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Halal Awareness: Mediation of Religious Beliefs and Halal Certification in Choosing Halal Food Through An Online Food Delivery Application

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Abstract
The prevalence of online food delivery applications for purchasing food has surged, especially in the wake of the COVID-19 pandemic. Various factors play a role in influencing food choices among buyers, with religious beliefs, halal certification, and halal awareness being significant contributors. This research focuses on examining the impact of these three variables on the food choices of Muslim millennials in Soloraya who also serve as respondents in this study. The independent variables are religious belief and halal certification, while halal awareness functions as a mediating variable, and halal food purchasing serves as the dependent variable. Employing a quantitative approach and utilizing the AMOS application for data processing, the study reveals that religious belief does not affect halal food purchasing, halal certification positively influences such choices, and halal awareness does not mediate the impact of religious belief and halal certification on halal food purchasing. The findings contribute to online food delivery service providers by encouraging the inclusion of halal information in their applications, prompting halal certification organizations to enhance socialization efforts regarding the significance of certification, and urging the public to elevate religious belief and halal awareness.

Keyword: *halal awareness, halal certification, religious belief, halal food purchasing*
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Introduction

The COVID-19 pandemic in Indonesia began to be felt in 2020. This incident prompted the Government to issue several policies, including an appeal to stay at home and the implementation of Large-Scale Social Restrictions (PSBB). These two policies triggered other policies that resulted in new habits that had an impact on the microeconomic sector; for example, routine activities carried out outside, such as work and school, were eventually shifted to their respective homes.

The impact of the policy during the COVID-19 pandemic was carried over to 2022, which indirectly had an impact on the culinary industry, namely a decrease in sales and the closure of places to eat. There have also been changes in consumer lifestyles, namely switching from shopping for food out or eating at places to ordering food from home or even not buying food outside at all. Moreover, if this happens to people who are very careful to protect themselves from the transmission of COVID-19, which has the potential to spread from food or drink products purchased, under these conditions, culinary connoisseurs prefer places to eat that provide takeout or delivery service, so that contact between sellers and buyers is minimized (Ezizwita & Sukma, 2021).

The change in shopping style for people who stay at home has received a positive response from culinary business owners. Culinary businesses are opening delivery services in droves that are socialized through personal online shops, marketplaces, or participating in applications such as GoFood, ShopeeFood, and GrabFood. The presence of this food delivery application has had an impact on the development of the culinary business, especially during the pandemic (Tumpuan, 2020). This step is included in the marketing strategy as a solution so that Micro, small, and Medium Enterprises (MSMEs) and companies continue to exist. Even this effort was successful because, towards the end of 2020, online sales of food products during the pandemic had increased by 350% (Henry, 2020).

Seeing the phenomenon of online shopping that has increased sharply and to maintain business existence and growth, the Ministry

of MSMEs has launched five programs that will be carried out in three phases: capital fund restructuring, recovery, and digitalization of MSMEs (Waseso, 2020). From these three phases, MSMEs are also expected to be friendly to information technology and use it to follow consumer shopping styles, which tend to be oriented towards surfing the internet.

The efforts of economic actors and the government are in accordance with consumers in general. Unfortunately, some people forget that most Indonesia's population is Muslim. For residents who are Muslims, they need information related to the halalness of products sold by producers and/or sellers of culinary products (Ash-Shiddieqy, 2011). In contrast, there are still many culinary products sold online that do not provide information in the form of labels or halal certificates (Sa'diyah, 2017).

The government has enacted Law Number 33 of 2014 regarding Guaranteed Halal Products, emphasizing the mandatory halal certification for all products in circulation within the community since October 2019. Despite this requirement, it has been observed that only 10% of the total 1.6 million registered Micro, Small, and Medium Enterprises (MSME) have obtained halal certificates(Bardan, 2020). Of course, this number is still relatively small compared to the number of existing MSMEs. The lack of halal certification also reflects the efforts of business actors and the government in providing halal guarantees to culinary lovers, especially for Indonesian Muslims, who are the majority citizens (Sari et al., 2021).

The lack of certification is inversely proportional to the rapidly increasing means of buying and selling, especially buying, and selling online, which can be accessed easily. In the past, only certain circles could access it because it required a lot of money to procure the internet. Today, though, it's incredibly simple to access the internet. The government offers both paid and free services. WiFi was available at many locations, especially in Solo Raya. In Solo Raya, there are numerous public spaces with free internet access, including Surakarta (Aosgi, 2017), Boyolali (Baihaqi, 2021), Sukoharjo (Azfar, 2021), Karanganyar (Ludiyanto, 2022), Wonogiri (Munandar, 2020), Sragen (Suharsih, 2018), and Klaten (Prakoso,

2018). As a result, using the internet in daily life has become more convenient, especially when using an online marketplace.

To buy halal food online, Muslim consumers are faced with the absence of a halal label on shops or products promoted online. As an alternative, Muslim consumers choose to buy food based on information circulated by word of mouth. Customers who consume halal products are more likely to trust a business owned by a Muslim. If the customer is satisfied and knows about the halal product he consumes, he will recommend the halal food to others (Al-Ansi et al., 2019).

