Multicollinearity was tested by calculating the value of VIF (Variance Inflating Factor). There was a correlation between the independent variables (multicollinearity) when the results of the calculation of the VIF value > 10 . The results of the statistical calculation concluded that all the independent variables were characterized by non-multicollinearity because the VIF value < 10 . The implication, the data obtained could be used for further testing.

There are six hypotheses to be tested using multiple linear regressions. The aim is to find out whether independent variables (Halal awareness, Halal certification / logo, Halal marketing, Halal habits, Halal Knowledge, Religious belief) influence

the dependent variable (Consumer's intention to buy halal certified products in Russia) both simultaneous and partial. A summary of the calculation results is presented in the following table.

Table 5. Summary of Hypothesis Testing Results

| Code | Statement | Value | Result |
|--------------------|--|--|------------------|
| H _{Model} | There are significant simultaneous influences between Halal Awareness, Halal Certificates, Halal Marketing, Halal Habits, Halal Knowledge, Religious Beliefs → Consumer purchase intentions for halal certified products | F = 32,034 Sig F = 0,000 F _{table} = 9,16 | Fulfill |
| H ₁ | Halal Awareness → Consumer Purchase Intentions for halal certified products | T _{statistics} = 1,052 Sig = 0.294 | Does not support |
| H ₂ | Halal certification/logo → Consumer Purchase Intentions for halal certified products | T _{statistics} = 1,080 Sig t = 0,282 | Does not support |
| H ₃ | Halal marketing → Consumer Purchase Intentions for halal certified products | T _{statistics} = 1,227 Sig t = 0.221 | Does not support |
| H ₄ | Halal habit → Consumer Purchase Intentions for halal certified products | T _{statistics} = 0,461 Sig t = 0.645 | Does not support |
| H ₅ | Halal Knowledge → Consumer Purchase Intentions for halal certified products | T _{statistics} = 2,967 Sig t = 0.003 | Support |
| H ₆ | Religious belief → Consumer Purchase Intentions for halal certified products | T _{statistics} = 5,741 Sig t = 0.000 | Support |

Note: n = 204; T_{table} = 1,980

Based on table 5, the first hypothesis (Model Hypothesis) is carried out by the F test, which is to test simultaneously the influence of Halal Awareness Variables, Halal Certificates, Halal Marketing, Halal Habits, Halal Knowledge, Religious Beliefs in Consumer Purchase Intention of Halal Certified Products in Russia. Conclusion H_0 test results were rejected, which is indicated by the magnitude of F statistics of 32.034. This value is greater than the F table ($32,034 > 9,16$) which shows that there is a significant influence in the model between the variables of Halal Awareness, Halal Certificates / logos, Halal Marketing, Halal Habits, Halal Knowledge, Religious Beliefs in Consumer Purchase Intentions on products Halal certified in Russia.

Testing the next hypothesis partially (H_1) up to H_6 is done by t test. For the hypothesis (H_1), the t statistics is 1.052. This value is smaller than t table ($1,052 < 1,980$) with the decision to accept H_0 . This result shows that Halal awareness does not significantly influence consumer purchase intentions for halal certified products in Russia. For H_2 the value of t statistics is 1.080. This value is smaller than t table ($1,080 < 1,980$). Thus the test results show H_0 was not rejected. This shows that the Halal certification / logo (Halal certification / logo) does not significantly influence consumer purchase intentions for halal certified products in Russia.

For H_3 , the t statistics is 1.227. This value is smaller than t table ($1,227 < 1,980$). Thus the test results show H_0 was not rejected. This shows that Halal marketing does not significantly influence consumer purchase intentions for halal certified products in Russia. For H_4 the value of t statistics is 0.461. This value is smaller than t table ($0,461 < 1,980$). Thus the test results show H_0 was not rejected. This shows that Halal habits do not significantly influence consumer purchase intentions for halal certified products in Russia.

For H_5 the value of t statistics is 2.967. This value is greater than t table ($2,967 > 1,980$). Thus the test results show H_0 rejected. This shows that Halal Knowledge has a significant effect on consumer purchase intentions for halal certified products in Russia. For H_6 , the t statistics is 5.741. This value is greater than t table ($5,741 > 1,980$). Thus the test results show H_0 rejected. This shows that religious belief significantly influences consumer purchase intentions for halal certified products in Russia.

Whereas among the independent variables (Halal awareness, Halal certification / logo, Halal marketing, Halal habits, Halal Knowledge, Religious belief) that predominantly influence the dependent variable (Consumer Intentions) are variables that have the largest standardized beta (Standardized Coefficients), namely Religious belief with Beta Standardized Coefficients of 0.395.

