

The Influence of Halal Lifestyle on Career Women in Indonesia

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Abstract

The halal industry is experiencing rapid development, one of which is the increasing demand for halal products. Studying the halal lifestyle for career women is interesting because of the growing development of Muslim fashion and halal cosmetics. The originality of this research lies in a comprehensive study of the halal lifestyle in career women. This study aimed to determine the effect of religiosity, knowledge, awareness, and social environment on the halal lifestyle of career women in Jakarta Province. The respondents were 250 Muslim career women. The method of this research used the SEM-PLS method. The results of this research indicated that the variables of religiosity, awareness, and social environment significantly affect the halal lifestyle. Meanwhile, the knowledge variable does not affect the halal lifestyle. This research implies that halal industry producers must increase intense outreach and education to the public, especially among career women.

Keywords:

career women; halal lifestyle; religiosity; awareness; social environment

How to Cite:

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INTRODUCTION

As a country with a majority of Muslim population, it is time that the halal lifestyle can develop properly (Adinugraha et al., 2019; Aziz & Ahmad 2018; Boediman, 2017; Jailani & Adinugraha, 2022; Pratama & Sundari, 2019; Sarasati, 2018). Harahap et al. (2022) said that currently Indonesia's Muslim population accounts for 12.7% of the total world Muslim population, and 86.88% of the total population of Indonesia. According to the Indonesia Halal Lifestyle Center, (2022) until 2020 the world's Muslim population will reach 1.9 billion people or 25% of the total global population. The Muslim population in Indonesia is around 231 million (Data Portal of the Ministry of Religion of the Republic of Indonesia, 2022). Muslim consumers consider numerous factors when buying a product. This situation provides an opportunity to adopt a halal lifestyle. According to Euromonitor International, a global market research company that produces halal products in the five countries with the largest Muslim populations, such as Indonesia, Pakistan, India, Nigeria, Iran has grown by 257 (%) percent. Today, halal is both a law and a lifestyle. Food, fashion, cosmetics, education, finance, medicines, media, recreation, health, and fitness are all examples of Halal Lifestyle (Aziz & Ahmad, 2018; Boediman, 2017; Jailani & Adinugraha, 2022; Sarasati, 2018).

Globally, Muslim consumers are spending two trillion dollars on the food and lifestyle sector by 2021 (Thomson Reuters, 2021). Meanwhile, in Indonesia Muslim consumers spend 184 million dollars and it can be shown that the spending of Indonesian Muslim consumers is the largest halal market. In the food sector, Indonesian Muslim consumers spend US\$135 billion. In the financial sector, spending by Indonesian Muslims reached US\$119.5 billion. In the travel sector, spending 3.37 billion US dollars. In the fashion sector, US\$15.6 billion, the media and leisure sector, spent US\$20.73 billion. Then, on pharmaceuticals, the spending is US\$ 5.13 billion. Finally, in the cosmetics sector, Indonesian Muslims spent US\$4.19 billion (Thomson Reuters, 2021).

Indonesia ranks first with 146.7 billion of the total consumption expenditure figures of the global Muslim community so that sharia-based industries are increasingly being eyed by business actors and become a new market share to gain more profits. This condition has an impact on the increasing number of opening new sharia business lines that continue to grow (Ab Manan et al., 2017; Widiastuti et al., 2020). However, amid the famous halal market, the interest in halal products can still be said to be low. Muslim expenditure on halal products demonstrates this. Halal food and beverages differ from halal products. Muslims spend \$135 billion on halal food, more than any other sector.

Harahap et al. (2022) explained that the external and internal factors that influence the halal lifestyle are experience, personality, motives, and perceptions (internal factors), while external factors are culture, family, social environment, and demography. Pratama & Hartati, (2021), Setyowati & Anwar, (2022), and Sobari et al., (2022) explained that religion is an important factor in deciding the level of someone's religiosity can be shown from how much a person is involved in faith in his life. The higher the level of one's religiosity, the greater the potential to carry out a halal lifestyle.