Numerous factors can impact the decision to purchase halal food, with religious belief and halal certification being identified as significant contributors. In this research, religious belief is designated as an independent variable, as it is hypothesized to have an influencing effect on halal food purchasing. Religiosity, according to Kelly et al. (1968), is a person's level of knowledge about the religion they adhere to and their overall understanding of the religion they adhere to.

Religious belief is the best guide for determining food consumption. This is because several religions have implemented food restrictions, for example, a ban on pork, meat slaughtered not according to Islamic rules, and cows in Hinduism and Buddhism (Ambali & Bakar, 2014).

Religious belief is manifested by obedience to the commands of Allah and His messengers (Yanti, 2018). An approach involves adhering to halal consumption and avoiding haram. The level of religiosity notably shapes individual cognition and behavior. To further explain, the impact of religion on an individual's beliefs and behavior is contingent upon the individual's level of religiosity. A heightened degree of individual religiosity correlates with a greater inclination for adherence to religious obligations, showcasing a heightened commitment to fulfilling these responsibilities. (Muslichah et al., 2020).

Jamal & Sharifuddin (2015), Sudiro (2017), and Sari et al. (2021) state that religious belief influences the halal food purchasing. In

contrast to Astogini et al. (2011), who said that religious beliefs do not affect the halal food purchasing.

The next factor that is thought to influence the halal food purchasing is halal certification. Halal certification signifies quality, product content, and product cleanliness. Halal-certified products can be identified through the presence of the halal logo affixed to their packaging. The inclusion of the halal logo serves as evidence that the product has undergone and passed the halal assessment conducted by the Indonesian Council of Ulama (MUI) (Hidayat & Siradj, 2015). However, unfortunately, the number of certified products is still low (Fahlevi, 2022).

Halal certification provides greater consumer confidence because it allows consumers to make purchases (Omar et al., 2012). Saputra & Jaharuddin (2022), Joelyismianto et al. (2021), and Sulaiman et al. (2022) stated that halal certification influences purchases. However, Amalia & Markonah (2022) stated that halal certification has no effect on purchases of halal products.

Apart from religious belief and halal certification, there is one more variable that can affect the halal food purchasing. However, not as an independent variable but as a mediating variable. The variable is halal awareness. Halal awareness is a deep feeling gained through sensory perception of the products consumed or used (Ambali & Bakar, 2014). For Muslims, consuming halal products means that they have fulfilled the requirements set by Islamic law in the form of halal awareness (Rohimat, 2018). In this study, halal awareness is thought to be able to mediate between religious beliefs and halal certification for halal food purchasing.

The allegation of halal awareness as a mediating variable can be turned into a hypothesis if the position of the halal awareness variable is able to be in the middle as a bridge between the independent variables (religious belief and halal certification) and the dependent variable (halal food purchasing). That is, it is supported by the results of previous studies that stated that religious belief has an effect on halal awareness (Ambali & Bakar (2014); Pramintasari & Fatmawati (2020)); halal certification has an effect on halal awareness (Ambali & Bakar (2014); Pramintasari & Fatmawati

(2020)); and halal awareness influences the purchase of halal products (Muslichah et al. (2020); Saputra & Jaharuddin (2022).

Given the observed phenomena and variations in the outcomes of the previously mentioned studies, there is a necessity for additional research to explore the impact of religious belief and halal certification on the acquisition of halal food. Additionally, an inquiry is justified to examine whether halal awareness can act as a mediating factor in the association between religious belief, halal certification, and the acquisition of halal food, especially within the millennial generation in Solo Raya.

The millennial generation is the subject of this study since it consists of persons who were born between 1981 and 1996 and will be between the ages of 27 and 42 in 2023 (Rizal, 2021). Due to their current residence in a highly mobile world and access to internet resources, including online marketplaces, millennials are encouraged to engage in business activities through these platforms (Yu & Huang, 2022).

Methods

The research employed a descriptive quantitative approach, indicating that the data collected for the study were in numerical form (Sugiyono, 2019). These numbers are then processed and analyzed using a test tool in the form of path analysis with the SEM (Structural Equation Modeling) test model. The analysis is used to get an overview and know the relationship between variables.

This study used 120 samples. The number of samples is in accordance with the criteria of a good SEM model, which range from 100 to 200 (Ferdinand, 2014). The 120 samples were taken using a purposive sampling technique based on certain criteria (Hartono, 2018). The sample criteria for this study were students in Central Java who had purchased food online.

The data collection process for this study involved the use of questionnaires, where primary data was gathered through responses on a five-point scale, ranging from strongly disagree to strongly agree. The questionnaire comprises statements related to three types of variables: the dependent variable, the independent variable, and

the mediating variable. Independent variables are influential factors that contribute to the modification and emergence of the dependent variable (Sugiyono, 2019). he first type of independent variable in this study is religious belief and halal certification.

