



## THE ROLE OF RELIGIOSITY IN THE PREFERENCES OF MUSLIM HOUSEWIVES IN CHOOSING HALAL FOOD PRODUCTS (A STUDY ON THE MAJELIS TAKLIM AL-ABZAR GROUP)

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*Received:* August 2025

*1st Revision:* September  
2025

*Accepted:* September 2025

**DOI:**

10.56633/mbisku.v2i2.1249

**ABSTRACT.** This thesis analyzes the role of religiosity in the preferences of Muslim housewives in choosing halal food products (a study of the Al-Abzar Majelis Taklim Group). The purpose of this study was to determine the role of religiosity in the preferences of Muslim housewives in choosing halal food products (a study of the Al-Abzar Majelis Taklim Group). The type of research used in this study is field research, and from the data analysis, this study is qualitative. Data collection techniques include interviews, observation, and documentation. The data analysis used is qualitative data analysis with the stages of data reduction, data presentation, and conclusion presentation. The results of the study indicate that religiosity strongly influences the preferences of Muslim housewives at the Al-Abzar Islamic Study Group (Majelis Taklim Al-Abzar) in choosing halal food products. This is reflected in their adherence to halal label checks, willingness to replace questionable products, belief that halalness is a sharia obligation, a sense of guilt when consuming questionable products, and support from family and community members who remind each other and share information to ensure food consumption adheres to halal principles. Religious factors contributing to Muslim housewives at the Al-Abzar Islamic Study Group choosing halal food products include adherence to sharia principles by avoiding haram and doubtful elements, good knowledge and understanding of halal certification through outreach, and a strong personal commitment to choosing halal products even if they are more expensive and always seeking halal information before purchasing.

**Keywords:** Religiosity, Housewives, Halal Products.

### Introduction

In an era that is increasingly connected globally through technology and a society that is becoming more diverse, food preferences have become a complex and multidimensional issue. For Muslims, food choices are not only related to biological needs but also reflect religious, cultural, social, and health values.<sup>1</sup> Consumption is the most basic need for every living being. However, due to cultural, geographical, environmental, and climatic differences, the types of

<sup>1</sup> Rachel Yi-Xin Ng dkk., "Hubungan antara Praktik Diet dengan Kualitas Diet, Indikator Kesehatan Biologis, Stres yang Dirasakan, Religiusitas, Budaya, dan Gender di Singapura Multikultural," *Journal of Ethnic Foods*, Vol. 5, No. 3 (2018): 220–27.

food vary,<sup>2</sup> Thus, human consumption habits are based on the beliefs they adhere to, preferences, and taboos related to certain foods or drinks. However, a series of cases has occurred<sup>3</sup> and concerns about genetically engineered food,<sup>4</sup> Thus, consumers will question the quality of food and the safety of products. When food technology had not yet developed and processed products were not widely circulated, the issue of halal and haram products was not as complicated as it is today. Although there are always issues in terms of Sharia due to differing opinions among scholars, these differences were relatively easy to resolve. In contrast, today the development of technology is very rapid, making things that did not exist before now possible with the help of technology. The existence of technology allows for the addition of food ingredients obtained through chemical reactions, so there is a need for efforts to determine whether a food product is halal or not.<sup>5</sup>

In addressing these issues amidst the presence of various food product variants, caution and a deep understanding of product information are required.<sup>6</sup> In addition, preferences play an important role in the process of product selection by consumers. Preferences refer to an individual's choice or tendency towards one option compared to others.<sup>7</sup> Preference is defined as a level of liking, meaning the degree of liking in terms of quality and/or when compared to the level of liking for something else. Consumer preference is defined as an individual's choice of liking or disliking a product (goods and services) that is consumed. Consumer preference indicates the consumers' liking from various available product options.<sup>8</sup> Preferences formed from perceptions of a product are related to the degree of liking, choices, or something that is more favored by consumers. Preference for food can be defined as the action or measure of someone's liking or disliking for a certain type of food. Preference is an evaluative process on objects and always involves comparisons between objects in terms of the attributes or features of a product, so consumption decisions are always based on individual tastes and preferences.<sup>9</sup>

Several factors that can influence the preferences of Muslims in choosing food include religiosity. Most religions have regulations regarding consumption, and for Islam, there are restrictions on the types that are permissible according to Islamic principles.<sup>10</sup> Religiosity is the commitment or belief of an individual towards religion, which is why religion plays a role in a

<sup>2</sup>Poppy Arsil dkk., "Nilai-Nilai Pribadi yang Mendasari Konsumsi Makanan Halal: Bukti dari Indonesia dan Malaysia," *British Food Journal*, Vol. 120, No. 11 (2018): 2524–38,

<sup>3</sup> Fred A. Yamoah & David E. Yawson, "Menilai Reaksi Konsumen Makanan di Supermarket terhadap Skandal Daging Kuda di Inggris," *International Review of Management and Marketing*, Vol. 4, No. 2 (2014): 98–107.

<sup>4</sup>Philip M. Fernbach dkk., "Penentang Ekstrem terhadap Makanan Rekayasa Genetika Paling Sedikit Tahu tetapi Berpikir Mereka Tahu Paling Banyak," *Nature Human Behaviour*, Vol. 3, No. 3 (2019): 251–56.

<sup>5</sup>A. A.A. Ruslan, N. H. Kamarulzaman, dan M. Sanny, "Kesadaran dan Persepsi Konsumen Muslim terhadap Penipuan Makanan Halal," *International Food Research Journal*, Vol. 25, no. Desember (2018): S87–96

<sup>6</sup> Olugbenga Adesoji dkk., "Kesadaran akan Kualitas dan Keamanan Makanan Siap Saji di Kalangan Rumah Tangga Pedesaan di Komunitas Yewa, Negara Bagian Ogun, Nigeria," *Acta Universitatis Danubius*, Vol. 15, No. 7 (2019): 208–27.

<sup>7</sup> Yusuf Faisal, Ida Busneti, dan Egi Gumala Sari, "Preferensi dan Persepsi Makanan Halal di Nagoya Mall Batam," *Al-Amwal: Jurnal Ekonomi dan Perbankan Syariah*, Vol. 14, No. 1 (2022): 131.

