

## An Analysis of the Relationship Between Ritual Worship Intensity (Ibadah Mahdah) and Consumer Preferences for Halal-Certified Products

Bambang Saiful Ma'arif<sup>1</sup> , Reny Rian Marlina<sup>2</sup> , Irfan Safruddin<sup>3</sup> 

<sup>1</sup>Universitas Islam Bandung, Indonesia

<sup>2</sup>Universitas Islam Bandung, Indonesia

<sup>3</sup>Universitas Islam Bandung, Indonesia

### ABSTRACT

*This persuasive communication study examines the relationship between levels of religiosity and preferences for halal products within the context of evolving contemporary communication. The research highlights the interconnection between religiosity, persuasive da'wah communication, and public tendencies in selecting and consuming halal-certified products. This study employs a quantitative methodology using proportional sampling techniques, involving 120 respondents, and is analyzed through Partial Least Squares Structural Equation Modeling (PLS-SEM) to test the validity, reliability, and structural model hypotheses. Findings indicate that 78.9% of respondents perform obligatory prayers (shalat fardhu) very frequently, 88.9% fast during Ramadan regularly, and 55% rarely read the Qur'an. The total score of ritual worship (ibadah mahdah) reached 2,071 out of a maximum of 2,725, reflecting a high level of religiosity. The Likelihood Ratio test reveals a significant relationship between obligatory prayer and both the rationale for choosing halal products ( $p = 0.0054$ ) and the ability to verify halal status ( $p = 0.0199$ ). Observing obligatory fasting shows significant correlation with halal product preferences ( $p = 0.0037$ ) and the boycott of Israeli products ( $p = 0.0196$ ). Voluntary fasting is significantly related to the duration of halal product usage ( $p = 0.0020$ ) and halal verification ( $p = 0.0295$ ). Conclusion: A high level of ritual worship (ibadah mahdah) significantly influences preferences for halal products, reinforcing religious awareness and conscientious consumption in accordance with Islamic teachings.*

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### Correspondence:

Bambang Saiful Ma'arif,  
[bambangmaarif79@gmail.com](mailto:bambangmaarif79@gmail.com)

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## A. INTRODUCTION

The halal product market has experienced rapid global growth, with the halal food sector projected to increase from USD 1.4 trillion in 2018 to USD 2.6 trillion by 2023. Meanwhile, the halal logistics market is expected to rise from USD 321.2 billion in 2023 to USD 528.2 billion by 2033 (Rahman & Ali, 2024). Halal products span various sectors, including food, cosmetics, pharmaceuticals, and logistics services, all requiring the maintenance of halal integrity throughout the supply chain via advanced technologies and traceability systems. The halal pharmaceutical market is also expanding, with consumer spending projected to rise from USD 108 billion in 2022 to USD 142 billion in 2027 (Dato Musa et al., 2025). Southeast Asia, Malaysia, and Indonesia have emerged as a hub for halal innovation in food science, Islamic marketing, and halal industry management (Apriantoro et al., 2024; Razak et al., 2025). Demand for halal cosmetics is rising among youth, supported by social media trends and educational campaigns (Omar et al., 2022), while the Middle East and North Africa also demonstrate strong market dynamics (Safiullin et al., 2016).

Interest in halal products is also growing in non-Muslim-majority countries such as South Korea, where government-led policies promote the halal industry (Noh, 2022). Key factors in the development of the halal industry include certification processes and standards that uphold product integrity and consumer trust. However, challenges persist, such as unclear guidelines and the low rate of international certification (Rusydiana et al., 2021; Amid, 2024). Recent research has also emphasised the importance of sustainability, halal policy, and brand management, focusing on ethical sourcing and responsible consumption (Nazaruddin et al., 2023). For future development, research should explore halal food additives, ethical sourcing, and the impact of halal regulations on international trade, including implementing halal assurance systems across sectors (Ilham et al., 2024; Ramli et al., 2020).

Research in persuasive communication continues to advance and generate various follow-up studies. One of the prominent theoretical frameworks is the Elaboration Likelihood Model (ELM) by Petty and Cacioppo (1984), which posits that messages are processed either through the central route (when audiences are motivated and capable) or the peripheral route. Numerous scholars, including Durmaz and Suher (2016), have further developed ELM, finding that readers of niche magazines are more influenced by argument quality than readers of general-interest magazines. In the context of consumption, halal products are more likely to be chosen by consumers with high religious awareness (Rosida, 2018). According to the Theory of Planned Behaviour, purchase intention is a key predictor of consumer behaviour (Younus et al., 2015).