Alviah et al. (2018) stated that knowledge of the concept of halal influences a halal lifestyle. Knowledge affects how one interprets a product. Increasing public knowledge about the importance of a halal lifestyle will prevent them from doing things that are prohibited by Islamic law (Aziz & Ahmad 2018; Jailani & Adinugraha, 2022; Pratama & Sundari, 2019). According to Mutmainah (2020), religiosity, awareness, and halal certification will influence people's intention to buy halal food. The public's consideration in buying halal food is not only about religion, but also as a guarantee of food safety, in which halal food must have good quality and avoid things that may cause disease. There is an increase in awareness triggered by the desire to improve and maintain the quality of life. Muslim consumers realize that adopting a halal lifestyle can keep them away from bad things.

Some studies found that halal awareness affects people's buying interest (Aslan & Aslan, 2016; Handriana et al., 2020; Haque, 2019; Silalahi et al., 2022). So, it can be concluded that awareness influences the halal lifestyle. The social environment can also affect a person's lifestyle, which is the feeling of wanting to be recognized causes a person to choose a lifestyle. Othman et al. (2017) in his research also said that the social environment influences the lifestyle of adolescents in rural areas. Consumption is not only a biological need but also a symbol of one's social status.

The growing number of institutions and workplaces that allow women to wear hijab shows that Indonesian Muslims can openly express their identity as a Muslim, including many women who are increasingly concerned about the halal lifestyle (Virga, 2018). This can be seen from the increasing number of hijab users and cosmetics with the halal logo that continues to increase, including among career women. Firdaus et al. (2022), Handriana et al. (2020), Silalahi et al. (2022), and Susilowati et al. (2018) stated that someone will be willing to pay more for halal products because they believe that halal products are guaranteed quality and safety. In line with the development of the halal lifestyle, the halal industry has expanded significantly as Muslim consumers want more halal products for their daily needs.

The lifestyle of Muslim women in urban areas has a tendency to appear dazzling as a form of reflection of cultural forms and is a special feature that can strengthen social relations and the scope of society in their social environment (Ulya, 2018). Basically, women always want to look good all the time, especially for working women who are required to look neat as a form of professionalism in the world of work (Aziz & Ahmad, 2018). To look good, Muslim workers buy halal products. A career woman's interest in buying halal products is tied to her independence and income. The higher their income, the more they have to spend on their lifestyle. This is in line with research Adinugraha et al. (2019) and Jailani & Adinugraha (2022) that an increase in the purchasing power of Muslims can influence the trend of the halal lifestyle to be developed further.

Women's income in the city of Jakarta reached 38.06% and was ranked second for Java Island in Java Island. The large contribution to the income of women in Jakarta Province certainly brings fresh air for the potential of a halal lifestyle. This potential

surely must be maximized, so that the halal economy can develop better. In terms of religiosity, knowledge, awareness, and social environment, this study aims to measure whether these four variables can influence the halal lifestyle of career women in Jakarta Province. Even though there have been several studies related to halal lifestyle, there are differences in studies such as: Aziz & Ahmad (2018) examines the halal lifestyle of working women focusing on clothing, segregation of workplaces and social rules between women and men, entertainment must be polite and limits on association in the workplace with the opposite sex. Different from Ulya (2018) that examines the halal lifestyle of cosmopolitan Muslim women using Islamic symbols to gain economic benefits. Meanwhile, Virga (2018) explained the lifestyle of Indonesian Muslim women in television advertisements representing active women with various activities by wearing closed-clothes and hijab is a proof that hijab does not limit women's activities. Other research examined community empowerment through education and literacy of the halal lifestyle movement (Vita et al., 2022). No study has examined how religiosity, knowledge, awareness, and social environment affect career women's halal lifestyle in Jakarta Province. Therefore, this research fills a gap and is novelty by studying career women with these variables. The researchers hope that knowing the effect of these variables on the halal lifestyle can develop halal lifestyle trends and maximize the growth of the halal industry to increase the income of the Indonesian people.

METHODS

This study used a quantitative method, in which distributing questionnaires through Google Form and direct interview with respondents collects the data. This research is using random sampling technique. The respondents in this study were 250 Muslim women who have personal income with halal lifestyle and live in Jakarta Province. The questionnaire was prepared using a Likert scale with a rating range of 1-5.

