

Effect of Halal Label, Religiosity, Price and Product Quality on Purchase Decisions for Packaged Food and Beverages at Santri in Banyuwangi Regency

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Abstract: *The Muslim population is the largest population in the world which will later reach an estimate of 2.049 billion people in 2020. The majority of the Indonesian population is Muslim, which greatly influences the developing culture regarding consumerization, one of which is regarding the consumption of foodstuffs. The following is an estimate of the world's Muslim population in 2020. In this study there are problems examined including the influence of halal labels on purchasing decisions, the influence of religiosity on purchasing decisions, the effect of price on purchasing decisions, the influence of quality on purchasing decisions of packaged food and beverages on students in Banyuwangi Regency. This study aims to determine the effect of halal labels on purchasing decisions, the effect of religiosity on purchasing decisions, the effect of price on purchasing decisions, the influence of quality on the purchasing decisions of packaged food and beverages in students in Banyuwangi Regency. This research uses quantitative methods, clarified as explanatory research, namely research that aims to obtain an explanation of the relationship (causality) between several variables through hypothesis testing. The method used to determine the relationship between the dependent variable and the independent variable is multiple linear regression.*

Keywords: *Halal label, Religiosity, Product quality price, Purchase Decision*

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INTRODUCTION

Indonesia is the country with the largest Muslim population in the world, which is around 87.2 percent of the total population, or more than 209 million people (BPS, 2020). This demographic composition makes Indonesia a strategic market for the consumption of halal products. The high awareness of the Muslim community on the halalness of products has direct implications for the increasing demand for goods and services that are in accordance with sharia principles, especially in the food and beverage sector. The consumption of halal products is not only a spiritual need, but also reflects the lifestyle of modern Muslim society.

The State of the Global Islamic Economy report (Thomson Reuters & DinarStandard, 2015) noted that Indonesia is in the top position in the category of global halal product consumers. This data is strengthened by the Global Islamic Economy Indicator (2022) report which shows that the halal food sector in Indonesia has a transaction value of more than USD 144 billion. This demand continues to increase in line with the growth of the Muslim middle class, the development of Islamic e-commerce, and policy support from the government, such as Law Number 33 of 2014 concerning Halal Product Assurance. The need for halal products now not only includes the consumption aspect, but also becomes part of the cultural and social identity of the Indonesian Muslim community.

The large market opportunity is not comparable to Indonesia's contribution as a global halal product producer. The Global Islamic Economy Report (2022) shows that Indonesia has not been included in the list of the top ten halal food exporting countries, losing to countries such as Brazil, Australia, and Malaysia. Many domestic business actors still experience obstacles in the halal certification process, limited production technology, and lack of integration between MSME actors and standardized halal logistics systems. At the local level, as seen in Banyuwangi Regency, the packaged food products in circulation are still dominated by certified non-halal producers, even though the consumption level among students is quite high. This shows that there is a gap between consumer awareness of halal and producers' capacity to meet halal standards as a whole.

Seen from an Islamic perspective, the concept of halal is a vital thing for a Muslim and even more generally, namely mankind, in line with the words of Allah SWT:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِى الْأَرْضِ حَلَالًا طَيِّبًا لَوْ نَبَغَىٰ خَطِيئَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ دَعُو مَبِيْهُ

Meaning: O people, eat from what is lawful and good on earth, and do not follow the steps of Satan. Indeed, Satan is a real enemy to you. (Q.S Al-Baqarah: 168)

The term halal in Islam means "permissible" or "permissible" based on the provisions of sharia. The halal nature of a product does not only include the raw materials used, but also the entire process that goes with it, such as material selection, processing, storage, packaging, and distribution. Products are categorized as halal if they do not contain unclean elements, do not mix with haram ingredients, and are not processed using equipment contaminated with haram elements (Tieman, 2011). The demand for halal products continues to increase, both nationally and globally, in line with the increasing awareness of Muslims on the importance of consumption in accordance with religious principles. This is part of religious identity as well as a lifestyle called halal lifestyle (Bonne & Verbeke, 2008). Data from the State of the

Global Islamic Economy Report 2022 shows that global halal food consumption reaches more than USD 1.27 trillion and is projected to continue to increase every year. This phenomenon confirms that the halal aspect is now not only an individual affair, but has become a strategic economic and social issue.