Previous studies have identified a range of factors influencing halal product consumption, including halal tourism (Perbawasari, 2019; Pratiwi & Dida, 2018; Fathurohman, 2019), halal cosmetics (Rosida, 2018), halal toothpaste (Fairus, Leva, & Setiorini, 2021), and halal food in Japanese and Korean restaurants (Supriadi, 2019). Halal education programs such as "Kuliah Halal" have also been the subject of scholarly inquiry (Putra & Rachmawati, 2021). Communication is pivotal in motivating audiences to attend religious gatherings (pengajian), influenced by sermon content, delivery techniques, preacher characteristics, and profiles (Ma'arif et al., 2017; 2019). Preferred sermon topics include creed (aqidah), Islamic law (syariah), and ethics (akhlak), with age and education level also influencing preferences (Ma'arif, 2018). A 2023 study reveals that the public is increasingly seeking information on

halal products through persuasive da'wah communication (Ma'arif et al., 2023). This present study, however, specifically focuses on the role of persuasive da'wah communication in influencing halal ecosystem preferences.

Research on communication profiles in Bandung and Cimahi has shown that public perceptions of communication activities are key indicators in implementing persuasive communication. Sociodemographic characteristics such as age, gender, education, occupation, income, and residential area interact with religious communication content, necessitating tailored approaches for rural and urban audiences. Other findings highlight public expectations for persuasive da'wah, including health-related content and community empowerment, youth interest in marriage-related themes, and a shift from traditional media to digital and online platforms. Communities expect da'wah to address various life aspects, including halal product awareness, economic empowerment, and waste management. Religious social organisations promote public health, making sociodemographic and psychographic factors critical in determining the persuasiveness of communication within these regions.

This study examines the relationship between the level of ritual worship (ibadah mahdah) and consumers' preferences for halal products. The objective is to understand how much ibadah mahdah influences consumer choices regarding halal-certified goods. This understanding is vital in determining whether the intensity of religious worship contributes to greater awareness and preference for halal products. The findings are expected to provide a clearer picture of consumer motivations in choosing halal products and to help halal industry stakeholders tailor their marketing strategies to meet the needs of religiously observant consumers. Results indicate a positive correlation between ritual worship and halal product preference, suggesting that higher religious commitment enhances the tendency to select halal products. This finding underscores the significance of spiritual factors in shaping consumer behaviour.

## B. RESEARCH METHODS

This study employs an empirical approach with a quantitative methodology. The research subjects consist of individuals randomly selected from households in Padalarang, West Bandung Regency (KBB), a major urban area whose population serves as the study's target group. The sample was drawn proportionally based on the population distribution in the area. Following the *rule of thumb* in Partial Least Squares-Structural Equation Modelling (PLS-SEM), the minimum sample size is ten times the highest number of indicators used to measure a construct, or ten times the number of structural paths associated with a particular construct. Given that the variable "halal product usage" is measured using 12 indicators, the minimum sample size required is 120 respondents. Therefore, the final sample size was set at 120 individuals. Data analysis was performed using PLS-SEM to test the research hypotheses, which is appropriate for analysing latent variables that cannot be measured directly but are instead measured through observable indicators (Marliana & Nurhayati, 2019). The analysis procedure included the following stages: model specification, measurement, and structural model evaluation. Model specification involved constructing a path diagram that illustrates the relationships between indicators and latent variables and the relationships among latent variables as hypothesised. The evaluation of the measurement model aimed to assess the validity and reliability of the instrument through several metrics: composite reliability for internal consistency, indicator loadings for indicator reliability, Average Variance Extracted (AVE) for convergent validity,



and cross-loadings for discriminant validity. The evaluation of the structural model included assessing collinearity among constructs using the Variance Inflation Factor (VIF), hypothesis testing through t-statistics, and assessing the contribution of each variable using the coefficient of determination ( $R^2$ ).