In this study, the second category of variable, namely the dependent variable, is the act of purchasing halal food. The dependent variable, also known as the outcome variable, is a factor that is either influenced by the independent variable or is the consequence of the independent variable (Sugiyono, 2019). The third type of variable, mediation, used in this study is halal awareness. According to Sugiyono(2019), The mediating variable is the factor that assesses the strength and weakness of the relationship between the independent variable and the dependent variable.

The data gathered from questionnaires underwent analysis through a variety of assessments. These assessments encompassed descriptive statistical tests, evaluations of instruments involving validity and reliability, tests for data assumptions including normality and outlier assessments, examinations of model accuracy, Sobel tests, and hypothesis tests. The complete set of assessments was conducted digitally utilizing the AMOS application.

Result and Discussion

The participants in this research consist of the millennial Muslim generation in Solo Raya who have engaged in food purchases through online food applications, rendering them deemed appropriate and reliable as respondents. A total of 120 questionnaires were disseminated through Google Form to these participants. The subsequent section presents the findings from the descriptive statistical examination of the respondent profiles:

Table 1. Descriptive Statistical Test Results for Respondent Profiles

No.	Information	Criteria	Amount	Percentage
1.	Gender	Man	43	36%
		Woman	77	64%
		Total	**120**	100%
2.	Age	Under 25 years	16	13%
		25-30 years	104	87%
		Total	**120**	100%
3.	Allocation to buy food online every month	less than 100.000	92	77%
		100.000-500.000	28	23%
		Total	**120**	100%
4.	Work	Student	85	71%
		Employee	19	16%
		State employee	10	8%
		Self-employed	6	5%
		Total	**120**	100%

Source: Processed primary data, 2022

Based on the descriptive statistical table of the respondent's profile above, respondents were dominated by female respondents, namely 77 respondents, or 64%, and male respondents, as many as 43 people, or 36%. The largest age range is over 25 to 30 years, namely 87%, and the remainder is under 25 years, namely 13%. This age has met the target of this study, namely targeting millennial-age respondents. From the answers of most respondents, the majority allocated the halal food purchasing through the online food delivery application, the majority of which were less than 100,000 per month, namely 77% of respondents. The job profile of the respondents was mostly dominated by students, namely 71%, employee professions by 16%, state employees by 8%, and self-employed by 5%.

The 120 respondents answered all the statements written on the questionnaire. Respondents' answers were grouped according to the indicators of each variable, namely halal certification, religious belief, halal awareness, and halal food purchasing. The entire data obtained through the questionnaire was subjected to several tests,

namely descriptive statistical tests, instrument tests, data assumption tests, model accuracy tests, Sobel tests, and hypothesis testing. The results of each test can be seen in detail in the following points:

Descriptive Statistical Test

Descriptive statistical tests are employed to assess the generalization of research findings derived from a single sample (Nasution, 2017). The outcomes of the descriptive statistical analysis for the variable religious belief are presented in Table 2 below.

Table 2. Descriptive Statistical Test Results for Religious Belief Variables

Statement Code	N Statistic	Minimum Statistic	Maximum Statistic	Mean	
				Statistic	Std. Error
rb1	120	1	5	4.79	0.054
rb2	120	2	5	4.75	0.053
rb3	120	1	5	4.72	0.056
rb4	120	1	5	4.88	0.044
rb5	120	1	5	4.62	0.067
Valid N (listwise)	120			4.75	

Source: Processed primary data, 2022

Based on table 2 above, the average value of the religious belief variable is 4.75. That is, the respondent's response to the variable religious belief agrees. In the first statement (rb1), namely, I consume halal food because of religious beliefs, the average respondent answered 4.79, which means they agree with this statement. In the second statement (rb2), namely that consuming halal food is more socially and family-acceptable, the average respondent answered 4.75, which means they agree with this statement.

In the third statement (rb3), namely, I choose halal food because it is a healthier food choice, the average respondent answered 4.72, which means they agree with this statement. In the fourth statement (rb4), namely, I follow religious teachings to consume halal products, the average respondent answered 4.88, which means they agree with this statement. In the fifth statement (rb5), namely, I avoid buying food products that are considered haram, the average respondent answered 4.62, which means they agree with the statement. The average respondent answered 4.75, which means they agreed with the statement.

The group of statements that will be analyzed next is the

second variable, namely the halal certification variable. The results of the descriptive statistical test for the halal certificate variable can be seen in Table 3 below.

Table 3. Descriptive Statistical Test Results for Halal Certification Variables

Statement Code	N Statistic	Minimum Statistic	Maximum Statistic	Mean	
				Statistic	Std. Error
hc1	120	2	5	4.69	0.055
hc2	120	2	5	4.08	0.089
hc3	120	1	5	4.62	0.065
Hc4	120	1	5	3.82	0.094
Valid N (listwise)	120			4.30	

Source: Processed primary data, 2022

Based on table 3 above, the average is 4.30, so it can be concluded that the respondents' responses to the halal certificate variable are considered agreeable. In the first statement (hc1), namely that the halal certificate and logo that are listed will convince consumers that the product is halal, the average respondent answers 4.69, which means they agree with the statement. In the second statement (hc2), namely, I will buy food products that have a halal logo, the average respondent answers 4.08, which means they agree with the statement.