Discussion

Based on the results of statistical analysis, it can be found that Halal Awareness (awareness of the importance of halal products) does not positively affect the intention of Russian consumers to buy halal certified products. The results of the study do not support the findings of previous studies such as, Azam (2016) who found consumer awareness of halal products positively related to their intention to purchase products in Saudi Arabia, halal food sector in Pakistan (Awan et al., 2015), consumer buying interest non-Muslims in Malaysia (Aziz and Chok, 2013) and intention to buy halal products for Muslim consumers in South Africa (Bashir et al., 2018).

For Muslim consumers all products (food, medicines, cosmetics) must have halal standards through certification. Halal certification refers to official recognition of the regular preparation process, selection of raw materials, cutting, processing, cleaning, handling, and related management practices by official institutions which are authorized to certify (such as in Russia by the Mufties Council). The results showed that the Halal Certificate / Logo was positively incapable of influencing the intention of Russian consumers in purchasing halal-certified products. The results of this study do not support empirical evidence that halal certification as evidenced by the halal logo for Muslim and non-Muslim consumers positively influences their intention to buy the product (Awan et al., 2015; Aziz and Chok, 2013).

In the concept of modern marketing, the marketing process is a stage where goods or services can be well distributed from producers to consumers. The whole process is very supportive of the successful sales performance of halal products. So there is a premise that says that marketing aspects can play an important role in predicting intention to buy halal products (Aziz and Chok, 2013). To support success in marketing halal products, increase orientation towards meeting consumer needs and build trust through the production of products that are intrinsically safe and effective and effective communication of these products through effective marketing campaigns (Verbeke, 2000). The results of the study show that Halal marketing does not positively affect the intention of Russian consumers to purchase halal certified products. This fact shows that the findings of this study are inconsistent with the findings of previous studies. In fact, the success of consumer intentions in making purchases is also supported by good marketing performance. So this study does not support the findings of previous studies which state that a good marketing system can positively increase the intention of consumers to make purchases (Awan et al., 2015; Aziz and Chok, 2013).

In several studies (using TPB) for food-related behaviors have successfully included habits as an independent predictor of intention (Bonne et al., 2008). The results of this study indicate that although habits are a determining factor for consumer intentions, in the context of purchasing halal certified products among Russian consumers cannot be proven. Most Muslim consumers in Europe who come from immigrants will raise the question whether they maintain their eating habits or adjust their food choices to their new food environment and culture. Furthermore, habits (ie, the extent to which a person consumes halal meat as an automatic process), in accordance with friends' encouragement to eat halal meat, control over consuming halal meat, and perceived availability does not affect the intention to consume halal meat (Bonne et al., 2008). Meanwhile, according to Verbeke and Vackier (2004), Muslim consumers consider that eating halal meat is a process that automatically becomes a habit (that is, without going through active consideration). However, habits do not seem to affect the intention to consume halal meat. Both consumers with low and low intention to eat halal meat consider halal meat consumption as an automatic process, which explains the importance of habits. However, some studies using TPB which conduct studies on food objects, have succeeded in incorporating habits as an independent predictor of intention (Bian and Moutinho, 2011).

Consumers with higher levels of product knowledge have better developed and more complex schemes with well-formulated decision criteria (Bian and Moutinho, 2011). The results of this study indicate that consumer knowledge about halal products positively and significantly influences the intention of Russian consumers in buying halal certified products. This finding supports previous research (Lin and Chen, 2006; Bian and Moutinho, 2011; Chen and He, 2003), which says that in research on consumer behavior, product knowledge plays an important role. The amount of consumer knowledge about a product will not only affect the information seeking behavior, but also at the same time affect / information and the decision making process, especially consumer purchase intentions. Russian consumers have very good knowledge about halal products. This information can be obtained from product packaging (in the product composition section) and list of halal products announced by the halal certification management authority. Knowledge about the importance of halal products produces rational thinking patterns in deciding about products that are feasible and may be purchased (consumed) in Islamic law and provide benefits for consumers. Consumer knowledge of halal products is formed from a series of information received, past experience, reference opinion leaders and endorsements of the product. Because Russia is a country that provides a broad selection of products, consumers are also given diverse information. Specifically

for halal products, the guarantee from the authority that determines halal certification (Muftis Council of Russia) is the most trusted reference for consumers in consuming products (food, cosmetics and medicines).