Research Hypothesis:

1. There is a Relationship Between Performing Congregational Obligatory Prayers (Shalat Fardhu) Daily and the Usage of Halal Products
2. There is a Relationship Between Daily Qur'an Recitation and the Usage of Halal Products
3. There is a Relationship Between Fasting During Obligatory Ramadan Fasts and the Usage of Halal Products
4. There is a Relationship Between Sunnah Fasting on Mondays and Thursdays and the Usage of Halal Products

## C. RESULTS AND DISCUSSION

### 1. Sociodemographic Factors

Table 1. Sociodemographic Characteristics of Respondents

| Category          | Group/Status                        | Percentage (%) |
|-------------------|-------------------------------------|----------------|
| Age               | 21–40 years                         | 56.9           |
|                   | 41–64 years                         | 40.4           |
|                   | 65–85 years                         | 2.8            |
| Education         | Elementary School (SD)              | 17.4           |
|                   | Junior High School (SMP/MTs)        | 18.3           |
|                   | Senior High School (SMA)            | 55.0           |
|                   | Diploma                             | 3.7            |
|                   | Bachelor's Degree                   | 5.5            |
| Type of Education | General School                      | 96.3           |
|                   | Islamic Boarding School (Pesantren) | 3.7            |
| Occupation        | Housewife                           | 44.0           |
|                   | Private Employee                    | 11.0           |
|                   | Entrepreneur                        | 9.2            |
|                   | Laborer                             | 28.4           |
|                   | Student                             | 0.9            |
|                   | Others                              | 6.4            |
| Income            | IDR 1,000,000 – 2,000,000           | 41.0           |
|                   | IDR 2,000,001 – 4,000,000           | 32.1           |
|                   | IDR 4,000,001 – 6,000,000           | 6.4            |
|                   | No income                           | 20.2           |

Based on Table 1, respondents' data show varied distributions in age, education, type of education, occupation, and income. The majority of respondents are aged 21–40 years (56.9%), followed by 41–64 years (40.4%), and a small proportion aged 65–85 years (2.8%). Regarding education, most respondents have completed Senior High School or equivalent (55%), with others distributed across elementary school, junior high school, diploma, and bachelor's degree levels. The majority of respondents attended general schools (96.3%), while a small fraction studied in Islamic boarding schools (pesantren) (3.7%). Regarding occupation, 44% are housewives, while private employees, entrepreneurs, labourers, students, and others account for smaller percentages. Respondents' incomes vary, with most earning between IDR 1 million and 4 million, and 20.2% reporting no income. This data provides a comprehensive demographic profile of the sample.

## 2. Levels of Ritual Worship (Ibadah Mahdah)

Table 2. Ritual Worship Practices of Respondents

| Worship Activity                          | Frequency             | Percentage (%) |
|-------------------------------------------|-----------------------|----------------|
| Obligatory 5-time Prayers (Shalat Fardhu) | Rarely performed      | 9.2            |
|                                           | Often performed       | 11.9           |
|                                           | Very often performed  | 78.9           |
| Congregational Prayers (Shalat Berjamaah) | Never performed       | 3.7            |
|                                           | Very rarely performed | 13.8           |
|                                           | Rarely performed      | 62.4           |
|                                           | Often performed       | 11.0           |
|                                           | Very often performed  | 9.2            |
| Daily Qur'an Recitation                   | Never performed       | 0.9            |
|                                           | Very rarely performed | 8.3            |
|                                           | Rarely performed      | 55.0           |
|                                           | Often performed       | 19.3           |
|                                           | Very often performed  | 16.5           |
| Obligatory Fasting in Ramadan             | Rarely performed      | 5.5            |
|                                           | Often performed       | 5.5            |
|                                           | Very often performed  | 89.0           |
| Sunnah Fasting on Mondays and Thursdays   | Never performed       | 7.3            |
|                                           | Very rarely performed | 15.6           |
|                                           | Rarely performed      | 59.6           |
|                                           | Often performed       | 12.8           |
|                                           | Very often performed  | 4.6            |

Table 2 indicates that most respondents very frequently perform the five daily obligatory prayers, at 78.9%, while 9.2% perform them rarely and 11.9% often. Regarding congregational prayers, most respondents rarely perform them (62.4%), with only 9.2% performing them very often. Regarding daily Qur'an recitation, 55% rarely engage in this activity, whereas 16.5% do so very often every day. Obligatory fasting during Ramadan is observed very regularly by 89% of respondents, whereas sunnah fasting on Mondays and Thursdays is rarely performed by 59.6%, and only 4.6% practice it very frequently. These results reflect varying levels of ritual worship, with strong commitment to obligatory prayers and fasting, but comparatively lower engagement in other worship activities such as congregational prayers and Qur'an recitation.