In the third statement (hc3), namely that the halal logo has an appeal to a culinary brand or business, the average respondent answered 4.62, which means they agree with the statement. In the fourth statement (hc4), namely, I know the difference between the original and non-original halal logos, the average respondent answered 3.82, which means that there are those who do not really agree with this statement.

The group of statements that will be analyzed next is the third variable, namely the halal awareness variable. The results of the descriptive statistical test for the halal awareness variable can be seen in table 4 below.

Table 4. Descriptive Statistical Test Results for Halal Awareness Variables

Statement Code	N	Minimum	Maximum	Mean	
	Statistic	Statistic	Statistic	Statistic	Std. Error
ha1	120	2	5	4.64	0.057
ha2	120	2	5	4.60	0.060
ha3	120	3	5	4.57	0.058
ha4	120	2	5	4.54	0.061
Valid N (listwise)	120			4.58	

Source: Processed primary data, 2022

Based on table 4 above, the average value of the halal awareness variable is 4.58. That is, the respondent's response to the halal awareness variable agrees. In the first statement (ha1), namely, I make sure the food products purchased are halal products, the average respondent answers 4.64, which means they agree with this statement. In the second statement (ha2), namely, I make sure the food products purchased use halal ingredients, the average respondent answers 4.60, which means they agree with the statement.

In the third statement (ha3), namely, I make sure the food products purchased use halal food additives, the average respondent answers 4.57, which means they agree with the statement. In the fourth statement (ha4), namely, I buy halal food products with the halal logo, the average respondent answers 4.54, which means that the average agrees with this statement.

The set of statements under scrutiny in the upcoming analysis pertains to the fourth variable, namely, the variable of halal food purchasing. The outcomes of the descriptive statistical test for the halal food purchasing variable are presented in Table 5 below.

Table 5. Descriptive Statistical Test Results for Halal Food Purchasing

Statement Code	N	Minimum	Maximum	Mean	
	Statistic	Statistic	Statistic	Statistic	Std. Error
p1	120	1	5	4.24	0.081
p2	120	3	5	4.40	0.062
p3	120	2	5	4.19	0.078
p4	120	1	5	4.33	0.077
p5	120	2	5	4.33	0.069
Valid N (listwise)	120			4.29	

Source: Processed primary data, 2022

Based on table 5 above, the average value of the halal food purchase variable is 4.29. That is, the respondent's response to the purchasing decision variable agrees. In the first statement (p1), namely, I am interested in halal food purchasing through the food delivery application, the average respondent answered 4.24, which means they agree with this statement. In the second statement (p2), namely, I am looking for information on halal food products, the average respondent answers 4.40, which means they agree with this statement.

In the third statement (p3), namely, I evaluate halal food products and they are good among several other food choices in the food delivery application, the average respondent answers 4.19, which means they agree with the statement. In the fourth statement (p4), namely, I buy halal food products through the food delivery application, the average respondent answers 4.33, which means they agree with the statement. In the fifth statement (p5), namely, I get experience buying good and halal food products through the food delivery application, the average respondent answers 4.33, which means moderately agreeing with the statement.

Instrument Test

After conducting a descriptive statistical test, the next step is to test the research instrument. The instrument used is a questionnaire in which the answers to each question use an interval measurement scale of 1 to 5 on all four variables. Each variable is composed of questions based on the indicators used. The variable of religious belief uses five indicators, namely belief in religion, social acceptance,

choices for a healthy life, embodiment of religious teachings, and avoidance of unclean food.

The halal certification variable uses four indicators: logo inclusion, purchasing products with the halal logo, attractiveness to the logo, and differences in the halal logo. The halal awareness variable uses four indicators, namely halal products, halal product ingredients, halal product additives, and giving halal products. Halal food purchasing variables use five indicators: information search, attention, purchase decision, alternative evaluation, and post-purchase evaluation.

The examination of the research instrument was conducted in two phases: the validation test and the reliability test. The validation test aimed to assess the precision or accuracy of the questionnaire in measuring the targeted concept. Reliability tests were executed to ascertain the correctness and accuracy of the measuring instrument, ensuring consistent and stable results when measurements were conducted repeatedly or on multiple occasions (Ghozali, 2014). The results of the validity and reliability tests can be seen in Table 6 below.

Table 6. Validity and Reliability Test Results

No.	Variable	Construct Reliability	Statement Code	Loading Factor	Validity
1.	Religious beliefs	0,813	rb1	0.674	Good
			rb2	0.789	Good
			rb3	0.746	Good
			rb4	0.776	Good
			rb5	0.543	Acceptable
2.	Halal certification	0,617	hc1	0.733	Good
			hc2	0.578	Acceptable
			hc3	0.706	Good
			hc4	0.276	Not Good
3.	Halal awareness	0,810	ha1	0.805	Good
			ha2	0.835	Good
			ha3	0.711	Good
			ha4	0.568	Acceptable
4.	Halal food purchasing	0,841	p1	0.772	Good
			p2	0.551	Acceptable
			p3	0.627	Good
			p4	0.836	Good
			p5	0.805	Good

Source: Processed primary data, 2022

Based on table 6 above, all questions have a loading factor value above 0.5, except for the statement with code hc4. Ghozali (2014) stated that a statement has good validity if it has a factor loading value above 0.7, while a loading factor value of 0.5 to 0.6 is still acceptable. Because hc4 has a loading factor value of 0.276 (below 0.5, not according to the criteria), hc4 is deleted in the next model test.