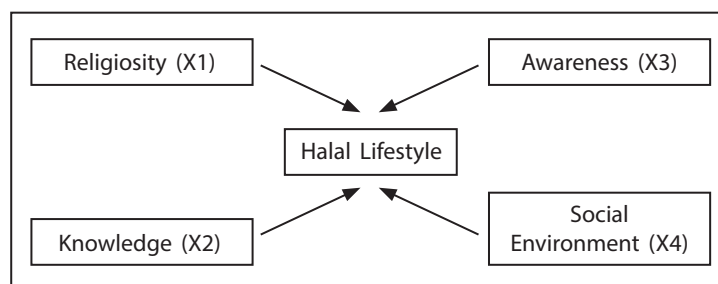
Table 1. Operational Definition of Research Variables

No.	Variable	Dimensions	Indicator
1.	Religiosity	Intellectual	Participate in activities at the mosque Fasting
		Ritualistic	Walk the prayer
		Ideology	Doing <i>zakat/infaq/sodaqoh</i>
		Experience	Attending religious studies can increase knowledge
		Consequence	Following religious accounts on social media
2.	Knowledge	Knowledge products	Knowledge of halal and haram products
			Knowing the raw materials contained in the product
			Knowing the types of Islamic finance
		Purchase Knowledge	Knowing the location of halal tourist destinations
Usage Knowledge	Having knowledge about the purpose of consuming halal products to improve physical and spiritual health. Knowing how to recognize halal products		

No.	Variable	Dimensions	Indicator
3.	Social environment	Family environment	Getting an Islam education from an early age Buying products recommended by family and friends Visiting tourist destinations recommended by family and friends Visiting restaurants and cafes labeled halal recommended by family and friends
		Work environment	Applying sharia principles to the work system Utilizing Islamic banks for salary payment
		Public	Knowing the halal information that is on social media Following the halal trend carried out by Muslim influencers
4.	Awareness	Knowledge	Realizing that avoiding haram foods and usury is an obligation because it has been regulated in the Al-Quran and Hadith Halal lifestyle starts within yourself
		Attitude	Participate in halal campaigns Living a halal lifestyle is a form of awareness as a Muslim
		Action	Ensuring the products used are permitted by the religion Applying sharia principles as self-responsibility
5.	Halal Lifestyle	Activity	Using closed clothing Consuming halal food Having a Sharia account
		Interest	Not interested in using financial services at conventional banks Following religious studies Participating in research on social media Visiting halal tourist destinations
		Opinion	Running a halal lifestyle because it is in accordance with the shariah Halal products can increase self-confidence

The data processing used SEM-PLS, so that the research framework shows in Figure 1. In addition, an explanation of the operational definition of the variable is shown in table 1. The questionnaire consists of four sections where three variables are part of the independent variables and one variable is the dependent variable.

Figure 1. Research Framework



RESULTS AND DISCUSSIONS

The description of the respondent's profile in this study shows in table 2. It is known that with a sample of 250 people with an age range of 20-25 years there are 146 people or 58.4%, for ages 26-30 years there are 66 people or 26.4%, then for those aged 31-35 years there are as many as 22 people or 8.8%, and finally 36-40 years old as many as 10 people or 4%. Based on the type of work, there were 27 respondents working as casual workers with a percentage of 10.8%, 133 respondents working as private employees with a percentage of 53.2%, 16 respondents working as civil servants with a percentage of 6.4%, 34 respondents working as professionals with a percentage of 13.6%, respondents who worked as entrepreneurs amounted to 28 people with a percentage of 11.2%.