### Summary of Respondents' Answers Related to Ritual Worship (Ibadah Mahdah) Factors

Table 3. Responses on Ritual Worship Factors

| No    | Question Item                                                | Scale Response |
|-------|--------------------------------------------------------------|----------------|
|       |                                                              | 1              |
| 1     | I perform the five daily obligatory prayers (Shalat Fardhu). | F              |
|       |                                                              | %              |
| 2     | I perform congregational prayers (Shalat Berjamaah) daily.   | F              |
|       |                                                              | %              |
| 3     | I read the Qur'an every day.                                 | F              |
|       |                                                              | %              |
| 4     | I fast obligatorily every Ramadan.                           | F              |
|       |                                                              | %              |
| 5     | I fast sunnah on Mondays and Thursdays.                      | F              |
|       |                                                              | %              |
| Total |                                                              | F              |
|       |                                                              | %              |

### Scoring Results for Ritual Worship Factors



Table 4. Scoring of Ritual Worship Factors

| No           | Question Item                                                | Score per Scale |     | Total Score |
|--------------|--------------------------------------------------------------|-----------------|-----|-------------|
|              |                                                              | 1               | 2   |             |
| 1            | I perform the five daily obligatory prayers (Shalat Fardhu). | 0               | 20  |             |
| 2            | I perform congregational prayers (Shalat Berjamaah) daily.   | 4               | 30  |             |
| 3            | I read the Qur'an every day.                                 | 1               | 18  |             |
| 4            | I fast obligatorily every Ramadan.                           | 0               | 0   |             |
| 5            | I fast Sunnah on Mondays and Thursdays.                      | 8               | 34  |             |
| <b>Total</b> |                                                              | 14              | 104 |             |

The questionnaire results measuring the ritual worship factor show a total score of 2,071. To interpret this qualitatively, the scoring range was calculated. The minimum index value is computed using the formula:  $1 \text{ (lowest score)} \times 5 \text{ (number of items)} \times 109 \text{ (number of respondents)} = 545$ . The maximum index value is:  $5 \text{ (highest score)} \times 5 \text{ (number of items)} \times 109 \text{ (number of respondents)} = 2,725$ . Thus, the range is  $2,725 - 545 = 2,180$ . The interval width was calculated by dividing the range into three categories:  $2,180 / 3 = 726.27$ . Based on the total score falling within the highest category (above 1,998), it can be concluded that the ritual worship level of respondents is high. This indicates a strong commitment among respondents to performing the core Islamic acts of worship.

### 3. The Relationship Between the Five Daily Obligatory Prayers and the Use of Halal Products

Table 5. Results of the Test on the Relationship Between Obligatory Prayers and Use of Halal Products

| No | Use of Halal Products                                                                                                                                          | Likelihood Ratio Test | Df | P-Value | Critical Value | Conclusion      |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------|----|---------|----------------|-----------------|
| 1  | I have been using halal products for                                                                                                                           | 4.5621                | 2  | 0.1022  | 5.9915         | Not Significant |
| 2  | Halal products that I use                                                                                                                                      | 40.5711               | 36 | 0.2758  | 50.9985        | Not Significant |
| 3  | The main reason I use halal products is Information about manipulation by Hajj-Umrah travel agents makes me more careful in choosing Hajj-Umrah travel agents. | 18.3465               | 6  | 0.0054  | 12.5916        | Significant     |
| 4  | I stop using a product when it does not have a halal label                                                                                                     | 6.4508                | 4  | 0.1679  | 9.4877         | Not Significant |
| 5  | I know how to verify halal products                                                                                                                            | 2.0740                | 4  | 0.7221  | 9.4877         | Not Significant |
| 6  | When Israel attacked Palestine, I stopped using products from Israel and its allies.                                                                           | 7.8334                | 2  | 0.0199  | 5.9915         | Significant     |
| 7  | News about fraud cases in Islamic cooperatives made me stop using financial institution services.                                                              | 9.9290                | 4  | 0.0416  | 9.4877         | Significant     |
| 8  | I carefully consider the information about halal products.                                                                                                     | 8.0082                | 8  | 0.4327  | 15.5073        | Not Significant |
| 9  | Pleasant experiences when using halal products make me comfortable to keep using them.                                                                         | 8.8646                | 6  | 0.1813  | 12.5916        | Not Significant |
| 10 | Feeling happy with halal products makes me seek more information.                                                                                              | 4.7748                | 4  | 0.3112  | 9.4877         | Not Significant |
| 11 | I recommend halal products to others (family and friends).                                                                                                     | 6.6223                | 4  | 0.1572  | 9.4877         | Not Significant |
| 12 | Even though it is not fully sharia-compliant, I still use Bank Syariah Indonesia (BSI).                                                                        | 6.5504                | 4  | 0.1616  | 9.4877         | Not Significant |
| 13 |                                                                                                                                                                | 9.7732                | 8  | 0.2813  | 15.5073        | Not Significant |

