

Building Trust, Strengthening Faith: Drivers of Halal Purchase Intention in Batam's Special Economic Zone

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ABSTRACT

The aim of this research is to examine the role of trust and religiosity in forming halal purchase intentions, with attitude as the main mediator. By Using SmartPLS analysis, the finding indicated that trust, defined through product credibility, firm integrity, and institutional authority, directly and indirectly drives purchase intention, while religiosity also exerts dual effects through both direct influence and attitude formation. Seeing from Theoretical perspective, the research advances the Theory of Planned Behaviour (TPB) and Attitude-Behaviour-Context (ABC) framework by integrating faith-based determinants and confirming attitude's central mediating role across cognitive, affective, and conative dimensions. The result emphasizes the need for firms to strengthen transparency, certification credibility, and value-based marketing aligned with religious beliefs. Certification bodies responsible for ensuring a product's halal status must also maintain consistency and reliability to maintain consumer trust. These findings can provide a comprehensive framework for understanding decision-making in markets driven by religious values and offer actionable strategies for improving halal industry.

Keywords

Halal products; trust; religiosity; consumer attitude; purchase intention

Introduction

Batam offers a strategically important context for examining halal purchase intention because its status as a Special Economic Zone (SEZ) creates a consumer environment that differs from conventional domestic markets. As part of the Indonesia–Malaysia–Singapore Growth Triangle (IMS-GT), Batam is characterized by intensive cross-border trade, high population mobility, foreign investment, and continuous interaction with diverse cultural and consumption systems. These characteristics make Batam not merely a geographic setting, but a theoretically relevant institutional marketplace where halal consumption decisions are shaped by both religious norms and market complexity (DHL, 2024; Antara News, 2025).

From a theoretical perspective, SEZ environments may alter the relative importance of trust and religiosity in consumer decision-making. In more homogeneous markets, religiosity may function as a dominant internal driver of halal purchase behaviour because consumers rely on shared social norms and familiar product ecosystems. However, in a border-facing SEZ such as Batam, consumers are exposed to imported brands, multinational retailers, tourism-driven demand, and heterogeneous production standards. Under such conditions, consumers face higher information asymmetry regarding product origin, ingredients, and certification credibility. Therefore, trust becomes more salient as an uncertainty-reduction mechanism, particularly trust in halal labels, certification bodies, producers, and retailers. This argument is consistent with institutional trust theory, which suggests that trust becomes increasingly important when consumers operate in complex and less transparent market environments.

At the same time, religiosity remains a significant predictor of halal purchase intention, but its operation may become more nuanced in multicultural markets. Rather than functioning only as a direct determinant, religiosity may shape how consumers evaluate competing products, interpret certification cues, and respond to non-halal alternatives. In other words, religiosity provides the moral and identity-based motivation for halal consumption, while trust provides the confidence needed to act on that motivation when marketplace conditions are uncertain. This implies that in Batam's SEZ context, halal buying intention is best explained through the interaction of internal values and external institutional signals.

Previous studies show that attitudes and purchase intentions are significantly strengthened by trust in halal certification, producers, and labelling (Koc et al., 2024). Likewise, religiosity influences purchase intention directly and indirectly through attitudes (Mizana & Albari, 2024; Padli, 2024). Attitude serves as a central mediating mechanism that transforms trust-based evaluations and religious commitment into stronger behavioural intentions (Koc et al., 2024;

Padli, 2024). However, much of this literature has been developed in conventional consumer markets and gives limited attention to dynamic cross-border zones such as SEZs, where institutional plurality and cultural diversity may reshape these relationships.

Consumer awareness and halal certification also become especially important in the Batam context. In trade-intensive environments, certification reduces uncertainty and enhances legitimacy, while awareness enables customers to correctly interpret halal claims. Without sufficient awareness, even highly religious customers may rely on heuristics such as price, convenience, or brand familiarity (Purnomo, Pratikto, & Suharsono, 2024; Ahmad, Rahman, & Rahim, 2023; Widjaja & Japutra, 2025). Thus, awareness and certification can be viewed as contextual mechanisms that strengthen the effectiveness of trust and religiosity in shaping halal purchase intention.

This study therefore does not merely apply the Theory of Planned Behaviour (TPB) and Theory of Reasoned Action (TRA) to Batam but extends them into an SEZ setting where consumer choices are simultaneously influenced by personal beliefs and institutional-market dynamics (Ajzen, 1991; Fishbein & Ajzen, 2010). By examining how trust and religiosity jointly influence attitudes and purchase intention in Batam, this research contributes to halal consumer theory by demonstrating how economic zones with global exposure may reconfigure traditional predictors of ethical and faith-based consumption.

Practically, the findings are relevant for policymakers and businesses in Batam and the wider Riau Islands. Strengthening halal governance, certification transparency, and consumer education can enhance the region's position as a competitive halal hub, while firms should integrate credible certification, trust-building communication, and value-based marketing strategies. In this way, the study bridges consumer behaviour theory with the strategic development needs of an internationally connected SEZ economy.

Literature Review, Hypotheses and Framework

Understanding consumer intention to purchase halal products requires attention to several interrelated psychological, social, and contextual determinants. Prior studies consistently identify trust, religiosity, and consumer attitude as among the strongest predictors of halal purchase intention (Koç et al., 2024; Mizana & Albari, 2024; Padli, 2024). Trust reflects confidence in halal labels, producers, and certification institutions; religiosity captures the degree to which religious beliefs and practices guide consumption choices; and attitude represents the consumer's overall cognitive and affective evaluation of halal products.

Although the relationship between religiosity, attitude, and halal purchase intention has been widely established, the present study does not claim a fundamental new extension of the Theory of Planned Behaviour (TPB) or the Attitude–Behaviour–Context (ABC) framework. Instead, its contribution lies in applying these theories within Batam's Special Economic Zone (SEZ)—a dynamic cross-border market characterized by multicultural exposure, imported products, institutional plurality, and higher information complexity. In such environments, the relative importance of trust and religiosity may differ from conventional domestic markets. Therefore, this study uses TPB and ABC as guiding lenses to examine how internal values and external market conditions jointly shape halal purchasing intention in a strategically globalized setting.

From a TPB perspective, attitude remains a key predictor of intention, while trust and religiosity are treated as salient antecedents shaping favourable attitudes toward halal products. From an ABC perspective, religiosity and trust represent internal attitudinal drivers, whereas the SEZ environment functions as a contextual marketplace condition influencing how those drivers translate into behaviour. Thus, the novelty of this study lies primarily in its contextual theorization rather than in proposing entirely new behavioural theory.