Table 6 displays the reliability outcomes of this investigation. According to Ghozali (2014) construct reliability exceeding 0.70 signifies strong reliability, and reliability falling between 0.60 and 0.70 is deemed acceptable given that the indicators in the model exhibit good validity. As indicated in Table 6, each variable in this study demonstrates robust reliability, surpassing the 0.70 threshold. The halal certificate variable, with a reliability value of 0.617, falls within the acceptable range, ensuring that the reliability criteria for the instrument test in this study are met.

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Data Assumption Test

Following the completion of the instrument test, the subsequent phase involves testing the assumptions related to the data, encompassing both a normality assessment and an examination of outliers. The standard for the critical ratio skewness value in the normality test is established at 1.98, with a significance level of 0.05. It can be inferred that the data adheres to a normal distribution if the critical skewness ratio value is below the absolute value of 2.58 (Ghozali, 2014). The results of the data normality test show that the critical ratio skewness value still has several items whose value is ≥1.98. In addition, the probability value is 0.000, which means it is

still less than 0.05. Thus, the data in this study did not meet the data normality criteria.

The second test for data assumptions involves scrutinizing outliers. Outliers are data points exhibiting distinctive characteristics, making them markedly different from the rest of the dataset. These instances manifest as extreme values either within individual variables or combinations of variables (Ghozali, 2014). Tests for multivariate outliers were carried out using the Mahalanobis distance criteria at the p <0.005 level.

The assessment of Mahalanobis distance requires consideration with 2 degrees of freedom, equivalent to the number of indicator variables employed in the study. The critical value for outliers among the 18 indicator items (multiple questions) in this research is calculated as 2 (18, 0.05) = 28.86. Consequently, it is deduced that data from 18 respondents still qualify as outliers since their Mahalanobis distance exceeds 28.86. To address this issue, the identified outliers are excluded by removing the respective respondents, and the test is subsequently reiterated.

Model Accuracy Test

Structural Equation Modeling (SEM) is employed in this research. The model utilized in this study is illustrated in the diagram presented in Figure 1.

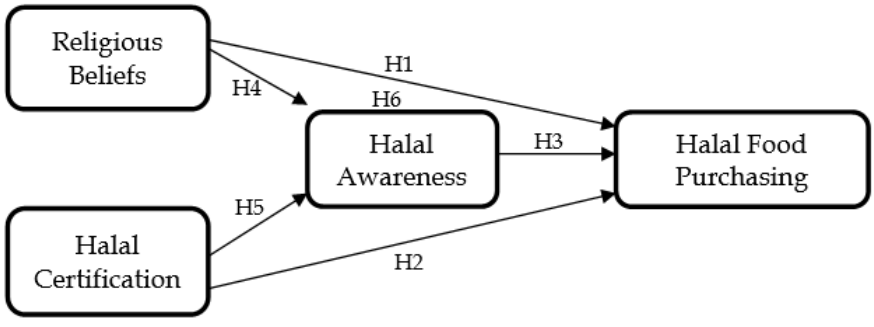

Figure 1. Research Model

Based on Figure 1 above, the relationship between variables

is indicated by arrows. Each arrow labeled H1, H2, H3, H4, and H5 indicates the influence hypothesis, while the H6 label above the rectangle indicates the mediation hypothesis. Hypothesis 1 (H1) states that religious belief influences the halal food purchasing. Hypothesis 2 (H2) states that halal certification affects the halal food purchasing.

Hypothesis 3 (H3) states that halal awareness influences the halal food purchasing. Hypothesis 4 (H4) states that religious belief influences halal awareness. Hypothesis 5 (H5) states that halal certification influences halal awareness. Hypothesis 6 (H6) states that halal awareness can mediate religious beliefs and halal certification for food purchases.

The Goodness of Fit for the four variables was evaluated, and the test outcomes are presented in Table 7. According to the data in Table 7, the chi-square value is 303.517 (considered small) with a Sig. probability of 0.00 (below 0.05). The fact that the chi-square value exceeds the significance level suggests that there is no significant difference between the input covariance matrix derived from predictions and the actual data. (Ghozali, 2014). That is, the model in this study is acceptable.

Moreover, to assess the appropriateness of the model in relation to the anticipated number of estimated coefficients, one can refer to the Normed Chi-Square (CMIN/DF) value. CMIN/DF is derived by dividing the chi-square value by the degree of freedom. According to Ghozali (2014), a CMIN/DF value below 2.0 is a fit measure. The CMIN/DF value in this model is 2.353. That is, this research model is not good.

