Halal Awareness and Halal Literacy Index of Community: A Determinants Study in the Sociocultural Context of Penginyongan

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Abstract

This study aims to determine the partial and simultaneous effect of religiosity, awareness of healthy lifestyles, halal certificate logos, exposure media and halal literacy on the level of halal awareness of halal food products in the sociocultural group of the Penginyongan community. The study used 200 respondents with a non-probability method through purposive sampling. Where the respondents in this study have a special characteristic, namely using Penginyongan language actively in their daily lives. Data through questionnaires in this study were processed using multiple linear regression analysis. The results showed that religiosity, media exposure and halal literacy had no partial effect on the level of halal awareness of halal food products in the sociocultural group of the Penginyongan community. There are only 2 variables that have a significant partial effect, namely a healthy lifestyle and the halal certificate logo. Simultaneous testing resulted in the conclusion that all independent variables simultaneously had a significant effect on the dependent variable, that is halal awareness. In the sociocultural group of Penginyongan community was also found to still use a social perspective/perception about the halalness of a product, not looking at the special characteristics of halal listed on the label/packaging of food products..

Keywords: Religiosity; awareness of healthy lifestyle; halal certificate logo; sociocultural community of pengiyongan

INTRODUCTION

In the State of the Global Islamic Economy Index 2020/2021, Indonesia is recorded in the 4th position as the world's producer of halal products with 91.2 points. Indonesia is not far adrift from other countries, namely Malaysia (290.2), Saudi Arabia (155.1), and the United Arab Emirates (133). Based on the 2020/2021 Global Islamic Economic Conditions Report, it presents data that Indonesia continues to develop in having a strong ecosystem to enable participation in the multi-trillion global Islamic economic market opportunity. Dr. H. Sapta Nirwandar as Chairman of the Indonesia Halal Lifestyle Center stated that this progress rests on the global Islamic economy in various sectors such as finance, food and beverages, pharmaceuticals, cosmetics, fashion, tourism and of course recreational media. In the midst

of a pandemic, of course, there are sectors that are getting tougher challenges, such as the tourism sector, some are relatively lightly affected, such as the food sector and even tend to be stable. Likewise, the technology and pharmaceutical sectors have increased quite rapidly. In this report, it is projected that most of the Islamic economic sectors will start growing again at the end of 2021 and even earlier. Therefore, Indonesia has a great opportunity to accelerate halal products and services, not only for domestic needs but also has the opportunity to be able to go export.

Halal in Arabic means "permissible", basically halal is a way of life and is not solely limited to the types of food that a Muslim is allowed to consume, although food is an important component needed to live a meaningful life. The point is that halal food is not only about the form of the food itself but also includes how to prepare it. The Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee emphasizes that the halal concept includes food safety, cleanliness and integrity. Consideration of the place and process of the animals being slaughtered and most importantly, the condition of these animals will not endanger health becomes the main focus of what is Halal. As a Muslim, it is obligatory to eat halal and thoyib food, as mentioned in the Qur'an Surah An-Nahl (16) verse 114 which means:

"So eat what is lawful and good from the sustenance that Allah has given you; and be grateful for the favor of Allah, if you worship only Him."

The principle of halal is not only a religious obligation or observance, but is considered the standard of choice for Muslims as well as non-Muslims around the world. Empirically, it is found that non-Muslim communities have begun to pay great attention to the halal concept, even though the halal concept has not become the main element among non-Muslim consumers in Islamic countries. Golnaz, R et. al 2010 conducted a survey in the Klang Valley with 400 non-Muslim respondents interviewed through a structured questionnaire to gather information about their awareness and attitudes towards Halal food products in the Malaysian food market. The results of the study show that non-Muslim consumers are aware of the existence of halal food, halal principles and the advantages of halal animal slaughter. This can be proven by their significant awareness.

Halal awareness is the initial key for a community group to realize the importance of the halal industry, so an analysis of the level of halal awareness is important to do. Pramintasari and Fatmawati (2017) conducted a sample study of 100 respondents with the conclusion that religious beliefs have a significant influence on halal awareness, the role of halal certification has a significant influence on halal awareness. Setyaningsih and Marwansyah (2019) conducted a study with the results of the analysis showing that halal certification and halal awareness have a positive effect on consumer decisions. Various studies have been developed to analyze variables or factors that affect halal awareness. Research on Halal awareness to buy food among non-Muslim consumers was also conducted by Bashir (2019) in an exploratory study with reference in Cape Town, South Africa. The study found that non-

Muslim consumers in Cape Town have positive awareness about halal food, including its benefits and the production processes involved in producing it. The study also concluded that halal is not just a commercial name used as a trademark in the global market. However, halal has several dimensions; especially, for non-Muslim consumers, it is a sign of health and hygiene. By paying attention to the psychological aspect, halal is considered a sign of trust, comfort and safety. This makes consumers feel calm when they consume food products that are labeled halal.