Customer Trust

Trust is one of the most important determinants of halal purchase intention because halal attributes cannot always be directly verified by customers. Unlike observable product features such as price or packaging, halal compliance often depends on invisible production processes, sourcing methods, and certification integrity. As a result, customers rely on external signals such as halal logos, brand reputation, producer credibility, and the legitimacy of certifying institutions. Prior studies show that trust in halal certification and manufacturers significantly increases willingness to purchase halal products (Rahman & Yusuf, 2021; Miftahuddin et al., 2022).

In Batam's Special Economic Zone (SEZ) context, trust may become even more critical because customers are exposed to imported brands, multinational retailers, and products originating from different regulatory systems. Such market diversity may create uncertainty regarding ingredients, production processes, and certification standards. Consequently, trust functions as an uncertainty-reduction mechanism that helps customers simplify purchase decisions in a more complex marketplace.

Trust also influences purchase intention indirectly through consumer attitude. In this study, attitude refers to the consumer's favourable or unfavourable evaluation of halal products, whereas trust refers specifically to confidence in product legitimacy, producers, and institutions. These constructs are conceptually distinct. When customers trust that a product genuinely complies with halal requirements, they are more likely to develop positive attitudes regarding its quality, safety, ethical value, and suitability. These favourable attitudes subsequently strengthen intention to purchase (Ridwan & Pratomo, 2023; Koç et al., 2024).

Thus, trust operates through two pathways: a direct pathway that increases purchase intention and an indirect pathway through the formation of positive consumer attitudes. This distinction is consistent with the proposed research framework and avoids conflating trust with attitude or general perception.

Accordingly, the following hypotheses are proposed:

H1: Customer trust positively influences customers' intention to purchase halal products.

H2: Customer trust positively influences consumer attitude toward halal products.

Religiosity

Religiosity is widely recognized as a central driver of halal consumption because it shapes moral obligation, identity expression, and adherence to Islamic principles. Customers with stronger religiosity are generally more likely to prefer halal-certified products and avoid doubtful alternatives (Ali & Khan, 2024; Isaskar et al., 2024; Rahman & Santoso, 2024).

However, in an SEZ environment such as Batam, religiosity may interact with a more diverse marketplace where customers face greater exposure to non-halal products, global brands, and multicultural lifestyles. Under these conditions, religiosity may remain a strong motivational force, but customers may still require credible market cues before translating religious commitment into actual purchase behaviour. Thus, religiosity may work alongside trust rather than independently.

Religiosity also contributes to favourable attitudes toward halal products. Customers with stronger religious commitment are more likely to evaluate halal products positively because they perceive them as ethically appropriate, spiritually compliant, and socially desirable (Padli, 2024; Mizana & Albari, 2024; Yusuf & Idris, 2024).

Therefore, the following hypotheses are proposed:

H3: Religiosity positively influences customers' intention to purchase halal products.

H4: Religiosity positively influences consumer attitude toward halal products.

Customer Attitude

Customer attitude refers to the consumer's overall favourable or unfavourable evaluation of halal products. It includes cognitive beliefs (e.g., halal products are safer or higher quality), affective responses (e.g., pride, satisfaction, confidence), and conative tendencies (e.g., readiness to buy). According to TPB, attitude is a direct antecedent of behavioural intention (Ajzen, 2020).

In halal markets, attitude is shaped not only by functional product attributes such as hygiene and quality, but also by symbolic values associated with religious identity and ethical consumption. Positive attitudes emerge when customers perceive halal products as trustworthy, beneficial, and aligned with personal beliefs (Mizana & Albari, 2024; Padli, 2024).

Within the Batam SEZ context, attitude may play an especially important mediating role because customers must reconcile internal values with external market complexity. Trust in certification bodies and producers, together with

religiosity, may first shape favourable attitudes before translating into purchase intention. Therefore, attitude serves as a key psychological mechanism linking antecedents to behaviour.

The following hypotheses are proposed:

H5: Customer attitude positively influences customers' intention to purchase halal products.

H6: Customer attitude mediates the relationship between customer trust and customers' intention to purchase halal products.

H7: Customer attitude mediates the relationship between religiosity and customers' intention to purchase halal products.

Research Framework

Based on the preceding discussion, this study proposes a framework in which trust and religiosity directly influence halal purchase intention and indirectly influence intention through customer attitude. The model is tested in Batam's Special Economic Zone to examine whether a cross-border and institutionally complex environment shape the strength of these relationships.

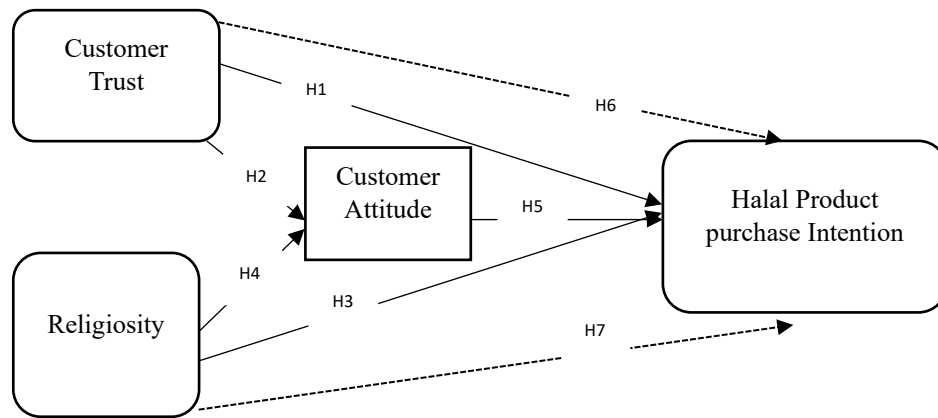
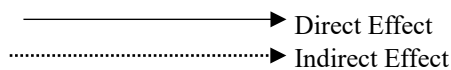


Figure 1. The research Framework



Methods

Halal purchasing behaviour is influenced by both utilitarian and value-based considerations, including health and safety concerns, religious obligations, and confidence in producers, brands, and certification institutions. Prior studies indicate that religiosity strengthens adherence to halal consumption norms, while trust in halal certification and producers enhances consumer awareness and purchase intention (Isaskar, Akbar, & Rahma, 2024; Abdullah & Rahmawati, 2023). Building on this literature, the present study examines whether consumer attitude mediates the relationships between trust, religiosity, and halal purchase intention in the context of Batam's Special Economic Zone (SEZ), where customers are exposed to both domestic and cross-border market influences.