<sup>8</sup> Chad Felderhoff dkk., "Preferensi Kualitas Daging: Faktor yang Menggerakkan Kepuasan Konsumen," *Foods*, Vol. 9, no. 3 (2020): 1–22.

<sup>9</sup>Firdayetti, Yuswar Zainul Basri, dan Willy Arafah, "Preferensi Konsumen Muslim dalam Minat Membeli Produk Makanan dan Minuman Halal dengan Variabel Moderasi Gender dan Pendidikan di DKI Jakarta," *APTISI Transactions on Management (ATM)*, Vol. 7, No. 2 (2022): 113–24.

<sup>10</sup> Mohd Ghazali Mohayidin dan Nitty Hirawaty Kamarulzaman, "Preferensi Konsumen terhadap Karakteristik Produk Makanan Halal yang Diproses," *Journal of International Food and Agribusiness Marketing* 26, no. 2 (2014): 125–39.

person's perspective and actions when choosing products to purchase.<sup>11</sup> A person with strong religious beliefs will believe that religion is the primary purpose in life. Compared to those who have a more externally visible religiosity, such individuals emphasize morality, discipline, and responsibility more. Religiosity refers to the extent to which a person embodies religious values, beliefs, and participation in religious activities in daily life.<sup>12</sup> In line with this, several countries, especially ASEAN members, realize that the Muslim community worldwide consumes halal food due to religious adherence, and even non-Muslims enjoy halal food because of a healthy lifestyle. Therefore, the issue of developing the halal food industry becomes important as it can support the economy.<sup>13</sup>

The issue of halal will always be attached to Muslim consumers because consuming halal food is an obligation for Muslims. Consumption in Islam cannot be separated from the role of faith. The role of faith becomes an important measure because faith provides a worldview that tends to influence human personality.<sup>14</sup> Food is an important aspect of fulfilling human needs, and Islam pays attention to and requires that everything consumed by the body is not only halal but also healthy and permissible. If there is something that is not suitable for consumption and not beneficial, it automatically becomes haram. This means that all food must be produced under hygienic conditions to ensure that no haram and unsuitable substances mix and contaminate the food.<sup>15</sup>

Research on halal food products has been extensively conducted by previous researchers, including the research of Salsavia Prahita<sup>16</sup> which shows that the halal variable and product quality have a significant influence on consumer preferences, while the price variable has an insignificant influence. Furthermore, the research by Kartina<sup>17</sup> which shows that through this activity it is hoped to educate the general public to always be cautious in using various products circulating in the market. In addition, especially for MSME actors, it is hoped they will better understand the necessity of the safety and halalness of the products they produce so that the products sold can compete in the market. Then the research by R. Amilia Destryana<sup>18</sup> which shows that overall the understanding of mothers regarding halal-labeled children's food products is good. This is demonstrated by the attention of mothers to halal labels when selecting a food product for their children; the halal label is the primary consideration before choosing a

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<sup>11</sup> M. Muslichah, Rose Abdullah, and Lutfi Abdul Razak, "Pengaruh Kesadaran Makanan Halal terhadap Keputusan Pembelian dengan Religiusitas sebagai Variabel Moderasi: Studi pada Mahasiswa Universitas di Brunei Darussalam," *Journal of Islamic Marketing*, Vol. 11, No. 5 (2020): 1091–1104.

<sup>12</sup> Anisa Eka Pratiwi, Hari Purwanto, and Heny Sidanti, "Pengaruh Kesadaran Halal dan Religiusitas terhadap Keputusan Pembelian dengan Niat Pembelian sebagai Variabel Intervening," *Asia Pacific Journal of Business Economics and Technology*, Vol. 2, No. 4 (2022): 1–9.

<sup>13</sup> Kompas.com, "Promosi Produk Halal dalam Persimpangan," 2023.

<sup>14</sup> Thamer Baazem, Gary Mortemer, and Larry Neale, "Konseptualisasi Hubungan Antara Religiusitas Pembeli, Risiko yang Dirasakan, dan Peran Potensi Moral," *Journal of Consumer Behaviour*, Vol. 1, No. 5 (2016): 440–48.

<sup>15</sup> Yunes Ramadan Al-Teinaz, "Apa Itu Makanan Halal?," dalam *The Halal Food Handbook*, diedit oleh Yunes Ramadan Al-Teinaz, Stuart Spear, dan Ibrahim H. A. Abd El-Rahim (West Sussex: John Wiley & Sons Ltd, 2020).

<sup>16</sup> Salsavia Prahita, "Analisis Muslim Terhadap Pembelian Produk Malang (Studi Pada Mahasiswa Muslim S1 Program Studi Ekonomi Islam Fakultas Ekonomi dan Bisnis Universitas Brawijaya)," *Jurnal Ilmiah Mahasiswa FEB*, Vol. 1, No. 1 (2020): 6.

<sup>17</sup> Kartina Kartina, Nurjannah Nurjannah & Nurmaisah Nurmaisah, "Peningkatan Pemahaman Pelaku UMKM dan Masyarakat Atas Produk Halal dan Aman Melalui Program Pemberdayaan Masyarakat di Kelurahan Juata Laut, Tarakan-Kalimantan Utara," *Jurnal Pengabdian Masyarakat Borneo*, Vol. 4, No. 1 (2020): 15–22.

<sup>18</sup> R. Amilia Destryana Ismawati and Aryo Wibisono, "Pemahaman Ibu Pada Labelisasi Halal Terhadap Keputusan Pembelian Produk Makanan Anak di Kecamatan Kota Sumenep," *PERFORMANCE Bisnis & Akuntansi*, Vol. 4, No. 1 (2016): 67–85.

food product, followed by the product quality and then the price. Overall, these factors have a significant impact on the selection of a product.

From several research studies presented above, it can be seen that the research to be conducted is very different in terms of research focus and the variables used. The upcoming research will focus on the role of religiosity in the preferences of Muslim housewives when choosing halal food products in the Al-Abzar Study Group. In the context of this research, it is important to understand how aspects of religiosity influence Muslim housewives' preferences in selecting halal food products.