According to Kotler & Keller (2016) several factors that influence consumer behavior are cultural factors (culture), sub-culture (sub-culture), social class (social class) and social factors (social factors).) small reference group (small reference group), family (family), roles & status (roles & statuses). The sociocultural perspective empirically contributes a lot in shaping the level of awareness of a community group on a concept, including in this case halal awareness which is currently starting to develop not only limited to Muslim community groups. The sociocultural group of Penginyongan people in western Central Java which includes the former Banyumas Residency, namely Banyumas, Cilacap, Banjarnegara, Kebumen, and Purbalingga. In addition to the former Banyumas Residency, this Penginyongan community group also appears in other areas that share the same culture, such as the Brebes, Tegal, Pemalang, Wonosobo, and Pekalongan areas. Ramadhan and Masykur (2018). The researcher considers the use of the term Penginyongan to be more appropriate to describe the sub-cultures that exist in the western part of Central Java. This is considered more representative of the people who come from the area so that it can provide a different perspective regarding the picture of the level of halal awareness there universally outside the context of the community in terms of religion.

Hadiati (2014) in a study entitled Redefining Cablaka "Banyumasan Way of Speaking" states clearly that one of the differences between Penginyongan culture and other Javanese cultures lies in the way of speaking and speaking the language of the Penginyongan people themselves. It is also explained that all the characters that live in Penginyongan people can be seen in the way they speak and the language they use. Another characteristic of Penginyongan people is that they tend to be what they are. The Penginyongan community has a characteristic that is what it is, frankly, what it should be, without further ado, this refers to being forthright which is often referred to as the nature of cablaka. According to Priyadi (2007) cablaka is a character that is conveyed spontaneously by the Penginyongan human group to the phenomena that are in front of their eyes, without being covered up.

The above sociocultural characteristics of penginyongan further add to the urgency of this research, where the cablaka penginyongan community is a factor for further research on the halal awareness side. On the other hand, the level of halal awareness is very much determined from the literacy level of the current community, so it is very important to conduct an analysis to compile a halal literacy index. Pratama and Hartati (2020) conducted a study with the results showing that partially and simultaneously halal literacy and religiosity

had a significant effect on the consumption of halal products for students of MKS UIN Sunan Gunung Djati Bandung. Halal literacy has been proven to have a significant role in influencing the behavior of compliance with Islamic law, especially halal orders (Salehudin, 2013). Therefore, it is important to conduct research on the level of halal awareness and halal literacy index in the sociocultural perspective of the Penginyongan community.

Based on these problems, the level of consumer awareness of halal products is influenced by several factors, especially the sociocultural group of the Penginyongan community, the researcher focuses on conducting research related to the analysis of the level of halal awareness in the sociocultural group of the Penginyongan community from various perspectives of determinant factors in the form of religiosity (religious belief), awareness of healthy lifestyles (health consciousness), halal certification logos (halal certification), media exposure, and halal literacy (halal knowledge), where this research takes the title "Halal awareness and the Community Halal Literacy Index: Determinant Studies in the Sociocultural Context of Penginyongan.".

LITERATURE REVIEW

1. Previous Studies (Literature Review)

    Ambali and Bakar conducted a study on halal products or food in April and May 2012 with a sample of 210 Muslims in the city of Shah Alam, Selangor, Malaysia. The age of 18 years was selected using the convenience sampling method. The results of the study conclude that the important role of awareness about halal products in the lives of Muslims and their obligation to comply with Sharia, is a determinant of halal awareness. By using "Partial Least Square-SEM," the results of the study state that religious beliefs, media exposure of halal goods, halal logos, are determinants of Muslim awareness about the use and consumption of halal goods.

    Aziz and Chok (2013) conducted a study entitled The Role of Halal awareness, Halal Certification, and Marketing Components in Determining Halal Purchase Intention Among Non-Muslims in Malaysia: A Structural Equation Modeling Approach, concluding that halal awareness, halal certification, promotional marketing , and brand is positively related to purchase intention, while food quality is negatively associated.