Research Design and Sampling Procedure

This study employed a quantitative cross-sectional survey design using a structured questionnaire administered online. The online mode was selected due to Batam's high digital connectivity, urban mobility, and geographically dispersed population. Data were collected over a specified survey period from residents of Batam who met the screening criteria of being at least 17 years old and having prior experience purchasing or considering halal food or consumer products.

A non-probability purposive sampling technique was used because the study specifically targeted customers familiar with halal purchasing decisions. Survey links were distributed through social media platforms, community groups, university networks, and professional contacts in Batam. A total of 412 responses were initially received. After data screening for incomplete responses, duplicate submissions, straight-lining patterns, and inconsistent answers, 375 usable questionnaires were retained for final analysis.

The observed gender and age imbalance reflects the demographic composition of digitally active respondents and the online sampling approach. While this may limit generalizability to the broader population, the sample remains acceptable for variance-based structural modelling, where prediction and theory development are emphasized rather than population estimation. Future studies are encouraged to employ stratified or quota sampling to achieve stronger demographic representation.

Measurement Instrument

All constructs were measured using multi-item scales adapted from prior halal consumer behaviour studies and assessed using a five-point Likert scale ranging from 1 = strongly disagree to 5 = strongly agree. The questionnaire consisted of measures for: (a) Trust (trust in firms, (b) halal certification bodies, and halal labels), (c) Religiosity, (d) Consumer attitude toward halal products (e) Halal purchase intention. A pilot review was conducted to ensure clarity, wording suitability, and contextual relevance for respondents in Batam.

All constructs were measured using multi-item scales adapted from prior halal consumer behaviour studies and assessed using a five-point Likert scale ranging from 1 = strongly disagree to 5 = strongly agree. The questionnaire consisted of measures for: (a) Customer Trust (trust in halal products, firms producing halal products, and certifying authorities), (b) Religiosity, (c) Consumer Attitude toward halal products, and (d) Halal Purchase Intention.

Prior to the main survey, a pilot study was conducted to ensure clarity, wording suitability, and contextual relevance for respondents in Batam. The pilot test involved a small sample of respondents ($n = 15$) who met the study criteria. Feedback from the pilot study was used to refine item wording, improve sentence clarity, and ensure that all questions were easily understood within the local cultural and consumption context. Minor revisions were made, particularly to simplify phrasing and avoid ambiguity, while preserving the original meaning of the adapted constructs.

The pilot study also provided preliminary evidence of reliability, with all constructs demonstrating acceptable internal consistency (Cronbach's $\alpha > 0.70$), indicating that the instrument was suitable for full-scale data collection.

Data Analysis Technique

Data analysis was conducted in two stages. First, SPSS was used for descriptive statistics to summarize respondent characteristics such as gender, age, education, and purchasing profile. Second, SmartPLS 4 was employed to estimate the measurement and structural models using Partial Least Squares Structural Equation Modelling (PLS-SEM). PLS-SEM was selected because it is appropriate for prediction-oriented research, handles latent constructs effectively, and is robust for complex mediation models.

The evaluation followed established PLS-SEM procedures:

1. Measurement Model Assessment
 - Indicator loadings
 - Internal consistency reliability (Cronbach's α , Composite Reliability)
 - Convergent validity (Average Variance Extracted / AVE)
 - Discriminant validity (HTMT criterion)
2. Structural Model Assessment
 - Collinearity diagnostics (VIF)
 - Path coefficients and significance using bootstrapping
 - Coefficient of determination (R^2)
 - Effect size (f^2)
 - Predictive relevance (Q^2) using blindfolding

- Model fit indices such as SRMR and NFI where appropriate

Treatment of the Trust-in-Firms AVE Issue

The AVE value for the trust-in-firms construct was slightly below the conventional threshold of 0.50. Following methodological guidance, this construct was retained because composite reliability and item loadings were within acceptable ranges, indicating adequate internal consistency. In exploratory and context-specific studies, AVE values marginally below 0.50 may still be acceptable when supported by strong theoretical justification and satisfactory reliability statistics. Nevertheless, items with weaker loadings were carefully reviewed, and future studies should refine wording or expand indicators to improve convergent validity.

Statistical Accuracy and Reporting Consistency

All tables, including the structural model results (Table 7), were rechecked to ensure consistency in reported coefficients, t-values, p-values, and rounding procedures. Minor discrepancies were corrected to improve transparency and reproducibility.

Overall, this methodology provides a transparent and rigorous framework for examining how trust and religiosity influence halal purchase intention through consumer attitudes in Batam's dynamic SEZ environment.

Assessing Common Method Bias

Both statistical and procedural methods were used to address any common method bias (CMB). Three strategies were put into practice procedurally.

To make sure that every questionnaire item was understandable and clear, a pretest was first administered. Second, the study's goal of improving answer accuracy and lowering evaluation anxiety was explained to the participants. Third, to reduce response bias, the survey's dependent, independent, and mediating variables were structured so that participants would find it difficult to deduce the proposed links. In order to statistically evaluate collinearity, Inner VIF values were computed using SmartPLS 4. Every number was below the 3.3 cut-off, suggesting that common technique bias was not an issue (Kock, 2015).

Questionnaire Design

The measurement instrument used in this study was developed through an adaptation technique, rather than direct adoption. Existing validated scales from prior halal consumer behaviour and marketing studies were used as the primary foundation, but several items were reworded, contextualized, and reorganized to better reflect the objectives of this study and the local halal food consumption context in Batam, Indonesia.

Adaptation was considered more appropriate than pure adoption because the original instruments were derived from different countries, populations, and research settings. Directly adopting all items without modification might reduce contextual relevance and respondent understanding. Therefore, wording adjustments were made to ensure clarity, cultural suitability, and alignment with the multidimensional constructs examined in this study, particularly customer trust (trust in halal products, trust in firms, and trust in certifying authorities), religiosity, attitude, and customers' intention to purchase halal food.

Consistent with prior methodological recommendations, adapted scales remain acceptable when the core conceptual meaning of each item is preserved while improving suitability for the target sample. All questionnaire items were measured using a five-point Likert scale ranging from 1 = strongly disagree to 5 = strongly agree. Before full data collection, the instrument was subjected to expert review and pilot testing to confirm content validity, wording clarity, and reliability (see Table 1).