Based on the researchers' observations of Muslim housewives in the Al-Abzar Taklim Assembly Group, Bulu Tempe Village, Tanete Riattang Barat District, Bone Regency, religiosity plays a significant role in determining their preferences for halal food products. High religiosity encourages housewives to be more critical in ensuring the halalness of products, including checking labels and halal certification on packaging. Routine religious activities in the Taklim Assembly, such as studies on halal food, increase housewives' awareness of the importance of choosing products in accordance with Islamic law. The religious education received through this assembly also helps them understand halal aspects not only from the perspective of ingredients but also the production process.

This study aims to explore the role of religiosity in the preferences of Muslim housewives in choosing halal food products, specifically in the Al-Abzar Taklim Group. A deeper understanding of this influence can help producers and marketers design more effective strategies to reach Muslim consumers, while also encouraging the government and related organizations to develop policies that support the availability of halal products. This research is expected to make a significant contribution to strengthening public awareness and commitment to consuming halal products as part of daily religious life. Therefore, the author chose the title "The Role of Religiosity in the Preferences of Muslim Housewives for Choosing Halal Food Products (A Study on the Al-Abzar Taklim Group)".

## **Literature Review**

### **Review Of Religiosity**

Religiosity, according to language, comes from the adjective 'religio' (Latin) which means 'religious'. Society links the word religiosity with the term re-ligare, which means to bind back or a bond of togetherness, or the term re-eligere which means to choose again. Religiosity is the extent of a person's commitment as demonstrated by their attitudes and behaviors towards the religion they believe in and the teachings within it. In general, religiosity explains cognition (belief and religious knowledge) that influences what is done with emotional feelings regarding religion or behavior.<sup>19</sup>

A person's religiosity can be implemented in various aspects of human life through their attitudes. The attitudes displayed are an amalgamation that intertwines religious knowledge, religious activities, and other perspectives. The level of a person's religiosity can reflect differences in orientation and behavior, including in tourism. This is due to the differences in decision-making based on the level of religiosity they believe in.<sup>20</sup>

Religiosity plays a role in shaping ethics and other behavioral aspects within a person. The decisions made are influenced by the commitment to the embraced religion such as

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<sup>19</sup>Heru Sulistya, "Peran Nilai-Nilai Religiusitas Terhadap Kinerja Karyawan Dalam Organisasi", *Media Riset Bisnis dan Manajemen*, Vol 11 No 8, (2011): 252.

<sup>20</sup>Dwiwiyati Astogini, "Aspek Religiusitas Dalam Keputusan Pembelian Produk Halal: Studi Tentang Labelisasi Halal Pada Produk Makanan dan Minuman Kemasan", *Jurnal Ekonomi, Bisnis dan Akuntansi*, Vol 13 No 1, (2011): 1-8.

attitudes, beliefs, and knowledge. This is the basis for choosing what one consumes.<sup>21</sup> A person's religiosity can be seen from the consistency in their daily behaviors. Decisions regarding purchases in this case can be related to visiting decisions influenced by the religion they adhere to, beliefs, identity, orientation, and knowledge.

### **Review Of Preferences**

Consumer preference for one brand of product is formed through the evaluation of various brands among the available options. Preference is an attitude towards a choice influenced by internal and external factors, which can ultimately lead to either rejection or acceptance depending on an individual's level of understanding of the stimuli.<sup>22</sup>

Preferences are formed from the perception of a product. Preference is the degree of liking, choice, or something that is favored by consumers. Food preference can be defined as the action or measure of a person's liking or disliking of a certain type of food. Preferences always compare between objects both in terms of attributes or features of a product. Preferences are distinguished into two types: attitude-based preferences and attribute-based preferences. Attitude-based preferences are those formed by habits in choosing certain products. Meanwhile, attribute-based preferences are formed based on comparisons of attributes from two or more products, such as comparing features and prices of products. Attitude-based preferences are formed from repeated behavior and become long-term memory.<sup>23</sup>

From the explanation, it can be understood that preference can also be interpreted as a level of liking. This means the level of liking in terms of quality and/or when compared to the level of liking for something else. Consumer preference is defined as someone's choice of liking or disliking a product (goods and services) that is consumed. Consumer preference indicates the consumers' likes from the various product choices available.

### **Review Of Halal Food Products**

According to Law Number 7 of 1996 concerning food, Article 1 is defined as everything that comes from biological sources and water, whether processed or unprocessed, that is intended as food or beverages for Muslim consumers, including food additives, food raw materials, and other materials used in the preparation, processing, and/or production of food or beverages.<sup>24</sup> In the realm of Islamic knowledge, the original ruling for everything (things) created by Allah is halal and permissible. There is nothing that is haram unless there is valid and clear information regarding the prohibition of that material. This is different from the principle of actions that requires everything that humans do, in this case a Muslim, to be bound by Islamic law (obligatory, Sunnah, permissible/allowed, discouraged, forbidden). Every Muslim who is about to perform or use, especially to consume any food product, is guided by religion to first ensure its halalness and haramness. Halal means permissible, while haram means not permissible. In addition to the issue of halal in behavior, which serves as the minimal behavioral standard for a Muslim, Allah SWT also governs halal concerning food and drink.<sup>25</sup> According to Islamic teachings, consuming what is halal, pure, and good is an obligation for Muslims. Halal is good both physically and spiritually. Therefore, obtaining halal food should be a right for every Muslim consumer. Halal food is food that is permitted to be eaten according to Islamic law. Halal drink is a drink that is permitted to be consumed according to Islamic law. Conversely, there is also haram food and drink.

Islamic Sharia is the set of rules of the Islamic religion based on the Quran and Hadith concerning the relationship between humans and their God, humans with themselves, and humans with one another.

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<sup>21</sup>M. Dharma Tuah Putra Nasution dan Yossie Rossanty, "Hubungan Antara Religiusitas Dan Pengambilan Keputusan Membeli Panganan Halal Dimoderasi Oleh Persepsi Konsumen Atas Resiko", *Jurnal Ilmiah Research Sains*, Vol 2, (2016): 7-13.