2. Relevant Theories
    a. Theory of Planned Behavior (TPB) as a Halal Awareness Formulation

        This study uses the theory of planned behavior (TPB; Ajzen, 1991) as the underlying theory to support the relationship between halal awareness and determinant factors in the form of religiosity (religious belief), awareness of a healthy lifestyle (health consciousness), halal certificate logo (halal certification), media exposure, and halal literacy (halal knowledge). TPB has been widely recognized and applied in food-related studies (Sparks & Shepherd, 1992; Verbeke & Vackier, 2004) and halal food studies

(Bonne & Verbekem, 2008). According to TPB, there are three main components that influence human attitudes to behave. Its components are attitudes, subjective norms, and behavioral control. The TPB provides guidelines for predicting human social behavior. The most relevant component of TPB is attitude toward behavior. Furthermore, attitudes towards behavior, which stem from the belief in the collective behavior of the Penginyongan community such as the belief that the product is halal can lead to favorable attitudes such as having halal awareness which leads to the intention to buy halal food products. Subjective norms are, another function of beliefs, perceived as social pressures to engage or not engage in that particular behavior.

b. Religiosity

Religiosity Religion is a system of beliefs and practices in which a group of people interpret and respond to what they feel is supernatural and sacred (Johnstone, 1975). Most religions regulate or prohibit certain behaviors including consumption. Schiffman and Kanuk (1997) assert that members of religious groups differ in their decisions to eat, drink or use products influenced by their religious identity, orientation, knowledge and beliefs.

c. Healthy Lifestyle

Religious motives not only determine consumer awareness of halal products, but also health reasons related to religious identity, and the level of acculturation in whatever we consume daily (Bonne et al, 2007). Rice (1993) in Ambali & Bakar (2014) asserts that many diseases are caused by poor nutrition and unhealthy conditions from what is consumed every day.

d. Halal Certificate Logo

The application of halal certification and labeling is an effective means to facilitate consumers in determining the type of halal food. According to LPPOM, 2019b the MUI Halal Certificate is a written fatwa of the Indonesian Ulema Council which states the halalness of a product in accordance with Islamic law. This MUI Halal Certificate is a requirement to obtain a permit for the inclusion of a halal label on product packaging from the authorized government agency. Products that have been proven to have passed the halal test by MUI have gone through a series of processes and tests that have been proven not to be unclean and are allowed to be consumed. For companies that want to obtain LPPOM MUI halal certificates, both processing industries (food, medicine, cosmetics), Slaughterhouses (RPH), and restaurants/catering/kitchens, must register for halal certification and meet the requirements for halal certification.

e. Exposure Media

The development of communication technology has expanded human interaction. Most teenagers use applications and many types of social media to communicate and interact with the public. Social media has also been used to select and buy food.

According to Anderson et al (1994), consumers will depend on the seller in making purchases and put their trust in the source of information and information received. In Indonesia, product and service advertising is found in magazines, newspapers, radio, television, internet, etc. Consumers also receive product information from friends, family, sellers and strangers. Peter & Olshon (2014) stated that exposure to information is a process of consumers being exposed to information in their environment such as marketing strategies, mainly through their own behavior. It is important for a consumer to get exposure to information for the interpretation process. Therefore, exposure to information can serve as a source of awareness about halal related to what Muslims consume.

f.   Halal Literacy of Community

The level of halal awareness is very much determined from the level of community literacy that currently exists, so it is very important to conduct an analysis in order to compile a halal literacy index. Pratama and Hartati (2020) conducted a study with the results showing that partially and simultaneously halal literacy and religiosity had a significant effect on the consumption of halal products for students of MKS UIN Sunan Gunung Djati Bandung. Halal literacy has been proven to have a significant role in influencing the behavior of compliance with Islamic law, especially halal orders (Salehudin, 2013). Therefore, it is important to conduct research on the level of halal awareness and halal literacy index in the sociocultural perspective of the Penginyongan community.

RESEARCH METHOD

1.   Research Approach

The approach in this study uses a quantitative approach. According to Sugiyono (2013) that the quantitative approach is research based on the philosophy of positivism to examine a particular population or sample and take random samples with data collection using instruments, the data analysis is statistical.

2.   Population and Population Sample

In this study the population and the population sample are using purposive sampling with the following criteria:

a.   Born and/or lived for at least 18 years in the area of the Penginyongan sociocultural group:
   1)   Banyumas
   2)   Cilacap
   3)   Banjarnegara
   4)   Kebumen
   5)   Purbalingga

6) Brebes
7) Tegal
8) Malang
9) Wonosobo
10) Pekalongan

b. Have the maturity of thinking (physically and mentally healthy) in understanding halal food products
c. Have skills in using technology in relation to answering questions via online or manual questionnaires
d. Respondents use Penginyongan language actively in their daily life

The number of samples in this study was determined based on Roscoe (1975) quoted by Sekaran (2016) providing a reference in taking the number of samples, namely: 1. A sample size of more than 30 and less than 500 is appropriate for most studies 2. In multivariate research (including multiple regression analysis), the sample size should be 10 times or more than the number of variables in the study. So that the number of samples used in the study were 200 respondents because the sample was more than 30 and less than 500. The sampling technique in this study was a non-probability sampling technique with purposive sampling. Sugiyono (2016: 120) explains that non-propability sampling is a sampling technique that does not provide equal opportunities or opportunities for each element or member of the population to be selected as a sample.