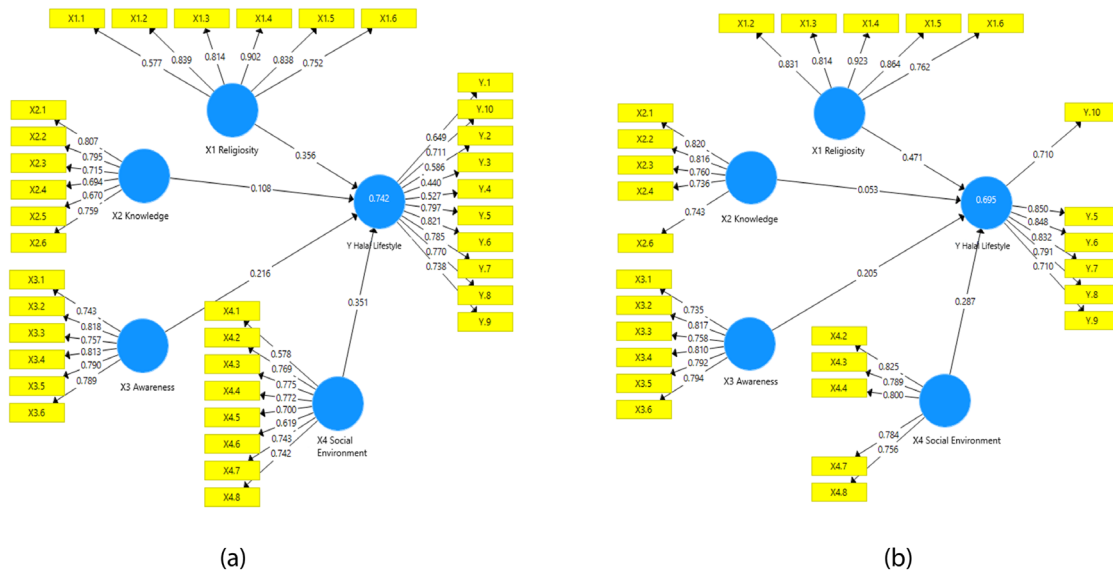
As for the respondents who have income from 4,500,000 to 10,000,000, there are 228 people with a percentage of 91.2%, respondents who have income from 10,000,001 to 20,000,000 there are 15 people with a percentage of 6%, respondents who have income of 20,000. 001 to 30,000,000 are 2 people in total or 0.8%, respondents who have a large income of 30,000,001 amount to 5 people with a percentage of 2%.

Table 2. Respondent Profile

Items	Respondents	
	<i>n</i>	<i>Percentage</i>
Age		
20 - 25	146	58.40%
26 - 30	66	26.40%
31 - 35	22	8.80%
36 - 40	6	2.40%
40 >	10	4%
Work		
Freelance	27	10.8%
Private sector employee	133	53.2%
Civil servant	16	6.4%
Professional	34	13.6%
Businessman	28	11.2%
Other	12	4.8%
Income		
4,500,000 – 10,000,000	228	91.2%
10,000,001 – 20,000,000	15	6%
20,000,001 – 30,000,000	2	0.8%
> 30.000,001	5	2%
Domicile		
West Jakarta	38	15.20%
Central Jakarta	39	15.60%
South Jakarta	98	39.20%
East Jakarta	50	20%
North Jakarta	22	8.80%
Thousand Islands	3	1.20%

Source: Research findings (2022)

Figure 2. (a) Loading Factor and (b) Loading Factor Customized



Source: PLS Processing

Meanwhile based on domicile, respondents who live in West Jakarta amount to 38 people with a percentage of 15.2%, respondents who live in Central Jakarta amount to 39 people with a percentage of 15.6%, respondents who live in South Jakarta amount to 98 people with a percentage of 15.6 %. Percentage of 39.2%, respondents who live in East Jakarta are 50 people with a percentage of 20%, respondents who live in North Jakarta are 22 people with a percentage of 8.8%, respondents who live in Seribu Island are 3 people with a percentage of 1, 2%. To find out whether an indicator is correct or valid in measuring a variable, the convergent test is used (Hair et al., 2021). The way to find out is to use the Loading Factor value, if an indicator has a value > 0.

In figure (a) the loading factor has several factors that have values below 0.7. That is, X1.1, X2.3, X2.4, X4.1, X4.5, X4.6, Y.1, Y.2, Y.3, Y.4 have a value below 0.7. After the value is adjusted by eliminating values that are below 0.7, so that the remaining indicators meet the conditions specified in figure (b).