A halal label is a visual symbol that indicates that a product has passed the halal certification process. In Indonesia, halal certification is facilitated by the Halal Product Assurance Agency (BPJPH) under the auspices of the Ministry of Religion, with a technical inspection process carried out by the Halal Inspection Institute (LPH) and the determination of fatwas by the Indonesian Ulema Council (MUI). A halal certificate is a written fatwa stating that the product has met the requirements of halal according to Islamic law. The legal basis regarding the obligation of halal certification is contained in Law Number 33 of 2014 concerning Halal Product Assurance, which states that every product that enters, circulates, and is traded in Indonesian territory must be halal certified. Halal certification includes inspections on raw materials, production processes, sanitation, and the company's halal assurance system (BPJPH, 2020). A valid halal label can only be listed after the product has passed the audit and received a halal registration number. In the field, there are still many MSME actors who face obstacles in accessing halal certification, such as costs, bureaucracy, and lack of information. This has led to many products circulating without a clear halal guarantee, even though they are consumed by the majority of Muslims. This problem is a big challenge in realizing an integrated and reliable halal industry ecosystem.

Price is a key component in purchasing decisions, especially among consumers with limited purchasing power such as students and students. Price is the sum of money that consumers have to pay to get a product or service, and is often used as an indicator of quality when product information is incomplete (Kotler & Keller, 2016). The consumer will judge whether the price offered is proportional to the benefits or utilities obtained. In the context of the sharia economy, pricing must prioritize the principles of fairness, affordability, and not harm one party (*laa dharar wa laa dhiraar*). Products that have competitive prices but still pay attention to halal elements tend to be more accepted by the market, especially in the pesantren environment which is generally sensitive to price aspects. Product quality also plays an important role in influencing consumer buying interest and loyalty. According to Garvin (1987), quality includes eight dimensions, including performance, reliability, durability, suitability, features, aesthetics, quality perception, and ease of repair. Products that are free from defects, according to consumer needs, and meet functional and emotional value expectations will be preferred. Muslim consumers also consider the value of *thayyib*, which is the quality of good, healthy, and clean products physically and spiritually. In practice, products that are of high quality but not labeled halal will be inferior to halal products that have both sharia and technical standards.

The diversity in consumption behavior is influenced by the spiritual values and religious awareness of each individual. James Redfield (1993) states that humans naturally have the urge to direct their life behavior to be in harmony with inner values and awareness of higher powers. This awareness gives rise to consumptive behavior that is more ethical, careful, and considers moral and religious values in every economic decision. In the context of Muslim consumers, this spiritual awareness is reflected in the preference for halal products, not only as a religious obligation, but also as a form of social and moral responsibility. Religious values are the basis for

shaping consumption behaviors that not only aim to meet physical needs, but also maintain spiritual integrity and faith.

Products that have religious elements, whether food, beverages, cosmetics, medicines, and even tourism are the latest topics in the industrial world. The popular term *halal food industry* is achieved by the state of Indonesia as the largest halal food producer in the world. Trade in Indonesian halal products period

2012-2017 was not affected by the exchange rate of the Rupiah against the US Dollar because it was still small. Analysis of weaknesses, strengths and potential opportunities is needed to meet the industrial market of halal food products, the provision of processed and ready-to-eat halal food. Food processing can also involve enzymatic reactions and fermentation processes, where the source of enzymes and fermentation media sometimes comes from substances that are not halal. In addition, the use of various additives such as preservatives, dyes, flavorings, emulsifiers, and other ingredients whose halal status cannot be known

These points are the background for the implementation of halal certification and labels that make it easier for consumers to recognize the halalness of products. The development of technology and industry, the more types of food sold on the market ranging from processed foods, packages, and various snacks are now a favorite in all groups. The free market and globalization certainly have a positive and negative impact on the development of the food market in Indonesia. Various cases regarding halal food have occurred in Indonesia and have disturbed Muslims, including in 2017 the withdrawal of various popular instant noodles from Korea, namely *samyang U-dong* and *Kimchi flavor*, *Shim Ramyun Black instant noodles*, and *yeul ramen instant noodles* from *Ottogi* by BPOM RI by issuing a circular letter recalling products due to the presence of pork content (liputan6.com). BPOM is an agency in Indonesia that has the task of supervising the distribution of drugs and food in Indonesia.