Based on Table 5, the results of the Likelihood Ratio Test indicate that the habit of performing the five daily obligatory prayers has a significant relationship with some aspects of halal product usage. Three indicators showing significant relationships are: the main reason for using halal products (Likelihood Ratio = 18.3465, df = 6, p-value = 0.0054),



knowing how to verify halal products ( $LR = 7.8334$ ,  $df = 2$ ,  $p = 0.0199$ ), and stopping the use of Israeli products and their allies during the Palestine conflict ( $LR = 9.9290$ ,  $df = 4$ ,  $p = 0.0416$ ). All three have p-values below the critical value, indicating statistically meaningful relationships. Meanwhile, the other 10 indicators, such as the length of time using halal products and reaction to information about fraud in Islamic cooperatives, do not show significant relationships due to p-values above 0.05.

The relationship between performing the five daily prayers and halal product consumption shows a positive correlation between religiosity and awareness in choosing products according to Islamic law. Daily worship practices, such as prayer, reflect a high level of religious adherence and potentially influence preferences for halal products, including food, cosmetics, and personal care (Putri & Daryanti, 2020). Perceptions of halalness also impact daily worship acceptance. On the other hand, the diversity of halal certification standards can confuse consumers, necessitating more uniform regulations (Fuseini, 2017; Puti, Hasanah, & Rahmawati, 2018).

#### 4. The Relationship Between Congregational Obligatory Prayers Every Day and the Use of Halal Products

Table 6. Results of the Test on the Relationship Between Congregational Obligatory Prayers and Use of Halal Products

| No | Use of Halal Products                                                                                                  | Likelihood Ratio Test | Df | P-Value | Critical Value | Conclusion      |
|----|------------------------------------------------------------------------------------------------------------------------|-----------------------|----|---------|----------------|-----------------|
| 1  | I have been using halal products for                                                                                   | 1.2401                | 4  | 0.8715  | 9.4877         | Not Significant |
| 2  | Halal products that I use                                                                                              | 64.9102               | 72 | 0.7107  | 92.8083        | Not Significant |
| 3  | The main reason I use halal products is                                                                                | 12.7338               | 12 | 0.3887  | 21.0261        | Not Significant |
| 4  | Information about manipulation by Hajj-Umrah travel agents makes me more careful in choosing Hajj-Umrah travel agents. | 14.9047               | 8  | 0.0610  | 15.5073        | Not Significant |
| 5  | I stop using a product when it does not have a halal label                                                             | 11.2744               | 8  | 0.1866  | 15.5073        | Not Significant |
| 6  | I know how to verify halal products                                                                                    | 16.4405               | 4  | 0.0025  | 9.4877         | Significant     |
| 7  | When Israel attacked Palestine, I stopped using products from Israel and its allies.                                   | 6.8061                | 8  | 0.5577  | 15.5073        | Not Significant |
| 8  | News about fraud cases in Islamic cooperatives made me stop using financial institution services.                      | 7.7556                | 16 | 0.9558  | 26.2962        | Not Significant |
| 9  | I consider the information about halal products carefully.                                                             | 8.4453                | 12 | 0.7494  | 21.0261        | Not Significant |
| 10 | Pleasant experiences when using halal products make me comfortable to keep using them.                                 | 5.3929                | 8  | 0.7149  | 15.5073        | Not Significant |
| 11 | Feeling happy with halal products makes me seek more information.                                                      | 4.9141                | 8  | 0.7667  | 15.5073        | Not Significant |
| 12 | I recommend halal products to others (family and friends).                                                             | 8.7915                | 8  | 0.3602  | 15.5073        | Not Significant |
| 13 | Even though it is not fully sharia-compliant, I still use Bank Syariah Indonesia (BSI).                                | 23.5801               | 16 | 0.0991  | 26.2962        | Not Significant |

Based on Table 6, the Likelihood Ratio Test results show that the habit of performing congregational obligatory prayers daily has a significant relationship only with one indicator: the ability to verify halal products. This is evidenced by the Likelihood Ratio value of 16.4405, degrees of freedom (df) 4, and p-value 0.0025, which is less than the critical value of 9.4877; thus, it is significant. Meanwhile, the other 12 indicators, such as length of halal product use, reasons for choosing halal products, and reactions to international conflicts and fraud cases in Islamic financial institutions, have p-values above 0.05, showing no significant relationship.