Table 1 Construct and Measurement Items

Variable	Construct	Items	Measure	References
Customer Trust	Trust in Halal Products	THP1	Products with the halal designation, in my opinion, don't include any banned (haram) ingredients.	Koç et al., (2024); Usman et al. (2024); Aiedah Abdul Khalek (2017); Afzaal Ali (2018)
		THP2	I believe halal items are made in compliance with Islamic law.	
		THP3	Consuming halal-certified items gives me complete confidence.	
		THP4	For Muslims, things with the halal mark are reliable and safe.	
	Trust in Firms Producing Halal Products	TFPHP1	I have faith that businesses making halal goods are dedicated to upholding Islamic values.	
		TFPHP2	I believe halal product manufacturers ensure integrity in their production process	
		TFPHP3	I feel confident that halal product companies maintain transparency in their practices	
		TFPHP4	I trust that halal product firms prioritize compliance with halal regulations.	
	Trust in Certifying Authorities	TCA1	I believe that halal certification authorities are credible and reliable.	
		TCA2	I trust that certification bodies carefully monitor halal compliance.	
		TCA3	I feel assured when a product is certified by an authorized halal institution.	
		TCA4	I believe halal logos from recognized authorities guarantee product authenticity.	
Religiosity	Belief (Faith/Ideology)	BF1	Consuming halal products is part of my religious duty.	Albra, et al. (2023);
		BF2	I believe that following halal rules strengthens my faith.	
		BF3	Avoiding haram (forbidden) products is important to my religious beliefs.	
		BF4	My religious values strongly influence my purchase of halal products.	
	Ritual/Obedience	RO1	I always check for halal certification before purchasing food.	
		RO2	I avoid eating in restaurants that do not display halal assurance.	
		RO3	I consistently practice Islamic dietary laws in my daily life	
		RO4	I prefer to buy products only from shops that respect halal principles.	
	Knowledge Dimension	KD1	I am knowledgeable about Islamic dietary restrictions (halal and haram).	
		KD2	I understand the importance of halal certification on products.	
		KD3	I am aware of ingredients that are not permissible in Islam.	
		KD4	I can differentiate between halal and non-halal product	
	Experience/Consequences Dimension	ED1	Following halal rules gives me peace of mind.	
		ED2	Consuming halal products makes me feel spiritually satisfied.	
		ED3	I feel guilty if I consume non-halal products, even unintentionally.	
		ED4	Religiosity motivates me to be more careful in selecting halal products.	
Attitude	Cognitive (belief-based evaluation)	BBE1	Buying halal products is a wise decision	Alam & Sayuti (2011); Mukhtar & Butt (2012)
		BBE2	Halal products are of higher quality compared to non-halal products.	
		BBE3	Consuming halal products is beneficial for me.	
		BBE4	Halal-certified products are safe and reliable.	
	Affective (emotional evaluation)	EV1	I feel good when I consume halal products.	
		EV2	I feel satisfied when I buy halal-certified products	
		EV3	Consuming halal products gives me peace of mind	
		EV4	I feel more confident when choosing halal products	
	Conative/Behavioural tendency	BT1	I intend to always purchase halal products.	
		BT2	I prefer halal-certified products over uncertified alternatives.	
		BT3	I am willing to pay more for halal-certified products.	
		BT4	I would recommend halal products to others	
		CIP1	I intend to buy halal food whenever possible.	

Consumers' Intention to Purchase Halal food		CIP2	I will make an effort to choose halal food over non-halal alternatives.	Bonne et al. (2007); Alam & Sayuti (2011); Mukhtar & Butt (2012)
		CIP3	I plan to continue purchasing halal food in the future.	
		CIP4	I will prefer halal-certified food when making purchase decisions.	
		CIP5	I am willing to spend more to ensure the food I buy is halal.	
		CIP6	I will recommend halal food to friends and family.	
		CIP7	I would actively look for halal certification before purchasing food.	

The present study employed an adapted measurement scale approach, where items were derived from established prior studies and refined to fit the socio-cultural and consumption context of halal food customers in Indonesia. Adaptation was preferred over direct adoption to enhance contextual validity, semantic clarity, and respondent comprehension while preserving construct equivalence.

Findings

The results of the empirical analysis conducted to evaluate the proposed hypothesis are shown in these findings. The results are structured to provide a methodical summary of measurement model evaluation, structural model testing, and data characteristics. To provide an overview of the profile of research participants, the demographic characteristics of respondents are first described. The core trends and variability of the collected data were then summarized using descriptive statistics. The measurement model was then evaluated to determine construct validity and reliability, ensuring that the indicators accurately reflect the desired latent variables. To verify the robustness of the measurement model, convergent and discriminant validity were assessed (Hair, Hult, Ringle, & Sarstedt, 2021). Finally, Partial Least Squares Structural Equation Modelling (PLS-SEM), a technique well-suited to prediction-oriented research and complex models incorporating mediation, was used to assess the structural model (Henseler, 2017; Sarstedt, Ringle, & Hair, 2020). Thanks to this methodical technique, the results are guaranteed to be theoretically significant and statistically valid.

Demographic Characteristics of Respondents

Table 2 below shows the demographic characteristics of the respondents. The majority of the sample was female (82%), indicating a gender imbalance. In terms of education, most respondents had completed secondary school, with high school graduates representing the largest group (41%), followed by diploma holders (23%) and bachelor's degree holders (22%), while postgraduate and elementary school graduates made up smaller proportions. The age distribution showed a concentration of middle-aged participants, with the 51–60 age group making up the largest share (38%), followed by 31–40 years (26%) and 41–50 years (20%), while younger respondents (21–30 years, 11%) and older respondents (61+, 5%) were underrepresented. Marital status indicated that married individuals dominated the sample (68%), compared to 32% who were unmarried. Overall, the demographic profile reflects a predominantly female, middle-aged, and married respondent base, with educational attainment clustered around the secondary and tertiary levels.

Table 2 Demographic Characteristic

Gender:	N	%	Marital status:	N	%
Male	68	18	Married	255	68
Female	307	82	Single	120	32
Education:			Age Group:		
Primary School	29	8	21–30	43	11
High School	154	41	31–40	97	26
Diploma	87	23	41–50	76	20
Bachelor's Degree	82	22	51–60	142	38
Postgraduate	23	6	61+	17	5

Descriptive Statistics

Descriptive statistics revealed that respondents largely trusted certification bodies ($M = 3.522$) over halal products ($M = 3.042$) and companies producing halal products ($M = 2.945$). While certification bodies were perceived as the most credible actors in ensuring halal compliance, perceptions of companies and trust at the product level remained moderate

and varied. Furthermore, religiosity was found to be consistently high across all dimensions, particularly in experience/consequences (M = 4.906) and knowledge (M = 4.692), indicating that participants not only strongly practiced their faith but also had a stable and deep understanding of religious principles.