Banyuwangi Regency is part of East Java Province, located ± 200 km east of Surabaya. Geographically located at 11330° – 11345° E and 800° – 830° LS. The area of Banyuwangi Regency to the north is bordered by Bondowoso Regency, and Probolinggo Regency, to the east is bordered by Situbondo Regency while to the west is bordered by Jember Regency and Lumajang Regency, to the south by the Indian Ocean. The area of Banyuwangi Regency is 29.8 Km² which is divided into 25 sub-districts, 28 sub-districts, and 189 villages (out of a total of 666 sub-districts, 777 sub-districts, and 7,724 villages in East Java). In 2017, the population reached 1,693,630 people with an area of 5,782.40 km² and a population distribution of 292 people/km². Banyuwangi Regency is also a city that is often nicknamed The Sunrise of Java by Banyuwangi Regency because the area was the first to be exposed to sunrise on the island of Java.

The research was carried out on locations and variables that are different from previous research, this selection was based on the students of the Nabatussalam, Mambaul Huda, Darul Amin Islamic boarding schools in Banyuwangi district, in Banyuwangi regency itself there are not a few Islamic boarding schools where tens of thousands of students are in the middle of the Islamic boarding school, in the division of the pesantren there are divisions, namely, large, medium, and small pesantren This is also felt by the surrounding community, as well as in the Nabatussalam, Mambaul Huda, Darul Amin pesantren environment, the number of students $\pm 4,000$ students, from the results of the researcher's interviews with the students of each pesantren it can

be concluded that the purchase decision for packaged food and beverage products is very high, they prefer

products that they do not know clearly with a valid halal label from the MUI/Ministry of Religion. For example, such as various packaged food and beverage products. So that the researcher is very interested in examining the problem of Santri's purchase decision in buying halal products.

Based on the above explanation, the author is interested in taking the title of the research "The Influence of Halal Labels, Religiosity, Price and Product Quality on the Decision to Purchase Packaged Food and Beverages for Students in Banyuwangi Regency

LITERATURE STUDY

1. Halal label

The halal label is an identification sign that a product has met the provisions of halal based on Islamic law. This label cannot be given carelessly, but can only be obtained after the product has received an official halal certificate issued by an authoritative institution such as the Indonesian Ulema Council (MUI), and since 2019 its authority has shifted to the Halal Product Assurance Agency (BPJPH) under the Ministry of Religion of the Republic of Indonesia, in accordance with the mandate of Law No. 33 of 2014 concerning Halal Product Assurance.

A halal certificate is a written fatwa that states that a product has gone through an inspection process and is declared to meet halal standards, both in terms of raw materials, production processes, to storage and distribution. This certification process also includes an audit of the halal assurance system (SJH) carried out by the Halal Inspection Agency (LPH) and then ratified by the MUI Fatwa Commission as the halal decision-maker.

According to Tieman et al. (2013), halal labels play an important role in creating Muslim consumer trust because they are a symbol that the product is not only free from haram elements, but also processed according to the principles of *thayyiban*—both in terms of quality, cleanliness, and ethics. Halal labels also strengthen consumers' religious identities and support the transparency of product information (Bonne & Verbeke, 2008).

The existence of halal labels not only has a religious dimension, but also an economic and social dimension. Economically, halal labels are able to increase the competitiveness of products in the domestic and international markets, especially in countries with a majority Muslim population. Research by Lada, Tanakinjal, and Amin (2009) stated that the presence of halal labels significantly increases the purchase intention of Muslim consumers, because it strengthens the perception of trust in brands and product quality. In the context of Indonesia as a country with the largest Muslim population in the world, halal labels have a strategic role in protecting Muslim consumers, considering that not all people are able to trace the origin of ingredients and the production process of a product independently. Therefore, halal labels are a very important visual tool to ensure transparency of product information in the midst of the massive packaged food and beverage market. Thus, it can be concluded that the halal label is not only a symbol of the legality of the halalness of the product, but also a key determinant in purchasing decision-making, especially for Muslim consumers who make religious values an integral part of their lifestyle.

2.Price

In marketing science, price is one of the main components in the marketing mix that directly affects consumer behavior. According to Tjiptono (2014), price is defined as a monetary unit or other measure (including other goods and services) that is exchanged to acquire the right to own or use a good or service. Price has two points of view, namely from the perspective of the producer as a determinant of the product exchange rate, and from the consumer side as an indicator of the benefits and value of the product received.