Thus, congregational prayer tends to significantly influence awareness in verifying halal

products, but has not shown a strong impact on other aspects of consumption behaviour. The obligation to consume halal products is an integral part of Islamic law that requires Muslims to consume only what is permissible (halal). This rule applies to food, personal care products, and health supplements (Asri & Aziz, 2019). Compliance with Sharia law is a major factor in the increasing demand for halal products, especially among Muslims who diligently perform daily worship such as the five daily prayers (Zuraini & Hassan, 2019). Therefore, religiosity directly encourages consistency in halal product consumption (Iner & Baghdadi, 2021).

## 5. The Relationship Between Daily Qur'an Reading and the Use of Halal Products

Table 7. Test Results on the Relationship Between Qur'an Reading and the Use of Halal Products

| No | Use of Halal Products                                                                                     | Likelihood Ratio Test | Df | P-Value | Critical Value | Conclusion      |
|----|-----------------------------------------------------------------------------------------------------------|-----------------------|----|---------|----------------|-----------------|
| 1  | I have been using halal products for                                                                      | 8.5281                | 4  | 0.0740  | 9.4877         | Not Significant |
| 2  | The halal products I use                                                                                  | 47.1140               | 72 | 0.9898  | 92.8083        | Not Significant |
| 3  | My main reason for using halal products is                                                                | 5.6156                | 12 | 0.9342  | 21.0261        | Not Significant |
| 4  | Information about manipulation by Hajj-Umrah travel agents makes me more cautious in choosing such agents | 5.9919                | 8  | 0.6481  | 15.5073        | Not Significant |
| 5  | I stop using a product when it does not have a halal label                                                | 7.9013                | 8  | 0.4432  | 15.5073        | Not Significant |
| 6  | I know how to verify halal products                                                                       | 14.2164               | 4  | 0.0066  | 9.4877         | Significant     |
| 7  | When Israel attacks Palestine, I stop using products from Israel and its allies                           | 12.9468               | 8  | 0.1137  | 15.5073        | Not Significant |
| 8  | News about fraud cases in Islamic cooperatives makes me stop using financial institutions' services       | 25.9435               | 16 | 0.0548  | 26.2962        | Not Significant |
| 9  | I carefully consider information about halal products                                                     | 6.9649                | 12 | 0.8599  | 21.0261        | Not Significant |
| 10 | Pleasant experiences using halal products make me comfortable continuing to use them                      | 6.0787                | 8  | 0.6384  | 15.5073        | Not Significant |
| 11 | Happiness with halal products makes me seek further information                                           | 6.0001                | 8  | 0.6472  | 15.5073        | Not Significant |
| 12 | I recommend halal products to others (family and friends)                                                 | 13.4176               | 8  | 0.0983  | 15.5073        | Not Significant |
| 13 | Although not fully Sharia-compliant, I still use Bank Syariah Indonesia (BSI)                             | 9.5124                | 16 | 0.8908  | 26.2962        | Not Significant |

Based on Table 7, the Likelihood Ratio Test results show that the habit of reading the Qur'an daily has a significant relationship only with the ability to verify halal products. This is evident from the indicator "I know how to verify halal products" with a Likelihood Ratio value of 14.2164, df 4, and p-value 0.0066, less than the critical value of 9.4877, thus statistically significant. Meanwhile, 12 other indicators, such as the main reason for halal products, duration of use, and attitudes toward products from certain countries, do not show significant relationships since their p-values are above 0.05. For example, the indicator "I have been using halal products for" has a p-value of 0.0740, and "I recommend halal products to others" has 0.0983, both not reaching significance. In conclusion, the daily habit of reading the Qur'an correlates positively with Muslim consumers' technical knowledge in identifying halal products but does not significantly affect most other consumption behaviours. Efforts to harmonise halal standards are ongoing to support the performance of the global halal industry (Kamil et al., 2025). In the pharmaceutical sector, gelatin use is a key issue because most gelatin comes from pigs, which are not permissible under Islamic law. Alternatives such as gelatin derived from marine sources or animals slaughtered according to Sharia are considered halal. Therefore, research continues to develop gelatin



sources that meet halal criteria (Anuar et al., 2023).