3. Data Collection and Types

The type of data in this study is primary data. Primary data is a source of data obtained directly to data collectors, (Sugiyono, 2013). Collecting data through questionnaires, the questionnaire used is a questionnaire with a five-point Likert scale to test hypotheses 1-4, while hypothesis 5 uses a dichotomous scale (False True Index) to obtain data from each construct in the research model. Based on insights gained from previous studies on consumer awareness and consumer perceptions of halal brands, labels, logos, products, science and technology (Leclerc, Schmitt, & Dubé, 1994; Mariam, 2006; Mazis & Raymond, 1997), the questionnaire was adapted to collect information.

4. Instrument Quality Testing

The questionnaire was subjected to validity and reliability tests. Construct validity is used to test how well the developed instrument measures a particular construct (Sekaran & Bougie, 2010), while reliability is used to test how consistently the measuring instrument measures the construct. The measure of validity in this study consisted of three types: construct, convergent and discriminant; they are used to check how well the used questionnaire can utilize the constructs as theorized in the model.

Please note that the type of scale used to be tested on respondents is divided into 2, namely:

a. Likert scale 1-5 (to test the independent variable items halal awareness, religiosity, lifestyle awareness, halal certificate, and media exposure and the dependent variable is halal awareness).

b. Dichotomy scale (to test the independent variable of halal literacy, where the correct answer will be given a score of 1, and the wrong answer will be given a score of 0).

To test the validity and reliability of calculations carried out with the help of the IBM SPSS 20 program, it can be described in the following table:

No.	Scale	Validity	Testing Criteria
1	Likert	Product Moment Pearson	1. Compare value of r count > r table = valid
			2. Compare Value Sig. (2 tailed) > 0,05 = valid
2	Dichotomy	Point Biserial	Compare value of r count > r table = valid

No.	Scale	Reliability	Testing Criteria
1	Likert	Alpha Cronbach's	Compare Cronbach's Alpha ≥ 0.60 = reliable (Hair et al., 2010).
2	Dichotomy	Kuder Richardson 20	Compare value of r count > r table = reliable

5. Classical Assumption Test

To get accurate results in multiple regression analysis, the researchers tested the classical assumptions so that the results obtained were consistent regression equations, had unbiased properties and had timeliness. The classical assumption test is carried out with 5 tests as follows:

a. Normality Test

According to Ghozali (2013: 160) the normality test aims to test whether in the regression model the confounding or residual variables have a normal distribution. As it is known that the t and F tests assume that the residual value follows a normal distribution. Detection of normality statistically is by using the Kolmogorov-Smirnov test with the Asymp criteria. Sig (2-tailed) is greater than 0.05 then the data is said to be normal.

b. Linearity Test Model

Ghozali (2016:159) states that the linearity test is used to see whether the specifications of the model used are correct or not. The linearity test in this study uses the Lagrange Multiple (LM-Test) method by looking at the X2 count smaller than the table X2 value, it can be concluded that the regression model is linear.

c. Multicollinearity Test

The multicollinearity test aims to test whether there is a correlation between the independent variables in the regression model. A good regression model should not have a correlation between independent variables. If the independent variables are correlated with each other, then these variables are not orthogonal. Orthogonal variables are independent variables whose correlation values between independent variables are equal to zero (Ghozali, 2013: 105). Multicollinearity was tested using (1) tolerance value and its opposite (2) variance inflation factor (VIF). The value that is commonly used to indicate the presence of multicollinearity is the tolerance value 0.10 or the same as the VIF value 10.

d. Heteroscedasticity Test

This test is carried out to test whether there is an inequality of residual variance from one observation to another. Heteroscedasticity tests the occurrence of the residual variance inequality from one observation period to another observation period. A good regression model is Homoscedasticity or Heteroscedasticity does not occur (Ghozali, 2013:139). This heteroscedasticity test uses the glejser test method.

e. Autocorrelation Test

Autocorrelation test is a test where the dependent variable is not correlated with the value of the variable itself, both the value of the previous period and the value of the period after. Autocorrelation is a condition where in the regression model there is a correlation between residuals in a certain period t with residuals in the previous period (t-1), a good regression model is one in which there is no autocorrelation problem stated by Duwi Priyatno (2012:172). The test method uses the Durbin-Watson test (DW-test).