From the consumer's point of view, price is often used as a value indicator, which is the extent to which the price reflects the benefits or utilities obtained. Thus, at a certain price level, if the perceived benefits increase, the perceptual value of the product in the eyes of consumers also increases. Similarly, when the perceived benefits decrease, the consumer's perception of the value of the product also decreases, even though the price remains the same (Kotler & Armstrong, 2016).

In the context of Muslim consumer behavior, especially students, price is also often the main consideration in the purchase decision-making process. This can happen because students generally have limited purchasing power and are more sensitive to price changes. A study by Utami and Hartono (2017) stated that the perception of fair, affordable, and in accordance with the quality of the products offered can increase buying interest and consumer loyalty, especially among students and students. In addition, from an Islamic economic perspective, prices are also related to the principles of fairness, affordability, and transparency. Pricing must not contain elements of fraud (*gharar*), coercion (*ikrah*), or market exploitation (*ihtikar*). Therefore, producers are expected to set prices that are not only competitive, but also ethical and proportionate according to the value of the benefits offered to consumers (Antonio, 2001).

Price also serves as a signal of product quality. In some cases, consumers use prices as a substitute for quality information when adequate technical information is not available (Zeithaml, 1988). High-priced products can be associated with high quality, but rational consumers will still consider the balance between price and value for money. Thus, prices not only reflect financial aspects, but also psychological and emotional aspects in the buying process. In this study, prices were measured based on students' perceptions of affordability, suitability with benefits, and price comparisons with similar products available in the market.

3.Product Quality

Product quality is an important element in influencing consumer satisfaction and purchasing decisions. According to Kotler and Keller (2016), product quality can be interpreted as the ability of a good or service to carry out its promised function, which includes durability, reliability, accuracy, ease of use and maintenance, as well as other attributes that provide added value for consumers. A quality product is a product that not only meets technical standards, but is also able to meet consumer expectations and preferences on an ongoing basis.

In general, product quality is closely related to the level of perfection, conformity to needs, free from defects, and the ability to satisfy users. Products are considered

quality if they are able to complete their functions consistently, are safe to use, and provide maximum benefits according to consumer expectations (Garvin, 1987). In practice, consumers are the most objective and fair actors in assessing the quality of a product, because they directly experience the benefits or disadvantages of the products consumed.

According to Juran and Gryna (1993), quality also includes two main dimensions, namely fit for use and conformance to requirements. A product that is worth using is a product that is able to provide satisfaction because it is in accordance with the needs and conditions of use. Meanwhile, conformity to specifications means that products are manufactured based on technical standards set by companies or regulatory bodies.

In the context of marketing, product quality reflects not only physical aspects such as shape, material, and packaging, but also psychological and emotional value, such as comfort, prestige, and brand image. Consistent and high product quality will strengthen customer loyalty and encourage repurchase (Tjiptono, 2014). Conversely, products that fail to meet consumer expectations will lead to dissatisfaction and loss of trust, which has an impact on declining purchase intent.

From the perspective of Muslim consumers, product quality is also assessed from the halal and cleanliness aspects. Packaged food and beverage products, for example, must not only be tasty and practical, but also meet halal standards that are part of spiritual values and consumption ethics. Therefore, the quality in this study is seen as a whole, both technically and in accordance with the values embraced by consumers. Thus, product quality is a strategic factor that determines the success of a product in the market. Companies that are able to maintain and improve the quality of their products consistently will find it easier to build long-term relationships with their consumers and excel in market competition.

4. Religiusitas

Religiosity is an important dimension in understanding individual behavior, especially in the context of a society that uses religion as the foundation of values and morals. In the Islamic view, religiosity not only includes understanding religious teachings, but also reflects the implementation of these values in daily life, including in the aspects of consumption and economy.

According to Harun Nasution (1995), the term religion comes from various root words. In Arabic, the word al-Dīn (الدين) means "law" or "law", and contains meanings such as mastery, submission, obedience, retribution, custom, and debt. In Latin, the term religio comes from the word relegere which means "to gather and read" or religare which means "to bind back", containing the meaning of man's attachment to God. While in Sanskrit, the word religion can be interpreted as something that is passed down from generation to generation (a = no, gam = gone), meaning "the fixed one".