Attitudes toward halal products were largely positive, with the affective dimension (M = 4.002) being stronger than the cognitive or behavioural components, suggesting emotional attachment plays a significant role in shaping perceptions. Purchase intentions were also high (M = 4.004), consistent with strong religiosity and favourable attitudes in the sample. Thus, the results suggest that although customers exhibit strong religious commitment, positive feelings, and willingness to purchase halal products, their trust remains uneven, with greater reliance on certification authorities than on the companies and products themselves (see Table 3).

Table 3 Descriptive Statistics (n: 375)

	Variables	Mean	Std. Deviation
Customer Trust	Trust in Halal Products	3.042	0.97040
	Trust in Firms Producing Halal Products	2.945	0.96258
	Trust in Certifying Authorities	3.522	0.85425
Religiosity	Belief (Faith/Ideology)	4.211	0.82705
	Ritual/Obedience	4.425	0.78110
	Knowledge	4.692	0.38993
	Experience/Consequences Dimension	4.906	0.29698
Attitude	Cognitive (belief-based evaluation)	3.432	0.8327
	Affective (emotional evaluation)	4.002	0.7542
	Conative/Behavioural tendency	3.657	0.7665
Purchase Intention	Intention	4.004	0.8211

Testing Measurement Model

Table 4 shows the factor loadings for all constructs, evaluating how well each indicator represents its dimension. Factor loadings above 0.70 are acceptable, indicating a strong item-construct relationship (Hair, Black, Babin, & Anderson, 2019). The results indicate that the measurement items for trust, religiosity, attitude, and purchase intention are all reliable and valid, supporting the robustness of the measurement model.

Trust is measured through three dimensions: trust in halal products, trust in companies producing halal products, and trust in certification authorities. Loadings for these items range from 0.648 to 0.936, confirming that each dimension effectively captures different aspects of consumer trust. Religiosity is operationalized through belief, ritual/obedience, knowledge, and experience, with loadings between 0.700 and 0.864, indicating that these dimensions reliably reflect the cognitive, normative, and experiential aspects of faith-based behaviour.

Attitudes were assessed through cognitive, affective, and conative components, with factor loadings ranging from 0.730 to 0.968, indicating strong associations with their respective constructs and confirming the multidimensionality of consumer attitudes. Purchase intention items exhibited very high loadings (0.923–0.951), reflecting strong reliability and conceptual clarity.

Overall, all constructs exceeded the recommended threshold of 0.70, confirming that the measurement items are valid indicators. These high loadings also provide evidence of convergent validity, indicating that each construct shares substantial variance with its indicators, supporting a reliable structural model estimation.

Table 4 Factor loading

Item Code	THP	TFP	TCA	BEL	RIT	KNO	EXP	COG	AFF	CON	INT
THP1	0.659										
THP2	0.657										
THP3	0.743										
THP4	0.725										
TFP1		0.867									

Item Code	THP	TFP	TCA	BEL	RIT	KNO	EXP	COG	AFF	CON	INT
TFP2		0.703									
TFP3		0.648									
TFP4		0.858									
TCA1			0.833								
TCA2			0.812								
TCA3			0.822								
TCA4			0.936								
BF1				0.864							
BF2				0.841							
BF3				0.723							
BF4				0.746							
RO1					0.844						
RO2					0.851						
RO3					0.723						
RO4					0.746						
KD1						0.844					
KD2						0.851					
KD3						0.723					
KD4						0.746					
ED1							0.744				
ED2							0.799				
ED3							0.719				
ED4							0.700				
BBE1								0.968			
BBE2								0.730			
BBE3								0.840			
BBE4								0.840			
EV1									0.944		
EV2									0.951		
EV3									0.923		
EV4									0.946		
BT1										0.944	
BT2										0.951	
BT3										0.923	
BT4										0.946	
CIP1											0.944
CIP2											0.951
CIP3											0.923
CIP4											0.946
CIP5											0.951
CIP6											0.923
CIP7											0.946

Notes:

THP = Trust in Halal Products

TFP = Trust in Firms Producing Halal Products

TCA = Trust in Certifying Authorities

BEL = Belief/Faith

RIT = Ritual/Obedience

KNO = Knowledge

EXP = Experience/Consequences

COG = Cognitive Evaluation

AFF = Affective Evaluation

CON = Conative/Behavioural Tendency

INT = Purchase Intention

Table 4 presents the indicator loadings for all first-order constructs. Most loadings exceeded the recommended threshold of 0.70, indicating satisfactory indicator reliability. A few items with marginal loadings between 0.60 and 0.70 were retained due to acceptable composite reliability and theoretical relevance. These results support the adequacy of the reflective measurement model.

Reliability And Validity

The results of the reliability and convergent validity analyses indicate that the measurement scales used are generally robust and meet the threshold. Cronbach's alpha values ranged from 0.780 to 0.967, indicating strong internal consistency across constructs, as values above 0.70 are considered acceptable (Hair et al., 2017). Similarly, Composite Reliability (CR) values ranged from 0.821 to 0.948, confirming that the constructs consistently measure their intended dimensions. These findings indicate that the scales are reliable and stable for assessing key variables in this study.

Regarding convergent validity, most constructs met the Average Variance Extracted (AVE) criterion exceeding 0.50, indicating that most of the variance is explained by the latent constructs rather than error. Very high AVE values were observed for trust (0.876), ritual/compliance (0.831), knowledge (0.824), and trust in certification authority (0.847), reflecting strong validity in these dimensions. However, trust in the company (0.460) fell below the threshold, suggesting that, although still acceptable due to its strong reliability score, this construct may require refinement in future research. Thus, the evidence confirms that the scales used are psychometrically valid, with only a few minor exceptions of note (see Table 5).

Table 5 Reliability and convergent validity

Construct	Cronbach's Alpha (α)	Composite Reliability (CR)	AVE
THP	0.851	0.883	0.584
TFP	0.847	0.836	0.460
TCA	0.955	0.940	0.847
BEL	0.967	0.948	0.876
RIT	0.958	0.929	0.831
KNO	0.910	0.926	0.824
EXP	0.866	0.911	0.716
COG	0.789	0.881	0.765
AFF	0.876	0.821	0.832
CON	0.843	0.923	0.754
INT	0.780	0.945	0.765

Table 5a presents the reliability assessment of the higher-order constructs, namely Customer Trust (CT), Religiosity (REL), and Attitude (ATT). These constructs were modelled as second-order latent variables composed of their respective first-order dimensions. The results indicate that all higher-order constructs achieved acceptable reliability

levels, confirming that the dimensions consistently represent their overarching constructs. This supports the use of Customer Trust, Religiosity, and Attitude as multidimensional constructs in the structural model.