<sup>22</sup>Siti Aldhawaty Syam et al., "Pengaruh Preferensi Konsumen terhadap Keputusan Pembelian Produk pada Marketplace," *Value Added: Majalah Ekonomi Dan Bisnis* 18, no. 2 (2022): 73–79.

<sup>23</sup>Widya Wardhani, Ujang Sumarwan, and Lilik Noor Yulianti, "Pengaruh Persepsi Dan Preferensi Konsumen Terhadap Keputusan Pembelian Hunian Green Product," *Jurnal Manajemen Dan Organisasi*, Vol. 6, no. 1 (2016): 45.

<sup>24</sup>Undang-Undang Nomor 7 Tahun 1996 tentang Pangan.

<sup>25</sup>Zulhikam, "Pengaruh Faktor Demografi Terhadap Preferensi Ibu Rumah Tangga Muslim Untuk Memilih Produk Pangan Halal", (Skripsi Program Sarjana, UIN Alauddin, Makassar, 2014), h. 45.

Besides the Quran and Hadith, the sources of Islamic Sharia include the consensus of the companions (Ijma') and analogy (Qiyas). Foods and drinks that are considered halal include (1) those that do not consist of or contain parts or substances from animals that are forbidden by Islamic Sharia to be consumed or that have not been slaughtered according to Islamic Sharia, (2) those that do not contain anything judged to be impure (najis) according to Islamic Sharia, (3) those that do not contain prohibited additives or substances according to Islamic Sharia, (4) during the storage and serving processes, they do not come into contact or are close to food that does not meet the above requirements or objects that are judged to be impure according to Islamic Sharia.<sup>26</sup>

From the explanation above, it can be understood that halal food is essentially food that is obtained and processed in a manner that is correct according to religion. Now consumers can choose from various product options. One of them is food products that are often consumed daily. Several steps can be taken by consumers to consider the products they will consume.

### **Research methods**

This research was conducted on the Al-Abzar Taklim Assembly group in the Bulu Tempe village, Tanete Riattang Barat district, Bone regency, South Sulawesi. This study uses field research with a qualitative approach. The data collection techniques in this study include observation, interviews, and documentation.

The subject of the research is Muslim housewives in the Al-Abzar Taklim Assembly group. The object of this research concerns the analysis of the demographic role on Muslim housewives' preferences for choosing halal food products. The data analysis technique used in this research employs word reduction, which is useful for simplifying data related to the religiosity of Muslim housewives to focus on aspects that influence preferences for halal food products. Additionally, data presentation is also carried out to illustrate the relationship between levels of religiosity, such as understanding and awareness of halal, with product selection patterns. Finally, the presentation of conclusions is useful to integrate data to show how religiosity significantly determines housewives' preferences in choosing halal food as an answer to the research question.

### **Results and Discussion**

#### **A. The Role of Religiosity in Influencing the Preferences of Muslim Housewives in Choosing Halal Food Products in the Al-Abzar Study Group**

##### **1. Compliance in choosing halal food products**

Compliance in choosing halal food products is very important because it is a tangible manifestation of the implementation of religious teachings in daily life. By adhering to the principles of halal, every food and drink consumed is guaranteed to be free from haram and najis elements, thus preserving the purity of worship, providing inner peace, and bringing blessings to oneself and family.

Regarding housewives always checking halal labels before purchasing food products, according to Mrs. Nur Asiah as a member of the Al-Abzar Study Group stated that:

The halal label is always checked before purchasing food products. Clarity of halal status is considered very important to ensure that food consumption remains in accordance with religious teachings and provides peace of mind for the family. By checking the halal label, it is believed that one can avoid doubts and maintain the quality of the food consumed daily.<sup>27</sup>

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<sup>26</sup> Akhmad Zulhikam, "Pengaruh Faktor Demografi Terhadap Preferensi Ibu Rumah Tangga Muslim Untuk Memilih Produk Pangan Halal," Doctoral Dissertation, UIN Alauddin Makassar, Vol. 1, no. 1 (2020): 1–60.

<sup>27</sup> Nur Asiah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

The same thing was expressed by Mrs. Kaya as a member of the Al-Abzar Taklim Assembly that:

Halal label inspection is usually carried out especially for products that are not well known or imported products. If the product already has a clear halal reputation and is commonly used, purchases are often made without further checks. Nevertheless, ensuring the halal status of products is a main priority to avoid doubts in consuming such food.<sup>28</sup>

Based on the interview, it can be explained that the inspection of halal labels is considered very important to ensure the clarity of the halal status of food products. Inspections are usually conducted routinely, especially on newly recognized products or imported products. However, for products that already have a clear halal reputation, the habit of checking labels is sometimes overlooked. This indicates that the awareness of the importance of halal labels is quite high, although it is still influenced by the level of trust in certain brands.

Theoretically, it is explained that the halal label is one of the important indicators in the purchasing decision-making process for Muslim consumers. The halal label serves as a guarantee that a product has undergone a certification process in accordance with Islamic law, making it safe, pure, and halal for consumption. According to consumer behavior theory from an Islamic perspective, the clarity of a product's halal status significantly influences the level of trust and preference consumers have towards that product.<sup>29</sup>

From the explanation, it can be understood that the halal label not only serves as product information but also as a form of responsibility from the producer to Muslim consumers. The habit of checking halal labels reflects the presence of religious awareness in consumption behavior, which indicates that the spiritual aspect is an integral part of the purchasing decision, although it is still influenced by external factors such as brand reputation and market habits.

Regarding housewives sometimes replacing products without halal labels with halal-labeled products, according to Mrs. Jumrah as a member of the Al-Abzar Taklim Assembly, she explains that:

Replacement of products without halal labels with products with halal labels has been done, especially if there are doubts about the raw materials or production processes. By choosing products that have halal labels, confidence and peace of mind in consuming food can be better maintained.<sup>30</sup>

Furthermore, Mrs. Wahidah as a member of the Al-Abzar Taklim Assembly stated that:

In some situations, products that do not have halal labels are intentionally left out and replaced with similar products that have official halal certification. This is done to avoid doubt and ensure that product consumption remains in accordance with religious provisions.<sup>31</sup>

Based on the interview, it can be explained that the replacement of products without halal labels with halal-labeled products is indeed carried out if there is doubt about the clarity of their halal status. This step is considered important to maintain peace of mind and ensure that food consumption remains in accordance with religious teachings.