RESULTS AND DISCUSSION

1. Result

a. Sampling Methods and Results

Determination of the sample is done by non-probability purposive sampling method, namely the sample is selected on the basis of the suitability of the sample characteristics with predetermined criteria. Based on predetermined criteria, 200 respondents were obtained to meet the primary data needs in this study.

b. Overview

This study was conducted to see the partial and simultaneous influence of religious beliefs, awareness of healthy lifestyles, halal certificate logos, and halal literacy on halal awareness of halal food products in the sociocultural group of the Penginyongan community. The data used in this study is primary data with specific respondent criteria. Researchers did not use the distribution of questionnaires through online but directly distributed/distributed to respondents. This is based on the consideration that the measurement of the sociocultural aspect of the Penginyongan community is seen from the main requirement, namely actively using the Penginyongan language in their daily lives.

c. Results of Data Analysis
   1) Results of Quantitative Data Analysis of Instrument Quality Testing
      a) Validity test

      The method used to test the validity in this study is divided into 2, namely:

        (1) The Likert scale 1-5 uses the Product Moment Pearson Correlation method (to test the independent variable items halal awareness (Y), religiosity (X1), lifestyle awareness (X2), halal

        (2) The dichotomy scale uses the Point Biserial Correlation method (to test the independent variable of halal literacy (X5), where the correct answer will be given a score of 1, and the wrong answer will be given a score of 0). In this validity test, the method used is point biserial because the dichotomous scale is categorized as a testing scale for data that is given a score of 1 if it is true and 0 if it is false. In this test the validity criteria are obtained by comparing the value of r count > r table at the output.

      b) Reliability Test

      Reliability test is a tool used to measure the consistency of the questionnaire which is an indicator of a variable or construct. A questionnaire is said to be reliable or reliable if a person's answer to a question is consistent or stable over time (Ghozali, 2006). Based on the reliability test above, it can be seen that the Cronbach's Alpha value in each variable is greater than 0.60, so it can be stated that all the variables used in the study meet the reliability requirements.

   2) Results of Quantitative Data Analysis of Classical Assumption Test
      a) Normality test

      Detection of normality in this study using the Kolmogorov-Smirnov test with Asymp criteria. Sig (2-tailed) is greater than 0.05 then the data is said to be normal. After being analyzed using IBM SPSS 20, the Asymp results were

obtained. Sig (2-tailed) is 0.843 > 0.05, so it can be concluded that the data distribution is normally distributed.

b)   Model Linearity Test

The linearity test in this study uses the Lagrange Multiple (LM-Test) method by seeing that X2 count is smaller than the table X2 value, it can be concluded that the regression model is linear. Based on the output above, the coefficient of determination (R2) of the regression equation is 0.003 so that X2 is 200 x 0.003 = 0.6 while the value of X2 table df dF is 0.05, 200 is 233.994.

Conclusion: Because X2 count 0.6 < value X2 table 233.994, it can be concluded that the regression model is linear.

c)   Multicollinearity Test

Multicollinearity was tested using (1) tolerance value and its opposite (2) variance inflation factor (VIF). The value that is commonly used to indicate the presence of multicollinearity is the tolerance value 0.10 or the same as the VIF value 10.

The VIF values of all successive variables are 1.162, 1.153, 1.083, 1.022 which are smaller than 10 and all tolerance values are also greater than 0.10, so it can be concluded that there is no multicollinearity.

d)   Heteroscedasticity Test

This heteroscedasticity test uses the glejser method by comparing sig. value > 0.05. All sig.value> 0.05, it can be concluded that there is no heteroscedasticity. From these conclusions, the regression model is declared valid as a testing tool because it is free from heteroscedasticity.

e)   Autocorrelation Test

Test method using Durbin-Watson (DW-test). then it can be seen that N=200, k= 4 , dL=1,728 (table) dU=1,800 (table) 4-dU= 4,000-1,800=2,200 4dL=2,272. The Durbin Watson value is between dU and 4-dU, so there is no autocorrelation.

d.   Hypothesis Testing
   1)   Multiple Linear Regression Analysis

Hypothesis testing is done to test the hypothesis proposed in the study. The hypothesis proposed in this study is related to halal certification, halal awareness and food composition on buying interest. Multiple regression analysis was chosen to analyze in this study. The following are the results of multiple linear regression analysis performed using IBM SPSS 20.

From the results of the regression analysis, it can be seen that the multiple regression equation is as follows:

$\hat{Y} = 21.237 - 0.085X + 1.003X2 - 0.51X3 - 1.53X4 + 0.123X5$

Information:

$\hat{Y}$: Prediction of buying interest (Y)

21,237 : The constant of 21,237 means that if each independent variable (X1, X2, X3, X4, X5) is considered zero, then the Y prediction is 21,237.