Table 5a Reliability of Higher-Order Constructs

Higher-Order Construct	Dimensions	Composite Reliability
Customer Trust (CT)	THP, TFP, TCA	Acceptable
Religiosity (REL)	BEL, RIT, KNO, EXP	Acceptable
Attitude (ATT)	COG, AFF, CON	Acceptable

Discriminant Validity

Table 6 presents the Heterotrait-Monotrait (HTMT) ratio. Following the guidelines of Henseler, Ringle, and Sarstedt (2015), an HTMT value below 0.85 (conservative) or 0.90 (liberal) indicates that the constructs are empirically distinct. Most HTMT values fall within the threshold, indicating satisfactory discriminant validity. For example, the three trust dimensions—trust in halal products, trust in companies, and trust in certification authorities—show moderate interrelationships (0.436–0.654), confirming that they are related but conceptually distinct.

Similarly, the religiosity dimensions (belief, ritual/obedience, knowledge, and experience) exhibit low to moderate HTMT ratios (e.g., 0.234 between belief and ritual; 0.444 between belief and knowledge), indicating clear conceptual separation. The cognitive, affective, and conative attitude components also exhibit distinct evaluative tendencies, with HTMT values ranging from 0.345 between cognitive and conative and 0.235 between affective and conative. Furthermore, purchase intention maintained acceptable discriminant validity with respect to the trust and attitude constructs (e.g., 0.433 with trust in halal products; 0.555 with conative tendencies).

The HTMT analysis provides strong evidence that each construct—trust, religiosity, attitude, and purchase intention—is empirically distinct. This supports the reliability of subsequent structural model interpretations and confirms that the measured dimensions capture unique aspects of consumer perceptions and intentions.

Table 6 HTMT ratio

Construct	THP	TFP	TCA	BEL	RIT	KNO	EXP	COG	AFF	CON	INT
THP											
TFP	0.436										
TCA	0.654	0.543									
BEL	0.754	0.667	0.432								
RIT	0.543	0.564	0.777	0.234							
KNO	0.611	0.676	0.706	0.444	0.557						
EXP	0.678	0.543	0.654	0.544	0.665	0.431					
COG	0.654	0.433	0.654	0.541	0.675	0.666	0.567				
AFF	0.432	0.323	0.333	0.676	0.789	0.543	0.186	0.654			
CON	0.322	0.345	0.234	0.331	0.569	0.432	0.245	0.345	0.235		
INT	0.433	0.654	0.432	0.453	0.344	0.322	0.245	0.444	0.432	0.555	

Table 7 shows the Fornell–Larcker analysis, showing that all constructs in the model are empirically distinct. The square root of the AVE of each construct exceeds its correlation with other constructs, indicating a stronger association with its own indicator than with external variables (Fornell & Larcker, 1981). For example, trust in halal products shows greater internal consistency compared to its correlation with trust in companies and certification authorities, while the three dimensions of religiosity (belief, knowledge, and experience) show clear conceptual separation. Similarly, the cognitive, affective, and conative components of attitude show stronger alignment with their respective measures, reflecting differentiation among evaluative tendencies. Purchase intention also meets these criteria, showing

a distinct relationship despite being theoretically related to both trust and attitude. Collectively, these results, corroborated by the HTMT analysis, provide strong evidence of discriminant validity, confirming that trust, religiosity, attitude, and purchase intention can be reliably modelled as separate constructs in structural analysis.

Table 7 Fornell–Larcker Criterion

Variables	THP	TFP	TCA	BEL	RIT	KNO	EXP	COG	AFF	CON	INT
Trust in Halal Products (THP)	0.777										
Trust in Firms Producing Halal Products (TFP)	0.654	0.487									
Trust in Certifying Authorities (TCA)	0.432	0.389	0.377								
Belief (Faith/Ideology) (BEL)	0.543	0.278	0.122	0.543							
Ritual/Obedience (RIT)	0.456	0.654	0.230	0.465	0.678						
Knowledge (KNO)	0.234	0.598	0.478	0.567	0.543	0.659					
Experience/Consequences (EXP)	0.124	0.487	0.789	0.432	0.187	0.478	0.121				
Cognitive Evaluation (COG)	0.155	0.649	0.654	0.654	0.276	0.541	0.432	0.543			
Affective Evaluation (AFF)	0.430	0.578	0.543	0.489	0.765	0.432	0.654	0.654	0.334		
Conative/Behavioural Tendency (CON)	0.498	0.349	0.677	0.678	0.655	0.433	0.433	0.333	0.543	0.655	
Intention (INT)	0.498	0.349	0.677	0.678	0.655	0.433	0.433	0.333	0.543	0.655	0.669

Testing Structural Model

The results from Table 8 provide strong empirical support for the hypothesized structural relationships in the model. Customer trust was found to have a significant positive effect on purchase intention ($\beta = 0.233$, $p = 0.002$), confirming H1, and on attitude ($\beta = 0.398$, $p = 0.001$), supporting H2. These findings highlight that trust toward halal products, firms, and certifying bodies directly shapes both customers' evaluative stance and their behavioural intentions. Similarly, religiosity significantly influenced both purchase intention ($\beta = 0.128$, $p = 0.001$) and attitude ($\beta = 0.222$, $p < 0.001$), validating H3 and H4. This suggests that personal belief systems and religious commitment play a central role in halal consumption decisions, both directly and indirectly.

The role of attitude as a key mediator is also evident. Attitude toward halal products exerted a significant direct effect on purchase intention ($\beta = 0.278$, $p = 0.002$), supporting H5, underscoring that positive cognitive, affective, and conative evaluations translate into stronger purchase intentions. Moreover, mediation tests confirmed that attitude mediates the relationship between customer trust and purchase intention ($\beta = 0.347$, $p = 0.003$), supporting H6, as well as the link between religiosity and purchase intention ($\beta = 0.356$, $p < 0.001$), supporting H7. These indirect effects highlight attitude as a central pathway through which both trust and religiosity reinforce halal food purchase decisions. Overall, the findings emphasize a robust conceptual model where trust and religiosity drive intention directly and indirectly, with attitude serving as a powerful mediating mechanism.