In the context of Islam, religiosity reflects total obedience (kaffah) to all Islamic teachings, as affirmed in the words of Allah SWT:

"O you who have believed, enter into Islam as a whole, and do not follow the footsteps of the devil. Indeed, the devil is a real enemy to you." (Q.S. Al-Baqarah: 208)

Religiuitas in Islam include aspects of belief (iman), rituals of worship (Islam), and morals (ihsan). Glock and Stark (1965) classify religiosity into five dimensions: ideological, ritualistic, experiential, religious knowledge, and consequential. These five dimensions are interrelated in shaping the behavior of a Muslim.

In consumption behavior, religiosity is believed to be an internal factor that influences preferences and purchase decisions, especially in products that intersect with halal-haram norms. Consumers with a high level of religiosity tend to be more careful in choosing products, especially food and beverages, and prioritize aspects of halal, purity, and production ethics (Mukhtar & Butt, 2012). However, in practice, a person's level of religiosity is not necessarily in line with consistent consumptive behavior. There is a possible gap between the understanding of religious values and actualization in daily life (Ajzen & Fishbein, 1980). Therefore, an understanding of religiosity needs to consider external factors that may be influencing, such as social pressures, product information, and perceptions of halalism.

By understanding religiosity as part of the moral and spiritual identity of Muslim consumers, manufacturers and marketers are expected to be able to devise strategies that not only focus on the commercial aspect, but also align with Islamic values believed in by the intended market segment.

RESEARCH METHOD

This study uses a quantitative approach with the type of explanatory research, which is research that aims to explain the causal relationship between the variables studied through hypothesis testing. The independent variables in this study include halal labels (X1), religiosity (X2), price (X3), and product quality (X4), while the dependent variables are the decision to purchase packaged food and beverages (Y).

The population in this study is students in three Islamic boarding schools in Banyuwangi Regency, namely Nabatussalam, Mambaul Huda, and Darul Amin Islamic Boarding Schools, with the total number of students reaching approximately 4,000 people. The sample used in this study amounted to 160 students, which were taken using purposive sampling techniques, taking into account students who actively purchased packaged food and beverages.

The data used are primary data collected through questionnaire instruments. The instruments were arranged based on indicators from each variable and measured using a five-point Likert scale, ranging from "strongly disagree" to "strongly agree". Validity and reliability tests are carried out to ensure the quality of the instrument. The instrument is declared valid if the significance value is < 0.05 and reliable if the value of Cronbach's Alpha coefficient ≥ 0.6 . Furthermore, a classical assumption test was carried out which included the normality test, the multicollinearity test, and the heteroscedasticity test to ensure that the data met the regression analysis requirements.

The data analysis technique used is multiple linear regression analysis to determine the partial and simultaneous influence between independent variables on dependent variables. Data processing is carried out with the help of SPSS software version 25.

RESULT

This study is focused on analyzing the influence of halal labels, religiosity, price, and product quality on the decision to purchase packaged food and beverages among students in Banyuwangi Regency. Based on the results of multiple linear regression analysis of 160 student respondents from three Islamic boarding schools (Nabatussalam, Mambaul Huda, and Darul Amin), it was found that the variables of halal labels, price, and product quality had a significant influence on purchase decisions, while religiosity did not show a significant influence.

The results of the t-test on the halal label variable (X1) showed a t-calculated value of 4.272, higher than the t-table of 1.656, with a significance value of 0.000 (< 0.05). This indicates that halal labels make a positive and significant contribution to students' purchasing decisions. Thus, clarity and trust in halal labels are important considerations in their consumption behavior.

In the religiosity variable (X2), the t-count value was -1.369, smaller than the t-table of 1.656, and the significance value was 0.173 (> 0.05). These findings suggest that the level of religiosity does not have a significant impact on the purchasing decisions of packaged food and beverages. Students tend not to make personal religiosity the main basis in choosing their daily consumption products. Meanwhile, the price variable (X3) yields a t-calculated value of 3.070, greater than the t-table of 1.656, and a significance of 0.003 (< 0.05). These results show that price is a significant factor in influencing purchasing decisions. Products that have affordable prices and are considered commensurate with their benefits are more likely to be chosen by students.