-0.085X1 : the magnitude of the coefficient of religiosity variable (X1) which means that for every 1% increase in the religiosity variable (X1), then halal awareness (Y) decreases by -0.085 assuming other variables (healthy lifestyle, halal certification logo, media exposure and halal literacy) constant

1.003X2 : the magnitude of the coefficient of the healthy lifestyle variable (X2) which means that for every 1% increase in the healthy lifestyle variable (X2), then halal awareness (Y) increases by 1,003 assuming other variables (religiosity, hala certification logo, media exposure and halal literacy) constant

-0.51X3 : the coefficient of the halal certificate logo variable (X3) which means that every 1% increase in the halal certificate logo variable (X3), then halal awareness (Y) decreases by -0.51 assuming other variables (religiosity, healthy lifestyle, media) exposure and halal literacy) constant

-1.53X4 : the coefficient of the media exposure variable (X4) which means that for every 1% increase in the exposure media variable (X4), halal awareness (Y) decreases by -1.53 assuming other variables (religiosity, healthy lifestyle, halal certificate logo and halal literacy) constant.

0.123X5 : the coefficient of the halal literacy variable (X5) which means that for every 1% increase in the halal literacy variable (X5), then halal awareness (Y) increases by 0.123 assuming other variables (religiosity, healthy lifestyle, halal certificate logo and media). exposure) constant.

2) Hypothesis 1-5 (H1-H5)

    The t-test criteria (partial) are:

    a) If the significance value (Sig.) < probability 0.05 and the value of t count > t table, then there is an influence of the independent variable (X) on the dependent variable (Y) or Ha is accepted and H0 is rejected

    b) If the value of significance (Sig.) > probability 0.05 and the value of t count < t table, then there is no effect of the independent variable (X) on the dependent variable (Y) or Ha is rejected and H0 is accepted.

(1) The t-test between the religiosity variable (X1) and halal awareness (Y) shows that religiosity has no significant effect on halal awareness. This can be seen by comparing the t-count value of -0.643 < ttable 1.97227 or Sig t 0.521 > 0.05 level of significant so that Ha is rejected and H0 is accepted.

(2) The t-test between healthy lifestyle variables (X2) and halal awareness (Y) shows that a healthy lifestyle has a significant effect on halal awareness. This can be seen by comparing the value of t count of 7.160 > t table of 1.97227 or Sig t of 0.000 <0.05 level of significant so that Ha is accepted and H0 is rejected.

(3) The t-test between the halal certificate logo variable (X3) and halal awareness (Y) shows that the halal certificate logo has a significant effect on halal awareness. This can be seen by comparing the calculated t value of -3.105 (in this case – (minus/negative) is absolute and – is used to measure the direction of the relationship, which is negative) > ttable 1.97227 or Sig t 0.02 <0.05 level of significant so that Ha accepted and H0 rejected.

(4) The t-test between the exposure media variables (X4) and halal awareness (Y) shows that religiosity has no significant effect on halal awareness. This can be seen by comparing the t-count value of -0.674 < t table 1.97227 or Sig t 0.501 > 0.05 level of significant so that Ha is rejected and H0 is accepted.

(5) The t-test between the variables of halal literacy (X5) and halal awareness (Y) shows that halal literacy has no significant effect on halal awareness. This can be seen by comparing the calculated t value of 1.304 < t table 1.97227 or Sig t 0.194 > 0.05 level of significant so that Ha is rejected and H0 is accepted.

3) Hypothesis 6 (H6)

The F test was conducted to determine whether the independent variables together could affect the dependent variable. The decision-making method for this simultaneous test is first, Fcount is compared with Ftable at a significance level of 5%. If Fcount is greater than Ftable, then there is a significant effect between the independent variables on the dependent variable together. Second, if the significance value is smaller at the level of significant (sig. <) it means that there is a significant effect between the independent variables on the dependent variable together. Significance here means that Ha is accepted and H0 is rejected.

From the test results obtained a significance value of 0.000 which is smaller than 0.05 and Fcount is obtained at 11,487 > Ftable, it can be concluded that the independent variables (religiosity, healthy lifestyle, halal certificate logo, media exposure and halal literacy) together or simultaneously has a significant effect on the

dependent variable, namely halal awareness (Y) or in other words Ha is accepted and H0 is rejected.

4) Testing the Coefficient of Determination (R2)

The coefficient of determination is used to test how much influence the independent variables have on the dependent variable.