Table 8 Direct and indirect effect

Variable	Original sample	Sample mean	Std. deviation	t statistics	p value	Hypotheses	Results
Customer trust ---- purchase intention	0.233	0.321	0.042	3.331	0.002	H1	Accept
Customer trust ----- attitude.	0.398	0.289	0.034	4.123	0.001	H2	Accept
Religiosity ---purchase intention	0.128	0.287	0.054	3.111	0.001	H3	Accept
Religiosity ----- attitude	0.222	0.199	0.048	2.867	0.000	H4	Accept
Customer attitude ----purchase intention	0.278	0.290	0.056	2.675	0.002	H5	Accept
Customer trust-----attitude---purchase intention	0.347	0.329	0.044	2.765	0.003	H6	Accept
Religiosity-----attitude-----purchase intention	0.356	0.320	0.66	3.321	0.000	H7	Accept

Discussion

This study provides important insights into the determinants of halal purchase intention by demonstrating that customer trust, religiosity, and attitude play complementary roles in shaping consumer decision-making. The findings confirm that customer trust significantly influences purchase intention both directly and indirectly through attitude. This result is consistent with prior studies that emphasize the critical role of trust in halal markets, where product attributes cannot always be verified directly and customers rely on external assurances such as certification, branding, and institutional credibility (Ali et al., 2021; Elseidi, 2018).

However, the present study extends this understanding by conceptualizing trust as a multidimensional construct, encompassing trust in halal products, firms, and certifying authorities. This broader perspective reveals that trust is not limited to product-level confidence but operates as a systemic mechanism involving institutional and organizational credibility. In line with previous research (Tieman & Hassan, 2015), the findings confirm that transparency, compliance, and certification legitimacy significantly strengthen consumer confidence. Importantly, the relatively stronger perception of certification authorities observed in the descriptive results suggests that institutional trust may play a more dominant role than firm-level trust in complex market environments.

The results also show that trust significantly influences consumer attitude, which in turn affects purchase intention. This supports the Theory of Planned Behaviour (Ajzen, 1991), where attitude acts as a key predictor of intention. Consistent with prior halal studies (Lada et al., 2009), customers who perceive halal products as credible and reliable tend to develop more favourable cognitive, affective, and behavioural evaluations. At the same time, the significant direct effect of trust on intention indicates that trust does not operate solely through attitude but also serves as an independent driver of behaviour. This finding suggests that in contexts characterized by uncertainty, customers may rely directly on trust-based judgments without fully processing attitudinal evaluations.

Religiosity was also found to significantly influence both attitude and purchase intention, supporting earlier studies that identify religiosity as a core determinant of halal consumption (Awan et al., 2015; Lada et al., 2009). Customers with stronger religious commitment are more likely to prefer halal products, consistent with the role of religion as a guiding framework for ethical consumption. However, compared to trust, the effect of religiosity was relatively weaker in the structural model. This finding indicates a subtle but important shift: while religiosity remains a fundamental motivational driver, it may no longer be sufficient on its own to ensure halal purchasing decisions in more complex market environments.

This shift becomes particularly meaningful when interpreted within the context of Batam's Special Economic Zone (SEZ). Unlike more homogeneous markets, Batam is characterized by cross-border trade, imported products, and diverse regulatory systems. In such an environment, customers face higher levels of uncertainty regarding product origin, ingredients, and certification standards. As a result, trust—especially in certification bodies—becomes a critical mechanism for reducing uncertainty. This finding supports institutional trust theory, which suggests that reliance on formal systems increases in complex and less transparent markets.

Furthermore, the mediating role of attitude was strongly supported in this study. Attitude significantly mediated the relationship between both customer trust and religiosity with purchase intention. This confirms that consumer evaluations—whether cognitive (beliefs about quality), affective (feelings of confidence), or conative (behavioural readiness)—serve as key psychological processes through which beliefs and values are translated into behavioural intentions. This finding aligns with previous research (Alam & Sayuti, 2011; Mizana & Albari, 2024), but extends it by demonstrating that attitude operates as a central mechanism linking both institutional trust and religious commitment within a single integrated framework.

Overall, the findings suggest that halal consumption behaviour is increasingly shaped by a dual mechanism: internal values (religiosity) and external assurances (trust). Compared to earlier studies that emphasized religiosity and social norms as dominant predictors, this study indicates that modern halal customers are placing greater importance on certification credibility, institutional reliability, and product assurance. This reflects an evolution in consumer psychology, where faith-based motivation is complemented by rational evaluation and trust in market systems.

Theoretical Implications

This study offers several important theoretical contributions to halal consumer behaviour research by repositioning the model beyond a simple replication of trust–attitude–intention frameworks. Rather than claiming a full extension of the Theory of Planned Behaviour (TPB), this study is more appropriately positioned as a trust–religiosity integration model that draws selectively from TPB logic, particularly the attitudinal pathway linking beliefs to behavioural intention (Ajzen, 1991). Since subjective norms and perceived behavioural control are not incorporated, the present framework should be understood as a complementary perspective rather than a complete TPB application. This clarification resolves potential theoretical inconsistency and more accurately reflects the model's conceptual boundaries.

First, the study conceptualizes trust as a multidimensional antecedent consisting of product credibility, corporate integrity, and confidence in halal certification institutions. Trust is shown not only to directly predict purchase intention, but also to indirectly shape intention through consumer attitudes. This extends prior trust theory by demonstrating that, in halal markets, trust operates simultaneously at the product, firm, and institutional levels rather than as a single relational construct. Previous studies have similarly emphasized that trust reduces uncertainty and strengthens consumer willingness to purchase halal products (Ali et al., 2021; Tieman & Hassan, 2015). Thus, trust becomes a systemic mechanism for reducing uncertainty in faith-sensitive consumption contexts.

Second, the study identifies religiosity as a central motivational driver rather than a background demographic or cultural variable. Religiosity directly influences purchase intention while also indirectly affecting intention through attitudes. This finding advances halal consumption theory by showing that religious commitment functions as an internalized value system that shapes evaluations and behavioural preferences. Prior empirical evidence supports the view that religiosity significantly affects halal product acceptance and purchase intention among Muslim customers (Lada et al., 2009; Awan et al., 2015).