Theoretically, it is explained that the halal label is one of the important indicators in the purchasing decision-making process for Muslim consumers. The halal label serves as a

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<sup>28</sup>Kaya, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>29</sup>Muslich, *Perilaku Konsumen Muslim: Teori dan Implikasi dalam Bisnis Halal* (Yogyakarta: UII Press, 2018), h. 55.

<sup>30</sup>Jumrah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>31</sup>Wahidah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

guarantee that a product has undergone a certification process in accordance with Islamic law, making it safe, pure, and halal for consumption. According to consumer behavior theory from an Islamic perspective, the clarity of a product's halal status significantly influences the level of trust and preference consumers have towards that product.<sup>32</sup>

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## 2. Religious values in decision making.

Religious values in decision-making are very important as they serve as a foundation for assessing the goodness or badness of a choice based on religious teachings. By making religious values a guideline, the decision to choose halal food products is not only based on practical considerations but also grounded in a sense of moral and spiritual responsibility to ensure that consumption remains in accordance with religious laws, calms the heart, and brings blessings.

Regarding religious teachings influencing housewives' decisions in selecting halal food products, according to Mrs. Nur Asiah, a member of the Al-Abzar Taklim Assembly, stated that:

Religious teachings have a significant influence in determining the choice of halal food products. The principle of maintaining food purity is believed to be part of the obligation to follow religious commands so that consumption remains clean and blessed.<sup>33</sup>

According to Mrs. Kaya as a member of the Al-Abzar Taklim Assembly that:

The selection of halal food products is always associated with religious guidance that emphasizes the importance of keeping food free from haram elements. By following these teachings, it is hoped that one can avoid doubts and maintain blessings in daily life.<sup>34</sup>

Based on the interview, it can be explained that religious teachings play an important role in influencing the decision to choose halal food products. The principle of halal is understood as part of the obligation to adhere to the sharia so that food consumption remains in accordance with religious values.

Theoretically, it is explained that consumption behavior in Islam is not only based on economic rational considerations, but also on compliance with sharia. Muslim consumers tend to prioritize halal aspects when choosing products because this relates to aspects of worship, moral responsibility, and efforts to maintain the cleanliness of the soul and body.<sup>35</sup>

From the explanation, it can be understood that the selection of halal products reflects the integration between religious values and economic decisions. This indicates that religiosity is not only a part of personal belief but also serves as a main guideline in daily activities, including in terms of food consumption.

In relation to housewives feeling guilty when purchasing products whose halal status is questionable, Mrs. Jumrah, a member of the Al-Abzar Taklim Council, explained that:

<sup>32</sup>Amalia, *Persepsi Masyarakat terhadap Label Halal pada Produk Pangan* (Jakarta: Kencana, 2020), h. 45.

<sup>33</sup>Nur Asiah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>34</sup>Kaya, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>35</sup>Syamsuddin, Arif. *Etika Konsumsi dalam Perspektif Ekonomi Islam* (Yogyakarta: Deepublish, 2020), h. 67



Buying products with questionable halal status can cause feelings of guilt as it is considered inconsistent with religious teachings. Such doubts are often avoided to prevent sin and anxiety in the heart. By ensuring the halal status of products, peace of mind can be maintained and daily worship feels more complete.<sup>36</sup>

Furthermore, Mrs. Wahidah as a member of the Al-Abzar Taklim Assembly stated that:

The feeling of guilt can arise if purchasing a product without certainty of its halal status, especially if the product is consumed with family. Therefore, efforts to ensure the clarity of halal status are always prioritized to avoid violations of sharia and to maintain blessings in daily life.<sup>37</sup>

Based on the interview, it can be explained that buying food products that are questionable in their halal status causes feelings of guilt and concerns about violating religious teachings. This condition encourages the habit of being more meticulous in checking halal labels and seeking information on the halal status of a product so that food consumption truly aligns with the principles of Islamic law and provides peace of mind for oneself and family.

It is theoretically explained that in Islam, the consumption of halal food is not only a matter of fiqh law but is also closely related to the purity of the soul and piety. The behavior theory of Muslim consumers explains that the ambiguity of a product's halal status can create doubt (*shubhat*), and in such conditions, the sharia recommendation is to avoid it in order to maintain the purity of worship and conscience.<sup>38</sup>

From this explanation, it can be understood that the behavior of Muslim consumers in avoiding products with questionable halal status is a concrete manifestation of their commitment to Islamic values. The tendency to carefully check halal labels reflects a high spiritual awareness and the desire to maintain blessings in daily life, especially concerning food consumption.

### 3. Family and Environmental Support

Family and environmental support is very important as it can strengthen the habit of choosing halal food products. With the habit of reminding each other, sharing information, and providing an example, housewives feel more motivated and assisted in keeping their consumption in accordance with religious law. A caring environment also creates a culture of mutual support to maintain a sustainable halal lifestyle.

Regarding families supporting housewives to always choose halal food products, according to Mrs. Nur Asiah as a member of the Al-Abzar Taklim Assembly, she stated that:

Family support is very significant in terms of choosing halal food products. All family members strive to remind each other that every product consumed is truly guaranteed to be halal, providing tranquility and blessings. This collective awareness makes the habit of choosing halal products increasingly easier to practice.<sup>39</sup>

According to Mrs. Kaya, a member of the Al-Abzar Taklim Assembly:

The family always provides full support to ensure that every food product purchased has a halal label. The habit of reminding each other and sharing information about halal products has become part of the routine to avoid doubts in daily consumption. This

<sup>36</sup>Jumrah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>37</sup>Wahidah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>38</sup>Nasution, M. Syahrul. *Psikologi Konsumen dalam Perspektif Islam* (Jakarta: Prenada Media, 2020), h.