Following the examination of CMIN/DF, the subsequent step involves assessing the Tucker Lewis Index (TLI) value. TLI serves as an incremental fitness index, comparing the tested model against the null model. This metric integrates a parsimony measure, providing a relative assessment between the proposed model and the null model. TLI values can vary from 0 to 1.0, and it is recommended for the TLI value to be higher than 0.9 (Ghozali, 2014). The TLI value for this model is 0.793. That is, the proposed model shows a poor suitability level.

Table 7. Goodness-of-Fit Test Results

Goodness-of-fit Indices	*Cut-off Value*	Result	Model Evaluation
Chi-Square (χ^2)	Expected small	303.517	Good
Sig Probability (p)	≥0.05	0.00	Not Good
CMIN/DF	≤ 2.0	2.353	Not Good
NFI	≥ 0.9	0.737	Not Good
RFI	≥ 0.9	0.688	Not Good
TLI	≥ 0.9	0.793	Not Good
CFI	≥ 0.9	0.826	Not Good
RMSEA	≤ 0.08	0.107	Not Good

Source: Processed primary data, 2022

Subsequently, the examination involves assessing the Comparative Fit Index (CFI) value. CFI functions as an incremental fitness index, comparing the tested model against the null model. The scale of this index ranges from 0 to 1, with a value close to 1 indicating a well-fitting model. The recommended threshold for an acceptable CFI value is > 0.826. This index is particularly recommended due to its relative insensitivity to sample size and its resilience to the impact of model complexity. Considering the suggested threshold, which is > 0.9, the CFI value of 1.000 indicates that this model exhibits a strong fit.

Next, attention should be given to the Root Mean Square Error of Approximation (RMSEA). RMSEA serves as a metric designed to address the limitations of chi-square statistics, particularly their sensitivity to large sample sizes. An RMSEA value less than or equal to 0.80 indicates the model's acceptability, with a recommended acceptance threshold below 0.08. In this instance, based on Table 7, the RMSEA model value is 0.107, signifying that the fitness level is not optimal. The findings of this study indicate a failure to meet the criteria for goodness of fit, necessitating adjustments and modifications to the research model.

According to Ferdinand (2006), The objective of model modification is to achieve acceptable goodness-of-fit criteria. Indicators of a misfit model can be identified through the values of modification indices (MI), which can be conceptualized as a chi-square (X2) statistic with one degree of freedom (Ghozali, 2014). By examining the modification indices, it becomes possible to identify potential modifications to the model. Modification indices,

as revealed in the output of AMOS 18, highlight relationships that should be estimated but were not initially incorporated into the model. This adjustment aims to decrease the chi-square value, ultimately leading to the refinement of the research model.

To achieve acceptable model criteria, the researcher considers estimating the correlation relationship between error terms, especially those not necessitating theoretical justification, with modification index values equal to or exceeding 4.0. This approach is employed to attain a goodness-of-fit value that aligns with the specified requirements. Following the modifications, the outcomes of the goodness-of-fit test for the adjusted model can be observed in Table 8 below.

Table 8. Results of the Goodness-of-Fit Test after Model Modification

Goodness-of-fit Indices	*Cut-off Value*	Result	Model Evaluation
Chi-Square (χ2)	*Expected small*	122.974	Good
Sig Probability (p)	*≥ 0.05*	0.08	Good
CMIN/DF	*≤ 2.0*	1.397	Good
NFI	*≥ 0.9*	0.890	Marginal
RFI	*≥ 0.9*	0.830	Marginal
TLI	*≥ 0.9*	0.945	Good
CFI	*≥ 0.9*	0.964	Good
RMSEA	*0.08*	0.058	Good

Source: Processed primary data, 2022

Analyzing Table 8, it is evident that the Chi-square (X2) value is relatively small, specifically 122.974, yielding a significance level of 0.08 (beyond 0.05). This implies the acceptance of the proposed research model. The CMIN/DF value for this model is 1.397 (2.0), indicating a satisfactory fit for the research model. The NFI value of 0.890 suggests a moderate level of suitability.

Proceeding to the TLI, which is less susceptible to the effects of sample size and recommended to be ≥ 0.9, the model exhibits a noteworthy level of conformity, registering a TLI value of 0.945. Likewise, the CFI exceeds the suggested threshold of 0.964, signifying the robust fitness of the model.

Finally, focusing on the RMSEA, which compensates for Chi-square values in large samples, the suggested RMSEA value is 0.08. Considering the actual RMSEA value from Table 8 is 0.058,

it points to a high level of conformity. In summary, based on the comprehensive goodness-of-fit measurements in Table 8, it can be concluded that the proposed model in this study is acceptable.

The next step is to analyze the structural model. The results of the analysis can be seen in Table 9. Knowing the influence of variables can be seen from the values of the critical ratio (CR) and probability value (P). If the CR value is 1.967 or the probability value is 0.05, then there is influence from the variables that affect the affected variables (Haryono, 2017).

Based on table 9 above, the CR value, which is ≥1.967, and the P value, 0.05, are in the code hypotheses H2, H3, and H4. H2 has a CR value of 2.968 with a probability value of 0.002, H3 has a CR value of 2.096 with a probability value of 0.036, and H4 has a CR value of 3.034 with a probability value of 0.003. Because H2, H3, and H4 fulfill the requirements for a CR value ≥1.967 and a probability value ≤ 0.05, then hypotheses 2, 3, and 4 are supported.

