

Examining the Sustainability of Food Consumption Based on Religiosity Dimensions in Urban and Suburban Communities

Ahmad Habibi^{1*}, Hanif², Khavid Normasyhuri³

^{1,2,3}Faculty of Islamic Economics and Business, State Islamic University of Raden Intan Lampung, Indonesia
E-mail: ¹habibi@radenintan.ac.id, ²hanif@radenintan.ac.id, ³khavidnormasyhuri2@gmail.com

*Corresponding author

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ABSTRACT

Research Originality: This study offers a new perspective on the relationship between religiosity and sustainable food consumption in urban and peri-urban communities in Lampung, Indonesia.

Research Objectives: The objective was to examine the differences in sustainable food consumption between urban and peri-urban communities, exploring the role of religious beliefs in shaping consumption behavior.

Research Methods: A quantitative approach using comparative analysis was used. Data were collected from 250 respondents using purposive sampling, analyzed through statistical tools such as the Shapiro-Wilk Normality Test and Independent Sample t-test.

Empirical Results: This study found that there were no differences in consumption behavior between urban and suburban communities with the dimensions of religiosity in the aspects of beliefs and practices. There were differences in consumption behavior between urban and suburban communities with the dimensions of religiosity in the aspects of knowledge and behavior.

Implications: This study highlights the need for policymakers and businesses to consider religious factors in promoting sustainable consumption, suggesting that urbanization and access to religious education influence food choices based on religiosity.

Keywords:

consumption behavior; religiosity; urban communities; suburban communities

How to Cite:

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INTRODUCTION

In Indonesia, differences in food consumption patterns between urban and suburban communities are visible. Differences in access to food sources, lifestyle, and income levels influence this. Urban communities have easier access to various types of local and imported food, while suburban communities rely more on local food. There is an increasing trend among urban communities to consume organic and healthy food (Maredia et al., 2022). According to a survey from the Indonesian Organic Industry Association, sales of organic products in big cities have increased by 20% in the last five years. The Indonesian government faces challenges in ensuring sustainable food security, especially in urban areas with high dependence on food supply chains (Ma et al., 2022). Initiatives such as urban farming and fisheries are being developed to overcome this problem. The phenomenon of sustainable food consumption in Indonesia shows diverse dynamics between urban and suburban communities. The main challenge is balancing consumption needs with environmental sustainability and food security (Adeosun et al., 2022).

Issues and problems surrounding the sustainability of food consumption in urban and suburban communities in Lampung Province, Indonesia, cover several important aspects. In Lampung, there are significant differences in access to food sources between urban communities in cities such as Bandar Lampung and suburban communities in more remote areas. More infrastructure and transportation in several suburban areas are needed to obtain diverse and quality food (Seda et al., 2020). Even though Lampung is one of Sumatra's food baskets, urban communities tend to depend on imported food, which is only sometimes sustainable from an economic and environmental perspective. Climate change is seriously impacting the agricultural sector in Lampung, affecting local food production (Puigdueta et al., 2021). This condition directly impacts food availability and prices, especially for suburban communities more dependent on local food. Economic inequality between urban and suburban communities in Lampung affects their ability to access quality food. Communities with lower incomes, especially in suburban areas, are often limited to cheaper and less nutritious food (Niankara, 2023).

The gap occurs where most of the population is Muslim in Lampung Province. Halal and haram have an essential role in food consumption. However, on the other hand, urban communities have better access to information and certified halal products, while in suburban areas, this practice is more based on local traditions and beliefs. In schools and religious institutions in Lampung, religious education includes aspects of responsible and sustainable food consumption (Islam et al., 2022). This can differ between urban and suburban areas depending on the resources and curriculum followed. Urbanization in Lampung can reduce the influence of traditional and religious values in food consumption, along with the increase in modern and global lifestyles (Hayat et al., 2023). In several suburban areas of Lampung, there are limitations in fulfilling halal food due to limited resources and market access. Religious teachings influence awareness about environmental preservation and sustainable food consumption. This condition can differ between urban and suburban communities depending on the level of education and exposure to religious teachings about the environment (Dzanku et al., 2024).