The product quality variable (X4) showed the strongest influence on purchase decisions, with a t-count of 6.518 and a significance of 0.000 (< 0.05). This means that students' perception of product quality—both in terms of taste, packaging, safety, and conformity with consumption values—plays a big role in determining the decision to buy. Simultaneously, the regression model showed a determination coefficient value (R^2) of 0.673, which means that 67.3% of the variation in purchasing decisions can be explained by a combination of halal label variables, religiosity, price, and product quality. The remaining 32.7% was influenced by other factors not studied in this study.

DISCUSSION

The Effect of Halal Label (X1) on Purchase Decisions (Y) in Packaged Food and Beverages in Students in Banyuwangi Regency

Based on the results of data analysis, it is known that the halal label variable (X1) has a significant effect on the decision to purchase (Y) packaged food and beverages for students in Banyuwangi Regency. This is proven by the t-test which shows that the t-calculated value of 4.272 is greater than the t-table of 1.656, with a significance value of 0.000, which is smaller than the significance level (α) of 0.05. Thus, the hypothesis that halal labels have a significant effect on purchasing decisions is acceptable, while the zero hypothesis is rejected.

These results show that the existence of halal labels on packaged food and beverage products is one of the main considerations for students in making purchasing decisions. The halal label provides assurance that the product has gone through a certification process in accordance with Islamic law, thereby fostering a sense of security,

trust, and spiritual comfort in consuming it. This is very relevant to the characteristics of Muslim consumers, especially students who consistently carry out religious teachings in aspects of daily life, including in terms of consumption.

This finding is in line with the research of Aziz and Vui (2012) who stated that halal labels have an important role in influencing consumer purchase intention, because they are able to increase positive perceptions of the products consumed. Similarly, Eka and Sofyan (2019) emphasized that the higher the awareness and trust in halal certification, the higher the likelihood of consumers purchasing halal products.

In theory, these results strengthen the Islamic consumer behavior approach that places the principle of halal as the basis for consumption decisions. The halal label serves not only as a formal marker, but also as a symbol of religious values, religious identity, and ethical guarantees in the Islamic economic system.

It can be concluded that the stronger the influence of halal labels, the higher the tendency of students to decide to buy halal-certified packaged food and beverage products. Therefore, food and beverage business actors, especially in Islamic boarding school areas, need to pay attention to the importance of including halal labels as part of marketing strategies that are sensitive to the religious aspects of Muslim consumers.

The Influence of Religiosity (X2) on Purchase Decisions (Y) in Packaged Food and Beverages in Students in Banyuwangi Regency

The results of the data analysis showed that the religiosity variable (X2) did not have a significant effect on the decision to purchase (Y) packaged food and beverages in students in Banyuwangi Regency. This is indicated by a t-calculated value of -1.369, which is smaller than the t-table of 1.656, as well as a significance value of 0.173, which is greater than the significance level of 0.05. Thus, the zero hypothesis is accepted and the alternative hypothesis is rejected, which means that the level of religiosity of the students does not have a significant effect on their decision to buy packaged food and drinks.

This finding is interesting, because theoretically, religiosity is seen as one of the internal factors that should influence the consumption behavior of Muslims. However, in the context of this study, the results show that the religious level of students—who in their daily lives is close to Islamic values—does not directly implicate their decision to choose products that are in accordance with religious values, especially in the context of the consumption of packaged food and beverages.

Some possible causes of these results include the gap between religious knowledge and actual consumptive behavior, or the dominance of external factors such as price, brand, or product appearance in decision-making. Students who are used to the religious environment may have considered the halal label as something "standard", so they do not always refer to the aspect of religiosity in every purchase action. This can also be caused by the assumption that products circulating in the market are automatically halal, especially in Muslim-majority areas such as Banyuwangi.

This result is different from the findings of Hasan (2014) who stated that the level of religiosity is directly proportional to compliance with the principles of halal consumption. However, the results of this study are in line with another study by Suryani

(2018) which states that religiosity is not always the dominant factor in purchasing decisions, as consumer behavior is often influenced by emotional and practical factors.

In theory, this condition also suggests that religiosity does not necessarily directly affect consumption behavior, but can be a mediator influenced by other variables such as product perception, availability of halal information, and social influence. Therefore, a more integrative approach is needed in building awareness of halal consumption that not only relies on religious values, but also education, promotion of clear halal labels, and increasing the literacy of Muslim consumers.