<sup>39</sup>Nur Asiah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

support also fosters a sense of shared responsibility in maintaining the halal status of food.<sup>40</sup>

Based on the interview, it can be explained that family support plays an important role in maintaining the habit of choosing halal food products. The habit of reminding each other, sharing information, and a sense of shared responsibility helps ensure that every food and drink consumed remains in accordance with the principles of halal and brings blessings to all family members.

Theoretically, it is explained that in Islamic consumer behavior theory, the family is one of the main agents of socialization that shapes values, attitudes, and consumption preferences. The family becomes the first place where individuals learn about the importance of halal, as well as a environment that reinforces commitment to religious rules in daily life, including in choosing halal food and drinks.<sup>41</sup>

From the explanation, it can be understood that the involvement and support of the family greatly influence the formation of halal consumption behavior. The active role of family members in reminding and educating one another reflects a collective responsibility to maintain consistency in adhering to the Sharia, while also creating an environment that supports a halal and blessed lifestyle.

Regarding the surrounding environment, housewives support the habit of choosing halal food products, according to Mrs. Jumrah, a member of the Al-Abzar Taklim Assembly, who explained that:

The surrounding environment has a significant influence in supporting the habit of choosing halal food products. Many neighbors and friends remind each other and share information about halal products, so the enthusiasm for maintaining the halalness of food remains strong. With this atmosphere of mutual care, the sense of responsibility to choose halal products becomes stronger.<sup>42</sup>

Furthermore, Mrs. Wahidah as a member of the Al-Abzar Taklim Assembly stated that:

The support of the surrounding environment is seen in the culture of mutual concern for the halal of food products. The habit of discussing, asking for information, and exchanging opinions about halal labels increases collective awareness. Such a supportive environment makes it easier to choose products that are safe for consumption and free from doubts.<sup>43</sup>

Based on the interview, it can be explained that the surrounding environment supports the habit of choosing halal food products. The culture of reminding each other, discussing, and sharing information helps foster a collective awareness to always maintain the halal status of the products consumed. This support also reinforces the sense of responsibility in practicing religious teachings in everyday life.

It is theoretically explained that according to social behavior theory, social environments such as neighbors, friends, and communities have a strong influence on consumer decisions. In the context of halal consumption, social norms and environmental pressures play a role in shaping and maintaining behavior in accordance with religious law.

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<sup>40</sup>Kaya, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>41</sup>Ujang Sumarwan, *Perilaku Konsumen: Teori dan Penerapannya dalam Pemasaran* (Jakarta: Ghalia Indonesia, 2014), h. 211.

<sup>42</sup>Jumrah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>43</sup>Wahidah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

This social support encourages the creation of positive habits that continue in the lives of the Muslim community.<sup>44</sup>

From that explanation, it can be understood that the surrounding environment that supports halal consumption practices can be a strengthening factor in implementing religious values. The culture of reminding each other and sharing information not only strengthens individual awareness but also shapes a social environment that is conducive to the collective practice of Islamic principles.

## **B. Factors of Religiosity that Contribute to Muslim Housewives in Halal Food Products in the Al-Abzar Study Group**

### **1. Compliance with Sharia principle.**

Compliance with sharia principles is very important as it serves as the foundation for maintaining every aspect of life in accordance with Islamic teachings, including in choosing food products. By adhering to sharia principles, food consumption is free from haram and questionable elements, thus preserving the validity of worship, ensuring peace of mind, and attaining blessings in life.

In relation to housewives being confident that food products are halal and free from haram and najis elements, Mrs. Nur Asiah as a member of the Al-Abzar Taklim Assembly stated that:

The belief in halal food products is quite high due to the existence of official certification and supervision from authorized institutions. The halal label is considered a guarantee that the products have gone through an inspection process to ensure they are free from haram and najis elements. Additionally, producers who have halal certification usually maintain their reputation by upholding cleanliness and halal standards.<sup>45</sup>

According to Mrs. Kaya as a member of the Al-Abzar Taklim Assembly that:

Trust in halal-labeled products arises because the certification process is conducted with strict standards and regular audits. Nevertheless, a cautious attitude is still necessary by checking labels, raw materials, and the reputation of producers to truly avoid any elements that are forbidden or impure. This effort is made to provide peace of mind for families.<sup>46</sup>

Based on the interview, it can be explained that according to the responses from the members of the Al-Abzar Majelis Taklim, it can be concluded that the belief in halal food products being free from haram and najis elements is quite high due to the certification and oversight of authorized institutions. Producers are also seen as maintaining consumer trust by consistently applying halal standards. However, a diligent attitude is still necessary to ensure that the halalness of the products is truly guaranteed and consumption remains in accordance with Sharia.

It is theoretically explained that according to consumer behavior theory from an Islamic perspective, the decision to purchase halal products is influenced by trust in the producer, halal certification, and supervision by official authorities. Halal certification serves as a guarantee of religious quality that provides a sense of security for Muslim consumers in choosing products in accordance with Sharia.<sup>47</sup>

The concept of halal in Islam encompasses all aspects of goodness and cleanliness both physically and spiritually. In the science of fiqh, the principle of *halalan thayyiban* serves as the main foundation for determining the permissibility of a food product for consumption.

<sup>44</sup>Imam Mukhlis, *Perilaku Konsumen dalam Perspektif Ekonomi Islam* (Malang: UIN-Malang Press, 2015), h. 112.

<sup>45</sup>Nur Asiah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>46</sup>Kaya, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>47</sup>Imam Mukhlis, *Perilaku Konsumen dalam Perspektif Ekonomi Islam* (Malang: UIN-Malang Press, 2015), h. 87.

Halal products must be free from haram and najis elements and must not pose a danger to the body or mind. In QS Al-Baqarah/2: 168 which reads:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

The translation: O mankind, eat from whatever is lawful and good on the earth, and do not follow the footsteps of Satan; indeed, he is to you a manifest enemy.<sup>48</sup>

This verse emphasizes that every Muslim is commanded to consume food that is halal and thayyib (good) and to avoid all forms of fraud and doubt in food consumption. This obligation is not only the responsibility of individuals but also of producers and institutions that oversee the production process.