Table 3. Average Variant Extracted (AVE)

Variable	Average Variance Extracted (AVE)
X1 (Religiosity)	0,707
X2 (Knowledge)	0,602
X3 (Awareness)	0,616
X4 (Social Environment)	0,626
Y (Halal Lifestyle)	0,628

Source: Research finding

The next step to be taken is to look at the Average Variant Extracted (AVE) value. for an indicator to be valid, the variable must have an AVE value > 0.5. It is known

that all variables already have an Average Variant Extracted (AVE) value above 0.5 to be categorized as meeting the criteria (Hair et al., 2021).

Table 4. Fornell-Larcker

Variable	X1 (Religiosity)	X2 (Knowledge)	X3 (Awareness)	X4 (Social Environment)	Y (Halal Lifestyle)
X1 (Religiosity)	0.841				
X2 (Knowledge)	0.592	0.776			
X3 (Awareness)	0.417	0.569	0.785		
X4 (Social Environment)	0.515	0.563	0.562	0.791	
Y (Halal Lifestyle)	0.736	0.610	0.593	0.675	0.792

Source: Research finding

In Table 3, it can be seen that all variables already have an Average Variant Extracted (AVE) value above 0.5, so that it can be said to be in accordance with the criteria (Hair et al., 2021). The step to find out the results of the discriminant validity test can be known by using the loading cross value. Each variable meets the same variable and must have a loading cross value that is higher than the other variables. To find out the value of the loading cross for each variable, the Fornell-Larcker method is used. The table below shows that all values on the yellow line have the highest value compared to the other values.

For the data to meet the requirements of discriminant validity, it can be seen from the value of each root variable that must have a higher value than the other variables. In the table above, all values are on the yellow line which has the highest value compared to the other values.

Table 5. Cross Loading Value

	X1 (Religiosity)	X2 (Knowledge)	X3 (Awareness)	X4 (Social Environment)	Y (Halal Lifestyle)
X1.2	0.831	0.540	0.310	0.412	0.572
X1.3	0.814	0.491	0.378	0.402	0.527
X1.4	0.923	0.502	0.355	0.467	0.673
X1.5	0.864	0.473	0.290	0.418	0.653
X1.6	0.762	0.485	0.423	0.456	0.644
X2.1	0.435	0.820	0.491	0.441	0.499
X2.2	0.488	0.816	0.524	0.513	0.493
X2.3	0.480	0.760	0.371	0.382	0.419
X2.4	0.470	0.736	0.272	0.460	0.485
X2.6	0.425	0.743	0.543	0.377	0.464
X3.1	0.220	0.316	0.735	0.291	0.311
X3.2	0.260	0.363	0.817	0.389	0.437
X3.3	0.372	0.537	0.758	0.513	0.463

	X1 (Religiosity)	X2 (Knowledge)	X3 (Awareness)	X4 (Social Environment)	Y (Halal Lifestyle)
X3.4	0.293	0.395	0.810	0.398	0.441
X3.5	0.316	0.428	0.792	0.437	0.485
X3.6	0.440	0.568	0.794	0.546	0.581
X4.2	0.372	0.433	0.488	0.825	0.505
X4.3	0.417	0.465	0.365	0.789	0.536
X4.4	0.363	0.440	0.466	0.800	0.507
X4.7	0.416	0.428	0.529	0.784	0.555
X4.8	0.458	0.458	0.376	0.756	0.557
Y.10	0.375	0.446	0.635	0.530	0.710
Y.5	0.790	0.492	0.375	0.504	0.850
Y.6	0.682	0.498	0.493	0.602	0.848
Y.7	0.717	0.470	0.331	0.498	0.832
Y.8	0.490	0.477	0.412	0.604	0.791
Y.9	0.350	0.535	0.648	0.478	0.710

Source: Research finding

Then the next criterion is the correlation between each variable indicator and the variable itself must be higher than the indicator with other variables. The table below shows that all values on the yellow line have the highest value compared to the other values.