The urgency of research on the sustainability of food consumption in urban and suburban communities by paying attention to differences in the dimensions of religiosity is critical, especially in countries with cultural and religious diversity, such as Indonesia. This research can better understand how religious values influence food consumption behavior (Vanany et al., 2020). This condition is essential for designing public policies and educational programs appropriate to the local context. In many communities, religion plays a vital role in daily life, including when it comes to food choices. Understanding this can help design more effective and sustainable food strategies (Naeem et al., 2020). This research can identify how religious practices influence food security and sustainability, especially in the face of climate change, Urbanization, and economic pressures. More effective education and public awareness methods can be developed through research to promote sustainable food consumption, considering religious values (Amalia et al., 2020).

By understanding the differences in the dimensions of religiosity between urban and suburban communities, policymakers can design more inclusive food policies that are sensitive to the needs of different groups of people. This research supports global efforts to achieve the Sustainable Development Goals, mainly reducing hunger and ensuring sustainable consumption and production patterns (Hassan et al., 2020). Understanding religiosity-based consumption preferences can help support local farmers and food production, which is often more sustainable. Understanding the differences and similarities in food consumption between urban and suburban communities based on religiosity dimensions can help build social cohesion and integration between community groups (Iranmanesh et al., 2020). In the context of rapid social and economic change, this research is important for adapting sustainable food consumption practices by considering changes in the dimensions of people's religiosity (Khan et al., 2020).

Research gaps on sustainable food consumption often highlight environmental, social, and economic factors, but only some explore the dimension of religiosity as an essential element in people's consumption patterns. Previous studies have focused on issues such as food accessibility, consumption preferences, and the environmental impacts of food systems, especially in urban and suburban areas. However, the relationship between sustainable consumption and belief or religiosity factors must be discussed in depth, especially in Indonesia, which has many beliefs and cultural values. Existing studies generally ignore the influence of religious beliefs in shaping sustainable food consumption habits, even though religiosity is often a pillar in daily decision-making, including in terms of food (Utomo et al., 2020). This gap becomes even more apparent when considering the community in Lampung Province, which has cultural and religious heterogeneity.

However, more research should focus on how religiosity factors interact with sustainable food consumption decisions in urban and suburban environments. This study seeks to fill this gap by examining in depth how the dimension of religiosity influences food consumption choices and practices and how this aspect contributes to sustainable consumption in both regions. This research is expected to contribute significantly to expanding the understanding of the interaction between religiosity factors and the

sustainability of food consumption, especially in the context of society in Lampung Province (Bukhari et al., 2021).

This research focuses on the differences in the sustainability of food consumption in urban and suburban communities in the dimension of religiosity in Lampung Province. The novelty of this study lies in the approach used in exploring the sustainability of food consumption through a religious perspective, especially in urban and suburban communities in Bandar Lampung City and South Lampung Regency. Previous studies focus on the technical or practical aspects of sustainable food consumption, such as environmentally friendly behavior or efficiency in the food supply chain. However, the spiritual or religious dimension that can influence consumption decisions has yet to be a primary concern. In the context of the religiously and culturally diverse Lampung community, understanding how religious beliefs influence food consumption patterns and their relationship to sustainability is new and significant to study (Suhartanto et al., 2020).

In addition, this study also offers novelty in terms of methods that combine multidisciplinary approaches. This research combines social, religious, environmental, and economic disciplines, providing a unique multidisciplinary perspective. This study not only focuses on economic or environmental factors but also investigates how religious beliefs and practices can drive the creation of more sustainable food consumption patterns. Thus, this study can fill the gap in the existing literature and provide new insights relevant to policymakers, especially in the context of food sustainability in urban and suburban areas in Lampung Province (Memon et al., 2020).

Overall, this research offers a new and in-depth perspective on how religious values influence food consumption patterns in urban and suburban communities, especially in Lampung Province, which has not been studied much before. This study significantly contributes to the existing literature and can guide policymakers in developing more inclusive and sustainable food strategies.