From the explanation, it can be understood that the belief in the halal status of a product needs to be supported by knowledge, official certification, and continuous monitoring. Nevertheless, consumers still need to be critical and attentive to ensure that what they consume truly adheres to the principles of Islamic law, thus avoiding elements that are prohibited by religion.

Related to housewives avoiding products that potentially contain dubious substances, according to Mrs. Jumrah as a member of the Al-Abzar Study Group, she explains that:

Products that may contain questionable substances should be avoided as much as possible to maintain the clarity of the halal status of food. Avoiding things that are doubtful is considered better to prevent sin or feelings of anxiety. This attitude is also taught in family environments and religious study gatherings as a form of caution in practicing religious teachings.<sup>49</sup>

Furthermore, Mrs. Wahidah as a member of the Al-Abzar Taklim Assembly stated that:

Avoiding products with unclear halal content has become a habit, especially if the information regarding the raw materials or the production process is still questionable. If doubts arise or information is incomplete, it's better to choose another product that is definitely halal to ensure peace of mind in consuming food and to avoid what is prohibited by religion.<sup>50</sup>

Based on the interview, it can be explained that food products that potentially contain questionable substances are avoided as a form of caution in maintaining halalness. This attitude is grounded in religious teachings to avoid things that are doubtful and is supported by the family environment as well as study groups to ensure that food consumption remains halal and does not lead to doubts in the future.

In theory, it is explained that in Islamic teachings, the principle of caution regarding doubtful food (shubhat) is part of the efforts to preserve religion and the purity of the soul. Islam teaches to not only avoid what is clearly haram, but also to stay away from doubtful matters due to the concern that it may lead to what is haram.

This verse (QS Al-Baqarah/2: 168) emphasizes the importance of consuming halal food (permitted by Islamic law) and thayyib (good in quality and cleanliness) and avoiding anything that is doubtful, as this is a loophole for the devil to mislead humans.

From the explanation, it can be understood that the attitude of avoiding doubtful products reflects obedience to the values of Islamic law, as well as a form of compliance with the principle of caution in food consumption. This shows that Muslim consumers do

<sup>48</sup>Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahannya*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), h. 168.

<sup>49</sup>Jumrah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>50</sup>Wahidah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

not only rely on labels or the physical appearance of products but also pay attention to spiritual values and blessings in every food consumed.

## 2. Knowledge and understanding of halal.

Knowledge and understanding of halal are very important because they help distinguish products that truly comply with religious laws from those that are questionable. With a good understanding, housewives can be more diligent in checking labels, raw materials, and production processes to avoid elements that are forbidden and doubtful. This knowledge also serves as a foundation for educating the family to be more aware of the importance of consuming halal products.

Regarding housewives understanding the meaning of halal certification on food products, according to Mrs. Jumrah, a member of the Al-Abzar Taklim Council, she explains that:

Halal certification is understood as official proof that a product has been examined and declared to meet halal standards according to Islamic law. The existence of this certification serves as a guarantee for consumers that the product is free from haram and najis materials. Furthermore, halal certification also demonstrates that the producer is committed to maintaining the trust of Muslim consumers.<sup>51</sup>

Furthermore, Mrs. Wahidah as a member of the Al-Abzar Taklim Assembly stated that:

The meaning of halal certification on food products is an official marker that the raw materials, production processes, and distribution of the products have been monitored and approved by authorized institutions such as MUI. This certification is very helpful in eliminating doubts when choosing and consuming products, and serves as a guideline for the public to be more selective about what they consume.<sup>52</sup>

Based on the interview, it can be explained that halal certification is understood as official proof that food products have undergone inspection and supervision in accordance with sharia regulations. This certification not only provides a guarantee of halal status but also increases consumer confidence and encourages producers to maintain halal standards at every stage of production.

In theory, it is explained that halal certification is a form of responsibility for producers in providing products that are in accordance with Islamic law principles. According to the Muslim consumer theory, the purchasing decision is significantly influenced by the perception of the halalness of the product, so having halal certification becomes an important tool in ensuring transparency and accountability of producers. This certification also serves as a means of education and social control within the Muslim community to remain consistent in the consumption of halal products.

From the explanation, it can be understood that halal certification not only serves as an administrative label, but it also has spiritual, social, and economic dimensions. Spiritually, halal certification reflects a Muslim's obedience in following religious commandments; socially, it provides a guarantee of protection for Muslim consumers to avoid dubious products; and economically, it can enhance the competitiveness of halal products in both local and global markets by creating consumer trust and loyalty.

In relation to housewives who have participated in socialization or education about halal food, according to Mrs. Nur Asiah as a member of the Al-Abzar Taklim Assembly, she stated that:

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<sup>51</sup>Jumrah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>52</sup>Wahidah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

Socialization or education about halal food has previously been participated in through regular study groups, religious lectures, or events organized by government agencies or Islamic organizations. The information provided helps to increase knowledge about the importance of choosing halal products, how to check labels, and the impact of consuming products whose halal status is unclear.<sup>53</sup>

According to Mrs. Kaya as a member of the Al-Abzar Taklim Assembly that: Socialization activities about halal food are usually obtained from studies, seminars, health counseling, or meetings in the environment of religious gatherings. The material provided is quite comprehensive, ranging from the definition of halal certification, how to read labels, the production process, to tips on choosing products that are truly guaranteed to be halal. Explanations like this are very beneficial to be applied in daily life.<sup>54</sup>

Based on the interview, it can be explained that socialization or education about halal food has been followed through various activities, such as regular study groups, seminars, and outreach from relevant institutions. These activities are deemed very beneficial as they can enhance knowledge, increase awareness, and foster a more careful habit in selecting and consuming halal food products in accordance with religious teachings.