Table 9. Results of Structural Model Analysis

Hypothesis Code	Influencing Variables	Influenced Variables	CR	P
H1	Religious Beliefs	Halal Food Purchasing	-1.196	0.525
H2	Halal Certification	Halal Food Purchasing	2.968	0.002
H3	Halal Awareness	Halal Food Purchasing	2.096	0.036
H4	Religious Beliefs	Halal Awareness	3.034	0.003
H5	Halal Certification	Halal Awareness	0.636	0.232

Source: Processed primary data, 2022

In contrast to H2, H3, and H4. H1 and H5 are not supported. This is because H1 and H5 do not meet the requirements for a CR value ≥1.967 or a probability value ≤ 0.05. H1 has a CR value of -1.196 (below 1.1967) with a probability value of 0.525 (above 0.05), and H5 has a CR value of 0.636 (below 1.967, not according to the criteria) with a probability value of 0.232 (above 0.05, does not meet the criteria).

Hypothesis 1 (H1) states that religious belief influences the halal food purchasing. Based on table 9, the CR value is -1.196 (below 1.967, not according to the criteria) and the P value is 0.525 (above 0.05, not according to the criteria). Thus, hypothesis 1 is not supported. That is, religious beliefs do not affect the halal food

purchasing. Even though most respondents answered that they agreed with statements about religious beliefs, it turns out that for the millennial generation in Solo Raya, religious beliefs are not a factor that can influence the halal food purchasing through online food delivery applications. The results of this study are not in line with the research of Jamal & Sharifuddin (2015), Sudiro (2017), and Sari et al. (2021), but are in line with the research of Astogini et al. (2011).

Hypothesis 2 (H2) states that halal certification influences halal food purchasing. Based on table 9, the CR value is 2.968 (above 1.967, according to the criteria) and the P value is 0.002 (below 0.05, according to the criteria). Thus, hypothesis 2 is supported. That is, halal certification is proven to influence the halal food purchasing. This is supported by most respondents' assessment that both the statement regarding the halal certificate and logo that are included will convince consumers that the product is halal. The average respondent answers that they agree.

Processing halal certification certainly requires a large amount of business capital. This working capital can empower the business to develop and strengthen its operational scale (Supardi et al., 2023). In line with this research, the use of capital in the form of halal certification influenced the millennial generation purchase of halal food in Soloraya.

The average respondent stated that they agreed that they would buy food products that had a halal logo; most respondents also agreed that a halal logo on a product would appeal to a culinary brand or business. However, the statement of knowing the difference between the original and non-original halal logos has the lowest average rating among all statement items in the results of this study. The low score on the question about the difference between the original logo and the non-original logo is allegedly due to a change in the new halal logo set by the MUI in early 2022. The results of this research support the results of previous research by Saputra & Jaharuddin (2022), Joelyismianto et al. (2021), and Sulaiman et al. (2022).

Hypothesis 3 (H3) states that halal awareness influences the

halal food purchasing. Based on table 9, the CR value is 2.096 (above 1.967, according to the criteria) and the P value is 0.036 (below 0.05, according to the criteria). Thus, hypothesis 3 is supported. That is, halal awareness is proven to influence the halal food purchasing. The results of this study are supported by the answers of most respondents, who agreed to ensure that the food products purchased are halal products and that the food products purchased use halal ingredients and halal food additives.

Most respondents also agreed to buy food products with the halal logo. Better awareness about halal products will certainly increase purchasing decisions for halal food products through online food delivery applications. The results of this research support the results of previous research by Muslichah et al. (2020) and Saputra & Jaharuddin (2022) on the influence of halal awareness on purchasing decisions for halal products.

Hypothesis 4 (H4) states that religious belief influences halal awareness. Based on table 9, the CR value is 3.034 (above 1.967, according to the criteria) and the P value is 0.003 (below 0.05, according to the criteria). Thus, hypothesis 4 is supported. That is, religious belief is proven to influence halal awareness. Based on the questionnaire answer data, respondents chose to consume halal food as a form of obedience to Islamic teachings.

The participants in this study demonstrated a discerning approach when selecting food, emphasizing the importance of ensuring its halal status. This cautious attitude extended to verifying that the purchased food products were made using halal ingredients. As followers of Islam, the respondents naturally avoided purchasing food products that were considered impure. The study results also indicate a predominant agreement among respondents regarding statement items related to halal awareness, particularly concerning the level of understanding among Muslims about concepts related to halal. These findings align with the conclusions drawn in the research conducted by Ambali & Bakar (2014) and Pramintasari & Fatmawati (2020).

Hypothesis 5 (H5) states that halal certificates influence halal awareness. Because the CR value is 0.636 (below 1.967, not

according to the criteria) and the P value is 0.232 (above 0.05, not according to the criteria). Thus, hypothesis 5 is not supported. That is, a halal certificate cannot affect the halal food purchasing. Even though most respondents agreed with the statement items regarding the inclusion of the halal logo, However, it turns out that this is not a factor that can increase halal awareness. The results of this study do not support the results of previous research, namely research conducted by Ambali & Bakar (2014) and Pramintasari & Fatmawati (2020).