Table 6. Composite Reliability and Cronbach's Alpha

Variable	Cronbach's Alpha	Rho A
X1 (Religiosity)	0.895	0.900
X2 (Knowledge)	0.834	0.837
X3 (Awareness)	0.877	0.887
X4 (Social Environment)	0.850	0.850
Y (Halal Lifestyle)	0.881	0.890

Source: Research finding

To determine the reliability test, it can be seen through the value of composite reliability and Cronbach's alpha where if a variable has a value > 0.70, then the variable already meets composite reliability and Cronbach's alpha (Hair et al., 2021). Based on table 6, the value of composite reliability and Cronbach's alpha for all variables has a value of more than 0.70, so that it can be said to meet the requirements. Thus, it can be concluded that all the variables in this study already have the appropriate level of reliability.

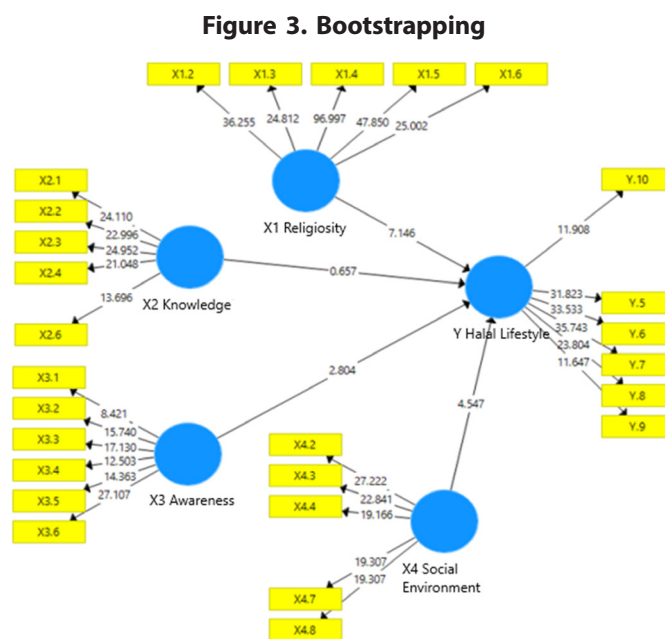
Table 7. R-Square Value

Variable	R Square
Y (Halal Lifestyle)	0.695

Source: Research finding

Based on table 7, the R-Square test value for the Halal Lifestyle variable is 0.695, so it can be said that the variables of religiosity, knowledge, awareness, and social environment are able to explain the halal lifestyle by 69% while 31% is explained by other variables. To test the hypothesis and the significance of a variable can be tested by bootstrapping calculations and then it can be analyzed through T-statistics, P-values, and the original sample contained in the path coefficient table. For the next step, look at the results of the T-statistics and P-values in the Path Coefficient section. Exogenous variables have a significant effect on endogenous variables if the T-statistic value is greater than the T-table value (1.96), then the hypothesis of a study can be accepted if the P-value <0.05.

Furthermore, to find out whether the Y variable influences the X variable, it can be seen by comparing the statistical values with the t-table. If the t-statistic value is greater than the t-table value, it can be concluded that the Y variable influences the X variable. In this sample, it is known that the t-table used is 1.96 using path coefficient analysis.



Source: Research finding

The results of this study are religiosity (X1) has a significant and positive effect on halal lifestyle (Y). The results of this study have the same as the results of research conducted by Haque (2019), Jannah & Al-Banna (2021), Pratama & Sundari (2019), Rohmatun & Dewi (2017), Sarasati (2018), which is the fact that religiosity has a significant and positive effect on halal lifestyle. This is because the level of religiosity will have an impact on a person's preferences in carrying out their daily activities. As explained by Kasri et al. (2021), Ma'zumi & Najmudin (2017), Pratama & Hartati (2021), Sobari et al. (2022), religiosity is a form of attachment between the individual and God that is actualized in daily life.

Table 8. Path Coefficient

Variable	Original Sample (O)	T Statistics (O/STDEV)	P Values
X1 Religiosity – Y Halal Lifestyle	0.471	7.146	0.000
X2 Knowledge – Y Halal Lifestyle	0.053	0.657	0.512
X3 Knowledge – Y Halal Lifestyle	0.205	2.804	0.005
X4 Social Environment – Y Halal Lifestyle	0.287	4,547	0.000

Source: Research finding

In this study, the respondents carried out a halal lifestyle because it was a responsibility to God, that is why they tend to use religion as a basis for their decision making (Rahmawati & Fitriyani, 2021). In this study, by carrying out religious orders, respondents are peaceful because they stay away from things that are prohibited by the Qur'an and Hadith. The respondents believe that fulfilling Muslim obligations will strengthen their faith and influence their lifestyle. A person with a good level of faith will choose a lifestyle that can draw him closer to Allah SWT. Respondents consider carrying out a halal lifestyle as an obligation as Muslims to get closer to Allah SWT.