Consumption of halal food is closely related to the spirit and religious belief which is substantively cleaner, healthier and tastier. Food served in several countries such as in Europe has been assimilated to local tastes because it is driven by global tourism. Halal products are increasingly gaining recognition not only for Muslims but also for non-Muslims as a standard product that is safe and has quality assurance. Spiritual values perform important tasks to influence consumer behavior and actions due to human nature, where their behavior and actions are based on their values (Shaari and Arifin, 2010). According to Essoo and Dibb (2004), religion influences consumers' alternative choices in food and grocery products. Spiritual values also affect lifestyles which then affect customer actions (Ahmed, 2008). Therefore, religious perceptions are an important aspect that influences consumption measures (Essoo and Dibb, 2004). The results of this study found a positive influence between religious beliefs and Russian consumers' intention to buy products that have been halal certified. The findings of this study provide evidence that supports the results of the study which state that more religious consumers will buy more halal food as close as possible to religious perceptions and prevent themselves from engaging in activities that conflict with religious guidelines (Schneider et al., 2011). Therefore, religious beliefs for consumers become a very important part in marketing, especially in advertising halal products. Religiosity also has a strong effect on the actions and behavior of consumers to buy halal food (Weaver and Agle, 2002). The level of individual religiosity positively influences attitudes towards halal products (Mukhtar and Butt, 2012; Awan et al., 2015; Hussain et al., 2016).

Research Implications

In a theoretical perspective, this study seeks to examine the integrative model that determines the intention of Russian consumers in purchasing halal-certified products. This study is an extension of previous research that also examines consumer intentions in purchasing halal products (Bashir et al., 2018; Aziz and Chok, 2013; Bonne et al., 2008; Bonne et al., 2007; Hussain et al., 2016 ; Awan et al., 2015; Briliiana and Mursito, 2017) and contributed to the development of consumer behavior research in consuming halal products. Various studies on consumer behavior in buying halal products only focus on one country with a background in different socio-economic conditions such as in Muslim countries (Mukhtar and Butt, 2012; Awan et al., 2015) and non-Muslim countries (Bonne et al., 2008; Bonne et al., 2007).

There is still little empirical evidence from research that focuses on comparative studies between predominantly Muslim countries and Muslim minorities. By integrating the determinant variables of consumer intentions in buying halal products in different cultural settings, marketers will obtain information about marketing strategies for halal products in Muslim-majority countries and Muslim minorities.

In a managerial perspective the importance of marketing managers to build marketing program communications by optimizing aspects of consumer awareness, the role of halal certification, marketing strategies, consumer habits based on the results of this study are not able to encourage the intention of Russian consumers in buying halal certified products. Besides that, the importance of paying attention to aspects of consumer knowledge about halal products and religious beliefs (Islam) as a religion that influences lifestyles and food choices. For policy makers from the government, it is very important to encourage service and acceleration to meet the halal certification standard for all products circulating in Russia, because the existence of the authority of the institution that is authorized to provide halal certification will be able to increase the confidence of Muslim consumers of the halal products in circulation in the market and increase the confidence of non-Muslim consumers that halal certified products must have good quality and guarantee safety or avoid danger for consumers who consume them.

Limitations of Research and Recommendations

The researcher realizes that in carrying out this research is inseparable from the limitations experienced both identified during the research and post-research. This limitation is raised because the researcher realizes that there are some things that are important enough to complete this research. First, this study has a scope of observations only on Russian consumers (Tyumen), so the results obtained cannot yet be generalized to the overall Russian consumer population given Russia's vast territory. Second, the composition of respondents in this study was dominated by Muslim consumers (95.6%), of course with non-Muslim consumers at 4.4% could not be used to justify the preferences of non-Muslim consumers in choosing halal products. The process of assimilating habits of consuming products that are not the same between Muslim and non-Muslim consumers and most researchers are still doing studies separately (Aziz and Chok, 2013; Wibowo and Ahmad, 2016; Haque et al., 2015), for that further research in conducting study of consumer behavior by making a comparative analysis between Muslim and non-Muslim consumer behavior in selecting halal products in Russia.

Third, the findings of this study indicate that individual religiosity and consumer knowledge of halal-certified products affect consumer intentions to buy halal products in the socio-economic context of people residing in developed countries (such as Russia) without conducting more specific studies between native Russians and migrants, so that further researchers need further studies by conducting in-depth research that distinguishes consumer preferences in buying halal products between native Russians and migrants because consumer behavior in migrants will adapt and assimilate with the local community, especially in the selection of halal products and other lifestyle their habits are not the same as the lifestyle in their home country. Finally, considering that Russian consumers are increasingly concerned with halal products, further research will be more interesting when conducting studies on several factors that constrain the process of halal product certification (Prabowo et al., 2015) and the success rate of halal certification authorities (Muftis Council of Russia) in conducting education, halal certification services for producers and supervision of supply chains of all products circulating in the territory of Russia.

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