Drawing conclusions from the contents of Table 9, one can determine whether the hypotheses are substantiated. Table 9 provides insights into the hypotheses examining the impact of independent variables on the dependent variable. The summarized results supporting these hypotheses are presented in Table 10 below.

Table 10. Test Results for the Effect of Independent Variables on Dependent Variables

Hypothesis Code	Hypothesis	Result
H1	Religious belief influences halal food purchasing	not supported
H2	Halal certification influences halal food purchasing	supported
H3	Halal awareness influences halal food purchasing	supported
H4	Religious belief influences halal awareness	supported
H5	Halal certificates influences halal awareness	not supported

Based on Table 10, there are five hypotheses. In fact, previously, there were six hypotheses. For the sixth hypothesis, it can be answered after carrying out the Sobel test, which is a test conducted to find out whether the variable can mediate the independent variable with the dependent variable.

Sobel Test

Based on Table 10, the results show that religious belief influences halal awareness, while halal certification has no effect on awareness. Thus, the test of the mediating variable of halal awareness only needs to be carried out on the variable religious belief in halal food purchasing. The Sobel test results can be seen in Figure 3.

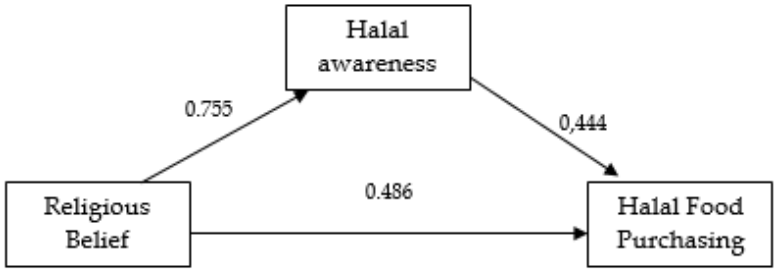

Figure 2. Sobel Test Results for Halal Awareness Variables

In Table 10, religious belief has no effect on purchasing decisions. However, based on Figure 3 above, it turns out that religious belief can have an indirect effect on halal food purchasing through halal awareness. The magnitude of the influence is 0.335, which is the product of 0.755 and 0.444. The mediating effect shown by the multiplication of the coefficients p2 (0.755) and p3 (0.444) is 0.344. The Sobel test results are as follows:

$$Sp2p3 = \sqrt{p3^2Sp2^2 + p2^2Sp3^2 + Sp2^2Sp3^2}$$
$$Sp2p3 = \sqrt{(0.444)^2(0.249)^2 + (0.755)^2(0.212)^2 + (0.212)^2(0.249)^2}$$

The calculated t-value of 1.723 is less than the critical t-table value at a significance level of 0.05, which is 1.98. Consequently, it can be inferred that the mediation coefficient stands at 0.344, with a probability level of 0.08, indicating an absence of mediating effects. In this study, there is no complete mediation observed in the influence of religious belief on food purchases through the efficacy of halal awareness.

The halal awareness variable is not significant in mediating the influence between religious belief variables on food purchasing decisions in the online food delivery application for the millennial generation in Solo Raya. Thus, the results of the Sobel test complement table 10, so that the answers to the six hypotheses can be seen in full in Table 11 below.

Table 11. Results of All Hypothesis Tests

Hypothesis Code	Hypothesis	Result
H1	Religious belief influences halal food purchasing	Not supported
H2	Halal certification influences halal food purchasing	Supported
H3	Halal awareness influences halal food purchasing	Supported
H4	Religious belief influences halal awareness	Supported
H5	Halal certificates influences halal awareness	Not supported
H6	Halal awareness can mediate the influence between religious belief and halal certificates on halal food purchasing	Not supported

Based on Table 11, there are three supported hypotheses and three unsupported hypotheses. The supported hypotheses are the ones coded H2, H3, and H4, while the unsupported hypotheses are the ones coded H1, H5, and H6.

Conclusion

Purchasing food through online food delivery, especially for the millennial generation in Solo Raya, can be influenced by several factors. In this study, two variables were proposed as factors influencing the halal food purchasing, namely religious belief, and halal certification. However, it turns out that only one can influence it, namely halal certification, while religious belief is not able to influence the halal food purchasing through online food delivery.

Religious belief has no effect on halal food purchasing; halal certification influences halal food purchasing; and halal awareness cannot mediate the effect of religious belief and halal certification on halal food purchasing. The results of this study are expected to contribute to the ability of online food delivery service providers to provide halal information in their applications, halal certification management institutions to increase socialization about the importance of halal certification, and the public to increase religious belief and halal awareness.

The results of this research are expected to be conveyed to online food delivery service providers to provide halal information in their applications, halal certification management agencies to increase socialization about the importance of halal certification, and the public to increase religious belief and halal awareness. This

is important considering that halal certification must be carried out before October 17, 2024. If not, sanctions will be imposed according to applicable laws and regulations (Ryandi, 2023).

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