It is theoretically explained that halal education is an important part of shaping the halal literacy of the community, which is the understanding and awareness of the importance of consuming products that comply with sharia principles. According to Islamic consumer behavior theory, a good level of understanding of religious teachings and accurate information will influence attitudes and decisions in choosing halal and thayyib products.<sup>55</sup>

From the explanation, it can be understood that halal education efforts play a strategic role in shaping the consumption behavior of the Muslim community. The more intensive and widespread the dissemination of halal information, the higher the likelihood of the community to avoid questionable or haram products. In addition, halal education can also strengthen self-control and cultivate a halal-conscious culture among the community.

### 3. Personal Commitment

Personal commitment is very important as it serves as a reinforcement in practicing the habits of choosing halal food products even when facing challenges, such as higher prices or limited information. With strong commitment, housewives continue to be diligent, seek halal information, and prioritize Islamic principles so that food consumption is maintained in accordance with religious teachings and brings inner peace.

Regarding housewives who continue to choose halal food products even though they are more expensive, Mrs. Jumrah, a member of the Al-Abzar Taklim Assembly, explained that:

Halal food products remain a choice even though they are more expensive. The clarity of halal status is considered more important than the price, as it is related to the obligation to follow religious commands and provides inner peace. The higher price is seen as equivalent to the guarantee of halalness and maintained quality.<sup>56</sup>

Furthermore, Mrs. Wahidah as a member of the Al-Abzar Taklim Assembly stated that:

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<sup>53</sup>Nur Asiah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>54</sup>Kaya, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>55</sup>Imam Mukhlis, *Perilaku Konsumen dalam Perspektif Ekonomi Islam*, h. 88.

<sup>56</sup>Jumrah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

A slightly higher price is not a problem as long as the product has a clear halal guarantee. Higher spending is considered part of the effort to keep food free from haram and najis elements. The additional costs are also seen as an investment to maintain blessings in daily consumption.<sup>57</sup>

Based on the interview, it can be explained that a higher price does not become an obstacle in choosing halal food products. The clarity of halal status is considered more important because it provides a sense of security, blessings, and peace for the family, even if it means spending more. This attitude demonstrates a strong commitment to always prioritizing the principles of Sharia in food consumption.

It is theoretically explained that in the perspective of Islamic economics, consumption decisions are not solely based on price or material profit, but also consider moral and spiritual values. The principles of *maslahah* (public interest) and halal and *thayyib* are the basis for choosing consumer goods. Observant Muslim consumers will prefer halal products even if they are more expensive, because they believe that blessings and inner peace are more valuable than mere economic gains.<sup>58</sup>

From the explanation, it can be understood that awareness of the importance of halal can shift consumption orientation from a materialistic nature to a spiritual one. This reflects the integration between religious values and economic behavior, and shows that blessings are prioritized over mere cost efficiency in food consumption.

Regarding housewives always trying to find information about the halal status of products before purchasing, according to Mrs. Nur Asiah as a member of the Al-Abzar Taklim Assembly, she stated that:

Efforts to seek information about the halal status of products are always made before purchasing, especially for new products, imported products, or products that are not well-known. Information is usually obtained through packaging labels, halal certification, or by asking parties who understand better. This step is considered important to avoid doubts and ensure that consumption remains in accordance with religious teachings.<sup>59</sup>

According to Mrs. Kaya as a member of the Al-Abzar Taklim Assembly that: Searching for information on the halalness of products is considered important to avoid doubts in consuming them. Checking labels, raw materials, halal permits, and the reputation of producers has become common practice to ensure that products truly comply with Islamic law. This approach also helps provide peace of mind for all family members.<sup>60</sup>

Based on the interview, it can be explained that the effort to seek information about the halal status of products has become a habit before making a purchase, especially for unfamiliar products. This action is taken as a form of caution and responsibility to ensure that every product consumed is truly guaranteed to be halal, thus bringing peace and blessings to the family.

Theoretically, it is explained that from the perspective of Muslim consumer behavior, information search is an important stage in the decision-making process. This aligns with the principle of halal and *tayyib*, where consumers are required to pay attention not only to the halal nature of the substance but also to the processes and sources involved. Knowledgeable and cautious consumers will be more selective and active in seeking information, as part of their moral and spiritual responsibility.<sup>61</sup>

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<sup>57</sup>Wahidah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>58</sup>Imam Mukhlis, *Perilaku Konsumen dalam Perspektif Ekonomi Islam*, h. 89.

<sup>59</sup>Nur Asiah, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>60</sup>Kaya, Anggota Majelis Taklim Al-Abzar, Wawancara Oleh Penulis di Watampone, 23 Juli 2025.

<sup>61</sup>Imam Mukhlis, *Perilaku Konsumen dalam Perspektif Ekonomi Islam*, h. 91.

From the explanation, it can be understood that the habit of seeking information on halal status reflects a high level of halal literacy and a religious commitment to ensuring consumption in accordance with the sharia. This not only strengthens individual awareness but also serves as a preventive measure to avoid consuming products whose halal status is in doubt.

### **Conclusion**

Based on the results of the research and discussion, several conclusions can be drawn as follows the role of religiosity has a strong influence on the preferences of Muslim housewives in the Al-Abzar Taklim Assembly in choosing halal food products, which is reflected in their adherence to checking halal labels, their willingness to replace questionable products, their belief that halalness is part of religious obligations, the emergence of a sense of guilt when consuming dubious products, as well as the support from family and the environment that reminds and shares information to ensure that food consumption remains in accordance with halal principles. The factors of religiosity that contribute to Muslim housewives in the Al-Abzar Taklim Assembly in choosing halal food products include adherence to sharia principles by avoiding haram and doubtful elements, good knowledge and understanding of halal certification through socialization, as well as a strong personal commitment to continue choosing halal products even if they are more expensive and always seeking information about halalness before purchasing.

### **Suggestion**

- a. For Muslim housewives, it is hoped that they can continue to enhance their knowledge about halal food products through socialization activities, discussions, and halal literacy to be more meticulous and confident in choosing products.
- b. For the Al-Abzar Taklim Assembly, it is hoped that they can hold educational activities regarding the halalness of food products more often so that members can better understand and support each other in maintaining halal consumption patterns.
- c. For related parties, such as producers and the government, it is expected to expand information regarding halal certification and facilitate access for consumers to obtain guaranteed halal food products.

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