## 6. The Relationship Between Fasting During Ramadan and the Use of Halal Products

Table 8. Test Results on the Relationship Between Ramadan Fasting and the Use of Halal Products

| No | Use of Halal Products                                                                                     | Likelihood Ratio Test | Df | P-Value | Critical Value | Conclusion      |
|----|-----------------------------------------------------------------------------------------------------------|-----------------------|----|---------|----------------|-----------------|
| 1  | I have been using halal products for                                                                      | 4.2061                | 2  | 0.1221  | 5.9915         | Not Significant |
| 2  | The halal products I use                                                                                  | 27.3887               | 36 | 0.8483  | 50.9985        | Not Significant |
| 3  | My main reason for using halal products is                                                                | 19.2832               | 6  | 0.0037  | 12.5916        | Significant     |
| 4  | Information about manipulation by Hajj-Umrah travel agents makes me more cautious in choosing such agents | 1.9633                | 4  | 0.7425  | 9.4877         | Not Significant |
| 5  | I stop using a product when it does not have a halal label                                                | 2.9194                | 4  | 0.5714  | 9.4877         | Not Significant |
| 6  | I know how to verify halal products                                                                       | 4.5975                | 2  | 0.1004  | 5.9915         | Not Significant |
| 7  | When Israel attacks Palestine, I stop using products from Israel and its allies                           | 11.7118               | 4  | 0.0196  | 9.4877         | Significant     |
| 8  | News about fraud cases in Islamic cooperatives makes me stop using financial institutions' services       | 1.9184                | 8  | 0.9834  | 15.5073        | Not Significant |
| 9  | I carefully consider information about halal products                                                     | 8.8344                | 6  | 0.1831  | 12.5916        | Not Significant |
| 10 | Pleasant experiences using halal products make me comfortable continuing to use them                      | 5.6118                | 4  | 0.2301  | 9.4877         | Not Significant |
| 11 | Happiness with halal products makes me seek further information                                           | 5.6878                | 4  | 0.2237  | 9.4877         | Not Significant |
| 12 | I recommend halal products to others (family and friends)                                                 | 6.1449                | 4  | 0.1886  | 9.4877         | Not Significant |
| 13 | Although not fully Sharia-compliant, I still use Bank Syariah Indonesia (BSI)                             | 9.0541                | 8  | 0.3378  | 15.5073        | Not Significant |

Based on Table 8, the Likelihood Ratio Test results indicate that the habit of obligatory fasting during Ramadan has a significant relationship with two aspects of halal product use. First, the indicator "my main reason for using halal products" shows a likelihood ratio value of 19.2832, df 6, and p-value 0.0037, smaller than the critical value of 12.5916, indicating significance. Second, the indicator "stopping use of products from Israel and its allies when Israel attacks Palestine" is also significant, with a likelihood ratio of 11.7118, df 4, and p-value 0.0196, less than the critical value 9.4877. However, 11 other indicators do not show significant relationships. For example, the indicator "I know how to verify halal products" has a p-value of 0.1004, and "I have been using halal products for" has 0.1221, both above 0.05. Thus, fasting during Ramadan influences religious motivation in selecting halal products and attitudes towards products linked to conflicts, but does not significantly affect other halal consumption behaviours.

Countries like Malaysia have set specific standards and guidelines for halal certification to ensure Sharia compliance and consumer safety (Ab Halim et al., 2015). Compliance with ingredient, production, and handling processes is essential for halal certification in cosmetics and personal care. The halal label symbolises consumer trust (Derasit et al., 2020; Khan et al., 2021). Awareness of halal cosmetics is also increasing, especially among younger generations. Factors such as ingredient safety, halal certification, and product image strongly influence purchasing decisions (Wisudanto et al., 2024).

## 7. The Relationship Between Sunnah Fasting on Mondays and Thursdays and the Use of Halal Products

Table 9. Results of the Test on the Relationship Between Sunnah Fasting and the Use of Halal Products