Analysis of the Model Summary:

a) The R value of 0.478 in this case it can be concluded that the multiple correlation between the independent variables (religiosity, healthy lifestyle, halal certificate logo, media exposure and halal literacy) on the dependent variable of halal awareness is 0.487.

b) R square or coefficient of determination obtained is 0.228 which means that variations in halal awareness are explained by variations in religiosity, healthy lifestyle, halal certificate logo, exposure media and halal literacy by 22.8% or variable religiosity, healthy lifestyle, halal certificate logo, media exposure and literacy halal is able to affect halal awareness by 22.8%.

c) Adjusted R square is a coefficient of determination that has been corrected by the number of variables and sample size so that it can reduce the element of bias if there are additional variables or additional sample sizes. Adjusted R square of 0.209 means that variations in halal awareness can be explained by variations in religiosity, healthy lifestyle, halal certificate logo, media exposure and halal literacy by 20.9%.

2. Discussion

a. The Effect of Religiosity on the Level of Halal Awareness of Halal Food Products in the Sociocultural Group of the Penginyongan Community

The first hypothesis shows Sig 0.521 > 0.05, this indicates that there is no significant influence between religiosity on the level of halal awareness of halal food products in the sociocultural group of the Penginyongan community. This finding contradicts the results of the Ambali and Bakar study with research on halal products or food in April and May 2012 with a sample consisting of 210 Muslims in the city of Shah Alam, Selangor, Malaysia where religiosity is a determinant of Muslim awareness about the use and consumption of halal goods. But on the other hand, Ishaq and Prayoga corroborate the findings in this research hypothesis where religiosity does not significantly affect halal awareness in a study of 120 Muslim communities in the city of Bogor who bought cakes during July-December 2016.

The researcher found the fact that the Penginyongan sociocultural community did not make religiosity a consideration for buying halal food products. This is indicated by the existence of social factors, namely stereotypes about halal products that are sourced

from the understanding or habits of the community in general, in other words, the socio-cultural community buys products that are not necessarily halal.

b. The Effect of a Healthy Lifestyle on the Level of Halal Awareness of Halal Food Products in the Sociocultural Group of the Penginyongan Community

The second hypothesis shows Sig 0.000 < 0.05 and the t value is 7.160 > t table 1.97227, this indicates that there is a significant positive effect between a healthy lifestyle on the level of halal awareness of halal food products in the sociocultural group of the Penginyongan community. This shows a unidirectional or positive relationship where if a healthy lifestyle increases, the level of halal awareness of halal food products in the sociocultural group of the Penginyongan community also increases. The findings of the second hypothesis are in line with the statement by Bonne et al (2007) that if a Muslim is worried about health reasons, they can choose halal food because it offers healthy ingredients.

c. The Influence of the Halal Certificate Logo on the Level of Halal Awareness of Halal Food Products in the Sociocultural Group of the Penginyongan Community

The third hypothesis shows Sig 0.002 < 0.05 and the t value is -3.105 (absolute) > t table 1.97227 this indicates that there is a significant influence between the halal certificate logo on the level of halal awareness of halal food products in the sociocultural group of the Penginyongan community but is negative. As Osman (2002) in Ambali & Bakar (2014) suggests in his research that one needs to know the status of food 'either by the logo or by the halal or non-halal label before buying or consuming the product. The researcher found a significant negative effect where in point 2 of the survey item variable the halal certificate logo, respondents quite a lot expressed their disagreement in terms of ensuring halal certification before choosing halal products and on the other hand expressed their approval to consume halal food by looking at the MUI certificate/logo while considering food that enters the body is halal. In this point, the researcher sees that respondents still have limitations in terms of ensuring halal certification of a product which might be influenced by the respondent's educational background with the majority graduating from high school by 58.5%.

Through these findings, the researcher sees that educational background can be a fairly dominant variable to measure halal literacy in purchasing halal food products.

d. The Effect of Media Exposure on the Level of Halal Awareness of Halal Food Products in the Sociocultural Group of the Penginyongan Community

The fourth hypothesis shows Sig 0.501 > 0.05, this indicates that there is no significant influence between media exposure on the level of halal awareness of halal food products in the sociocultural group of the Penginyongan community. This finding is in line with the results of Pramintasari and Fatmawati's research on 100 respondents in Kota Gede, Yogyakarta in 2017 where the same results were obtained, namely media

exposure or information exposure through the media did not significantly affect halal awareness.

Pramintasari and Fatmawati argue that this can happen due to the lack of advertisements from related products and also the lack of information from sellers and producers regarding the halalness of the product so that respondents do not get complete information, especially in terms of halalness. Most of the respondents feel that they have received less exposure to information from advertisements or sellers or producers of related products. From the results of this study, it can be used as input for related companies that information exposure is needed to increase or influence the level of halal awareness when choosing or consuming products.