The results of the study showed that knowledge (X2) has no significant effect on the halal lifestyle (Y). The results of this study are different from the research conducted by Larasati et al. (2018), which said that knowledge has a significant effect on the purchase of halal products. This research showed the same result as research conducted by Adiba & Wulandari (2018), which showed that knowledge does not affect respondents' preferences in choosing halal products. The respondents' carry out a halal lifestyle not because of how much knowledge they have about halal products, but as a form of responsibility as Muslims, and the knowledge can be used as an additional reference in choosing products.

Career women know about the *halalness* of products, how to find out about the *halalness* of a product, and are more up-to-date about halal issues. However, the amount of knowledge is not the only factor that encourages respondents to choose a halal lifestyle. Currently, there are many new halal products on the market, but career women often stick to brands they have used before due to habits, beliefs, and loyalty.

The results of the study show that awareness (X3) has a significant and positive effect on the halal lifestyle (Y). Alfikri et al. (2019), Aslan & Aslan (2016), Handriana et al. (2020), and Mutmainah (2018) explained that halal awareness affects purchase intention. Technology and information media that continue to develop causes this increase in awareness, making it easier for consumers to find information. Nusran et al. (2021) also supports the results of this study based on their research, which says that halal awareness can influence the millennials' halal lifestyle and product purchasing decisions. This shows that career women are more aware of the importance of consuming halal products.

The results of this study indicate that the social environment (X4) has a significant and positive effect on the halal lifestyle (Y). The results of this study were different

from the research conducted by Lubis & Izzah (2022), in which the social environment has no significant effect on the halal lifestyle. Currently, people are less consistent in implementing the halal lifestyle, which is caused by how people assume that all products that they purchased in their environment are halal without checking or knowing the process carried out.

Finally, a research conducted by Jumantini (2018), and Riwijanti et al. (2020) is in line with this study, it stated that social environment has a positive effect on lifestyle. They also said the feeling of wanting to be recognized in the environment can affect their lifestyle; because humans are social beings, their behavior affects others. Thus, the environment can influence the lifestyle of someone. Friendship, neighbors, coworkers, and family education can influence someone in considering a purchase decision (Gusrita & Rahmidani, 2019). This result indicated that career women who live a halal lifestyle are supported by their social environment, such as being allowed to wear hijab at work, utilizing Islamic banks to pay salaries, and having friends and coworkers who know halal and sharia products.

CONCLUSION

Three variables that affect the halal lifestyle of career women are religiosity, awareness, and social environment. In this study, by carrying out religious orders, the respondents can feel calm because they stay away from things that are prohibited by the Qur'an and Hadith. The respondents feel that carrying out their responsibilities as Muslims will increase the degree of their faith and can influence their way of life. As a career woman living in a halal lifestyle is important, not only as a form of responsibility to Allah SWT but also as self-identity as a Muslim. A Muslim-friendly work environment also influences career women to express themselves freely as Muslims. However, the knowledge variable has no significant effect. The amount of information they have is not an important factor in encouraging respondents to choose a halal lifestyle. Currently, many new halal products have emerged, but this does not make women choose these products. This is due to habits, beliefs, and loyalty to products that has been used before.

The limitation of this research is that it only uses four variables. There are many other variables that can affect the halal lifestyle such as internal influences, namely family, education, income, and attitudes towards a halal lifestyle. In addition, this research is only limited to career women in Jakarta Province. The researchers hope that in the future, this research will cover a wider area or more than one province to get more optimal comparison results. Finally, the researchers hope that the government will develop halal trends and able to consider certain ways to make new regulations related to halal lifestyle. Thus, information related to halal products is better known in the community.

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