| No | Use of Halal Products                                                                                                      | Likelihood Ratio Test | Df | P-Value | Critical Value | Conclusion      |
|----|----------------------------------------------------------------------------------------------------------------------------|-----------------------|----|---------|----------------|-----------------|
| 1  | I have been using halal products for                                                                                       | 16.9397               | 4  | 0.0020  | 9.4877         | Significant     |
| 2  | The halal products I use                                                                                                   | 70.0626               | 72 | 0.5427  | 92.8083        | Not Significant |
| 3  | My main reason for using halal products is                                                                                 | 15.6779               | 12 | 0.2064  | 21.0261        | Not Significant |
| 4  | Information about manipulation by Hajj-Umrah travel agents makes me more cautious when choosing a Hajj-Umrah travel agent. | 4.4450                | 8  | 0.8149  | 15.5073        | Not Significant |
| 5  | I stop using a product when it does not have a halal label                                                                 | 8.2627                | 8  | 0.4082  | 15.5073        | Not Significant |
| 6  | I know how to verify halal products                                                                                        | 10.7506               | 4  | 0.0295  | 9.4877         | Significant     |
| 7  | When Israel attacks Palestine, I stop using Israeli products and those of its allies                                       | 5.7700                | 8  | 0.6730  | 15.5073        | Not Significant |
| 8  | News about fraud cases in Islamic cooperatives makes me stop using the services of those financial institutions            | 14.0262               | 16 | 0.5968  | 26.2962        | Not Significant |
| 9  | I carefully consider information about halal products                                                                      | 19.9795               | 12 | 0.0675  | 21.0261        | Not Significant |
| 10 | Pleasant experiences using halal products make me comfortable continuing to use them                                       | 10.0473               | 8  | 0.2617  | 15.5073        | Not Significant |
| 11 | Positive feelings towards halal products motivate me to seek more information                                              | 7.8231                | 8  | 0.4509  | 15.5073        | Not Significant |
| 12 | I recommend halal products to others (family and friends)                                                                  | 8.2581                | 8  | 0.4087  | 15.5073        | Not Significant |
| 13 | Although not fully Sharia-compliant, I still use Bank Syariah Indonesia (BSI)                                              | 14.3150               | 16 | 0.5753  | 26.2962        | Not Significant |

Based on Table 9, the results of the Likelihood Ratio Test show that the habit of Sunnah fasting on Mondays and Thursdays has a significant relationship with two aspects of halal product usage. First, the indicator "I have been using halal products for" shows a likelihood ratio of 16.9397, with df 4 and p-value 0.0020, which is lower than the critical value of 9.4877, indicating a significant relationship. Second, the indicator "I know how to verify halal products" has a likelihood ratio of 10.7506, with df 4 and p-value 0.0295, also below the critical value of 9.4877, showing significance. However, in the other eleven indicators, the relationship is not significant. For example, the indicator "main reason for using halal products" has a p-value of 0.2064, and the "stop using Israeli products" has a p-value of 0.6730, above the 0.05 significance threshold.

In conclusion, the Sunnah fasting habit has a positive correlation with long-term awareness of the use of halal products and the ability to verify them. However, it does not comprehensively affect all halal consumption behaviours. Nutraceutical products, although mostly plant-based, may still contain non-halal additives, making it important to ensure halal compliance for Muslim consumers. Trust in the government and certification bodies greatly influences consumer behaviour towards halal products (Siti Nurunnajwa et al., 2024). Technological innovations such as FTIR spectroscopy, gas chromatography, and molecular spectroscopy detect non-halal components in food and pharmaceuticals, ensuring product authenticity (Ahda & Guntarti, 2023; Rohman & Windarsih, 2020). The halal industry is also a growing economic force, with high demand from various groups and halal certification as part of business strategy (Lubis et al., 2016; Draman et al., 2019)..

## D. CONCLUSION

The relationship between worship practices and the use of halal products shows that some worship habits have a significant influence. Performing the five daily obligatory prayers correlates with the main motivation for choosing halal products, understanding how to verify product halalness, and awareness of boycotting products from certain countries in conflict situations. Likewise, daily congregational prayers and reading the Qur'an show significant

relationships with knowledge on verifying halal products. Additionally, fasting during Ramadan affects reasons for using halal products and attitudes towards geopolitical conflicts by choosing not to use products from certain parties. Sunnah fasting on Mondays and Thursdays also shows a positive relationship with the length of halal product use and verification understanding. These results indicate that individual religiosity, reflected in daily worship practices, influences awareness, motivation, and behavior in selecting and using halal products. However, most other indicators show no significant relationship, suggesting that factors beyond religiosity influence halal product consumption decisions.

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## AUTHOR CONTRIBUTIONS

- Author 1 : Designed the conceptual framework, prepared the instruments, collected field data, and drafted and revised the initial research report.
- Author 2 : Conducted data analysis, developed detailed methodology, interpreted findings based on theory, and managed instrument validity and reliability.
- Author 3 : Conducted literature review, coordinated statistical data processing, wrote discussion and implications of findings, and checked data consistency and final report formatting.

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