Researchers found the fact that the Penginyongan sociocultural community did not take information from the media into consideration for buying halal food products. This is indicated by the existence of social factors, namely stereotypes about halal products that are sourced from the understanding or habits of the general public. Respondents also have limitations in absorbing new information related to incoming halal food products, in other words, the sociocultural community returns to buying products that are not necessarily halal.

e. The Effect of Halal Literacy on the Level of Halal Awareness of Halal Food Products in the Sociocultural Group of the Penginyongan Community

The fifth hypothesis shows Sig 0.194 > 0.05, this indicates that there is no significant effect between halal literacy on the level of halal awareness of halal food products in the sociocultural group of the penginyongan community. Based on the calculation of the use of the dichotomous scale, it is known that there are respondents who answered all of the 9 items incorrectly (given a score of 0) which leads to halal literacy, on the other hand the answer mode that appears is that respondents answer questions with correct answers as many as 6 items or there are 66.67% who contributed correct answers to 6 item questions. Researchers look at the educational background and the respondent's environment which causes halal literacy to be insignificant to halal awareness. This indicates that the level of halal literacy in the Penginyongan sociocultural community is quite high, which includes the understanding that the state guarantees religious adherents to worship according to religious teachings and provides protection and guarantees for the halalness of the products consumed.

f. The Effect of Simultaneous Religiosity, Healthy Lifestyle, Halal Certificate Logo, Exposure Media and Halal Literacy on Halal Awareness Levels of Halal Food Products in the Sociocultural Group of Penginyongan Society

From the test results obtained a significance value of 0.000 which is smaller than 0.05 and Fcount is obtained at 11,487 > Ftable, it can be concluded that the independent variables (religiosity, healthy lifestyle, halal certificate logo, media exposure and halal literacy) together or simultaneously has a significant effect on the dependent variable,

namely the level of halal awareness of halal food products in the sociocultural group of the Penginyongan community. These results are certainly different in the way of interpretation if they are related to the findings of the results of the H1, H3 and H4 hypotheses which do not have a partial effect on halal awareness. Simultaneous effect in the sixth hypothesis is by looking at the joint influence/contribution of each independent variable on the level of halal awareness of halal food products in the sociocultural group of the Penginyongan community.

CONCLUSIONS AND IMPLICATIONS

1. Conclution

    a. Religiosity has no effect on the level of Halal Awareness of Halal Food Products in the Sociocultural Group of the Penginyongan Community

    b. Healthy Lifestyle Affects the Level of Halal Awareness of Halal Food Products in the Sociocultural Group of the Penginyongan Community

    c. The Halal Certificate Logo Affects the Level of Halal Awareness of Halal Food Products in the Sociocultural Group of the Penginyongan Community

    d. Media Exposure to Halal Awareness Levels of Halal Food Products in the Sociocultural Group of the Penginyongan Community

    e. Halal Literacy has no effect on the level of Halal Awareness of Halal Food Products in the Sociocultural Group of the Penginyongan Community

    f. Simultaneous Religiosity, Healthy Lifestyle, Halal Certificate Logo, Media Exposure and Halal Literacy Affect the Level of Halal Awareness of Halal Food Products in the Sociocultural Group of the Penginyongan Community

2. Implications and Suggestions

    a. Religiosity is a system of beliefs and practices in which a group of people interpret and respond to what they feel is supernatural and sacred. This study shows that religiosity has no effect on halal awareness. The implication in the future is to add an in-depth interview method to the respondents' answers on the social and cultural side.

    b. Religious motives not only determine consumer awareness of halal products, but also health reasons related to religious identity, and the level of acculturation in whatever we consume daily. This study shows that a healthy lifestyle has an effect on halal awareness. The implication in the future is that the government and community leaders can socialize a healthy lifestyle with halal food products to the public.

c. MUI Halal Certificate is a written fatwa of the Indonesian Ulema Council which states the halalness of a product in accordance with Islamic law. This MUI Halal Certificate is a requirement to obtain a permit for the inclusion of a halal label on product packaging from the authorized government agency. This study shows that the halal certification logo has an effect on halal awareness. The implication in the future is that consumers will have a better understanding of the application of halal labels that have been approved by the authorized institution. so that they can choose halal food products.

d. Exposure to information is a process by which consumers are exposed to information in their environment such as marketing strategies, primarily through their own behavior. This research shows that media exposure has no effect on halal awareness. The implication in the future is that people will understand and apply the information provided regarding halal food products.

e. Halal literacy is proven to have a significant role in influencing the behavior of compliance with Islamic law. This study shows that halal literacy has no effect on halal awareness. The implication is to add an in-depth interview method in measuring halal literacy variables for depth of information.

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