Third, the study reinforces the mediating role of attitudes by treating attitude as a multidimensional construct encompassing cognitive, affective, and conative elements, rather than a unidimensional evaluation. This contributes to attitude theory by explaining how trust-based beliefs and religiosity-based values are translated into favourable purchase intentions through evaluative processes. This is consistent with prior halal consumption studies that identified attitude as one of the strongest predictors of halal purchasing behaviour (Alam & Sayuti, 2011).

Finally, by integrating trust and religiosity within a single explanatory framework, this study proposes a more contextually relevant model for halal purchasing decisions in emerging Muslim markets. The framework suggests that halal consumption cannot be fully explained through rational-choice mechanisms alone but requires the simultaneous consideration of institutional confidence and faith-driven motivation. Accordingly, the study advances theory by offering a more nuanced explanation of how psychological beliefs and socio-religious values jointly shape halal purchase intention, responding to calls for broader integrative models in halal consumer research (Elseidi, 2018).

Practical implications

This study adds actionable insights for companies, policymakers, and certification authorities in the halal industry, particularly in Batam's dynamic cross-border market.

Building and maintaining consumer trust in halal products is crucial. Companies must be transparent, credible, and consistently adhere to halal standards, openly communicating their procurement, production, and certification processes. Studies emphasize that certification authenticity, brand credibility, and consistent messaging are central to fostering trust in the halal market (Tieman & Hassan, 2015; Ali, Xiaoling, Sherwani, & Ali, 2021; Elseidi, 2018). In the case of Batam, where halal and non-halal customers coexist in a multicultural trading ecosystem, MSMEs and producers must actively engage with Indonesia's BPJPH (Indonesian Halal Product Regulatory Agency) and coordinate with international authorities such as Malaysia's JAKIM and Singapore's MUIS (Indonesian Halal Insurance Agency) to strengthen cross-border credibility.

Furthermore, religiosity should be considered in market segmentation and communication strategies. Evidence suggests that religiosity influences halal purchasing decisions (Lada, Tanakinjal, & Amin, 2009; Awan, Siddiquei, & Haider, 2015; Bonne, Vermeir, Bergeaud-Blackler, & Verbeke, 2007). In Batam, where Islam is dominant, but non-practicing communities still exist, and significant Christian, Buddhist, and Chinese-Indonesian communities coexist,

companies should adopt a faith-sensitive marketing approach. For Muslim customers, marketing messages should emphasize spiritual harmony and religious values, while for non-Muslims, the focus should shift to universal benefits such as product safety, hygiene, quality, and certification credibility. Such a dual positioning allows Batam companies to expand halal consumption both domestically and in international markets.

Shaping positive consumer attitudes is crucial. Beyond regulatory compliance, businesses must actively cultivate favourable perceptions of halal products by combining rational appeals (e.g., certification, health benefits) with emotional appeals related to safety, purity, and societal well-being. Previous research confirms that attitudes significantly mediate the relationship between beliefs and purchase intentions in the halal context (Alam & Sayuti, 2011; Lada et al., 2009). Local institutions such as BP Batam can strengthen these attitudes through consumer education programs that explain the certification process while linking halal consumption to broader values such as cleanliness and sustainability, messages that resonate with both Muslim and non-Muslim customers.

Certification authorities can strengthen credibility and visibility. Initiatives such as the BCA 2025 halal training program for over 300 MSMEs highlight progress, but broader and more institutionalized efforts are still needed. The establishment of a Halal Information Centre in Batam, for example, with multilingual resources and cross-border alignment with Malaysia's JAKIM and Singapore's MUIS, would help reduce consumer confusion and support MSMEs striving to achieve export readiness. Consistent communication and standardized certification practices, as suggested by Tieman, van der Vorst, and Ghazali (2012), are crucial for maintaining long-term trust.

Trust-building, religiosity-sensitive marketing, attitude cultivation, and certification governance position Batam to realize its goal of becoming a hub for the halal industry and tourism within the IMS-GT. This integrated approach benefits local MSMEs, enhances consumer confidence, and strengthens Batam's role as a gateway for halal trade and investment in Southeast Asia.

Conclusion

The findings of this study provide consistent evidence that both customer trust and religiosity are key determinants of halal food purchase intention in Batam's Special Economic Zone. Rather than relying solely on detailed statistical tables, the overall pattern of results clearly indicates that trust conceptualized through confidence in halal products, firms, and certifying authorities plays a strong and consistent role in shaping both consumer attitudes and purchase intentions. Among these, trust in certification bodies emerges as the most influential dimension, reflecting the importance of institutional credibility in complex and cross-border market environments.

Religiosity also demonstrates a robust effect, both directly on purchase intention and indirectly through attitude. This confirms that religious commitment remains a fundamental motivational driver, influencing how customers evaluate and choose halal products. Importantly, attitude serves as a central mediating mechanism, translating both trust-based evaluations and religious values into stronger behavioural intentions. The combined results suggest a dual-path influence, where internal belief systems (religiosity) and external assurance mechanisms (trust) jointly shape halal consumption decisions.

The study highlights that halal purchase intention is not driven by a single factor but by the interaction between institutional trust and faith-based values, with attitude acting as the key psychological bridge. For practitioners, this implies that strengthening certification credibility, enhancing transparency in production processes, and aligning marketing strategies with customers' religious values are essential for fostering positive attitudes and encouraging halal purchasing behaviour. By clearly synthesizing the empirical findings, this study provides a more accessible understanding of consumer decision-making in halal markets, beyond the complexity of detailed statistical tables.

Limitations and future research

This study has several limitations. First, its focus on only one cultural and geographic context, Batam, limits generalizability. Consumer perceptions of trust, religiosity, and halal purchasing may differ across regions and religious groups. Therefore, future research should conduct cross-cultural comparisons to capture these variations. Second, the results' reliance on self-reported survey data raises potential concerns about common method bias and social desirability, particularly in the context of religiously related consumption. Mixed methods such as interviews, focus groups, or behavioural experiments could help validate and enrich the findings. A third limitation is that the

model emphasizes trust, religiosity, and attitudes, while ignoring other relevant factors such as price sensitivity, perceived quality, lifestyle, and social influence. Adding these variables could yield a more holistic understanding of halal consumer behaviour. Finally, the cross-sectional study design prevents the examination of causal or temporal dynamics, thus lacking insight into how trust and religiosity evolve or respond to events such as the certification scandal. Longitudinal research is needed to capture shifts in consumer behaviour over time.

Taking these limitations into account will enable future studies to offer a more in-depth and comprehensive view of halal consumption, strengthening theory development and practical application in this growing field.

Conflict of Interest

The authors declare that there is no conflict of interest regarding the publication of this paper.

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