Thus, even though the students have a strong religious background, this factor is not necessarily the main determinant in their purchasing decisions for packaged food and beverage products.

The Effect of Price (X3) on Purchase Decisions (Y) in Packaged Food and Beverages in Students in Banyuwangi Regency.

The results of statistical analysis showed that the price variable (X3) had a significant effect on the purchase decision (Y) of packaged food and beverages among students in Banyuwangi Regency. This is indicated by a t-count value of 3.070, which is larger than the t-table of 1.656, and a significance value of 0.003, which is smaller than the significance level of 0.05. Thus, the alternative hypothesis (H_a) is accepted, and the zero (H_0) hypothesis is rejected, meaning that the price exerts a significant influence on the purchase decision.

These findings indicate that price considerations are one of the important factors in determining consumption decisions among students. Affordable prices and in accordance with the benefits felt by consumers can increase the attractiveness of a product. In the context of students who have financial limitations or live in a simple financing system at Islamic boarding schools, price is the main indicator in the purchase decision-making process.

This is in line with the theory of consumer behavior which states that price is not only a medium of exchange, but also a measure of value and quality perception. Consumers tend to evaluate prices as a representation of the benefits of the products offered. Prices that are felt commensurate with product quality will increase consumer satisfaction, and vice versa.

This research supports the findings of Tjiptono (2014) who stated that price is one of the important components in the marketing mix that directly affects consumer perception. Similarly, these results are consistent with the research of Eka and Sofyan (2019) which found that the perception of reasonable and competitive prices increases the purchase intention of halal products.

In the context of the Islamic economy, price considerations are also in line with the principles of fairness and affordability, where buying and selling transactions must take place in a transparent, fair, and non-burdensome manner. Therefore, packaged food and beverage business actors that target Muslim consumers, especially students, should pay attention to rational pricing and in accordance with the purchasing power of the target market. The better the perception of students towards the price of packaged food and beverage products, the higher their likelihood of making purchases, which ultimately has an impact on consumer satisfaction and loyalty.

The Effect of Product Quality (X4) on Purchase Decisions (Y) in Packaged Food and Beverages in Students in Banyuwangi Regency.

The results of the analysis showed that the product quality variable (X4) had a significant effect on the purchase decision (Y) of packaged food and beverages in students in Banyuwangi Regency. This is evidenced by a t-count value of 6.518 which is greater than the t-table of 1.656, as well as a significance value of 0.000 which is smaller than the significance limit ($\alpha = 0.05$). Thus, the alternative hypothesis is accepted and the zero hypothesis is rejected, which means that the quality of the product significantly influences the purchase decision.

These findings reinforce the fact that quality perception plays a crucial role in the purchasing decision-making process by students. Good product quality in terms of durability, packaging, taste, safety, and conformity with consumer expectations provides confidence and satisfaction to consumers, especially in the context of packaged food and beverages consumed daily in the pesantren environment. Consumers, including students, tend to associate quality with functional and emotional value. Functional value includes aspects of the usefulness of the product, while emotional value is related to a sense of security and trust because the product is seen as feasible, healthy, and in accordance with consumption standards. This is consistent with the opinion of Kotler and Keller (2016) that product quality is one of the main determinants in creating customer satisfaction and loyalty.

This result is also in accordance with previous research by Ghufroon and Risnawita (2010) which stated that the perception of product quality has a significant influence on consumer interest and purchase decisions. The higher the consumer's perception of the quality of a product, the more likely they are to make a purchase and recommend it to others.

In the context of student consumers, product quality is not only seen from the physical aspect, but also includes conformity with ethical and halal values, which strengthens the preference for products that are considered clean, safe, and worshipworthy. Therefore, it can be concluded that the higher the perception of quality of packaged food and beverage products, the greater the tendency of students to make purchases. Therefore, business actors need to continue to improve the quality of products as a whole, both in terms of material content, packaging, and halal and cleanliness image, to attract the attention of Muslim consumers, especially students.

KESIMPULAN/CONCLUSION

Based on the results of research and discussion about the influence of halal labels is very significant on purchase decisions, religiosity is very significant on purchase decisions, and prices are very significant on purchase decisions, product quality on purchase decisions on packaged food and beverages for students in Banyuwangi Regency.

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