METHODS

This study uses a quantitative methodology with comparative techniques to compare food consumption behavior in the context of religiosity in urban and suburban communities in Lampung Province. This methodology involves systematic collection and analysis of numerical data to understand the patterns of differences between the two groups of people. Data is taken based on five primary factors influencing food consumption behavior in the dimension of religiosity: aspects of belief, knowledge, practice, behavior, and their overall effect on consumption sustainability. These aspects are designed to dig deeper into how religious beliefs influence people's consumption decisions in both regions so that researchers can identify which variables are most significant in influencing food consumption sustainability.

Over the course of two years, from January 2022 to December 2023, this study meticulously gathered data from residents of 15 districts/cities in Lampung Province, which has a population of 9,176,546 people. The sampling approach used a purposive

sampling technique, which means that researchers selected respondents who met certain criteria. These criteria include urban communities residing in Bandar Lampung City and suburban communities residing in South Lampung Regency, with an age range of 18 to 55 years. In addition, the selected respondents have a minimum education level of high school to Masters and a monthly income of between IDR 1,000,000.00 to more than IDR 5,000,000.00. These criteria are set to ensure that respondents have sufficient understanding of the sustainability of food consumption and the relevance of religiosity in their daily lives. Respondents were selected from two geographically different areas, namely urban communities in Bandar Lampung City and suburban communities in South Lampung Regency. The selection of these two areas is important to assess how geographical differences affect food consumption behavior related to religiosity.

The selected respondents were between 18 and 55 years old, a productive age group considered to have a significant influence on consumption decision-making, including sustainability and religiosity. Respondents must have a minimum education level of high school to Master. This criterion was chosen to ensure that respondents adequately understand issues related to sustainable consumption and the relevance of religiosity in everyday life. The selected respondents have an income of between IDR 1,000,000.00 to more than IDR 5,000,000.00 per month to capture variations in consumption behavior based on economic capacity. Income often influences consumption patterns, especially regarding accessibility to halal and ethical products.

In this study, 250 respondents were selected who were considered representative to provide a valid and reliable picture of food consumption patterns and the influence of religiosity. The research instrument used was a questionnaire distributed via Google Forms, using the Likert Scale as a measuring tool. The Likert Scale, a precise tool, is used to assess the intensity of religious beliefs, knowledge, practices, and behaviors in relation to the sustainability of food consumption. Through this approach, the study attempts to describe the differences in the dimensions of religiosity in sustainable food consumption between urban and suburban communities in Lampung Province. A sample size of 250 is considered representative enough to provide a valid and reliable picture of food consumption behavior, especially in a comparative study like this. The selection of a sample of this size allows researchers to conduct relevant statistical tests, such as a test of differences between the two groups of people studied (urban and suburban communities), without revealing the accuracy of the results. The use of a sample of 250 respondents also takes into account the diversity of the population in Lampung Province, which has a population of 9,176,546 people spread across 15 districts/cities. This sample is considered sufficient to capture variations in consumption behavior caused by differences in levels of religiosity, access to information, education, and socio-economic conditions in the two regions.

Normality Test helps understand how well the data is distributed. When data follows a normal distribution, estimates of population parameters such as mean, variance and regression coefficient will be more accurate and confident that the estimation results are close to the actual value. Not performing a Normality Test or ignoring it

can result in bias in statistical analysis. The Shapiro-Wilk Normality Test is based on a test statistic specifically designed to measure the degree to which a data sample fits a normal distribution. This statistic is referred to as the Shapiro-Wilk test statistic. One of the main advantages of this method is its sensitivity to deviations from the normal distribution. In other words, if there is even a slight deviation from normality in a data sample, the Shapiro-Wilk Test will detect it. If the Shapiro-Wilk Test results show that the Sig. greater than 0.05, then this indicates that the data has sufficient statistical evidence to accept that the data follows a normal distribution. The validity test is to measure the extent to which an instrument or measurement tool really measures what it is intended to measure. By testing validity, researchers can ensure that the measuring instruments used are appropriate to the concept or variable they want to measure. A significance value that is smaller than the predetermined alpha (α) (0.05) indicates that there is sufficient statistical evidence to support the validity of the measuring tool or instrument.

Table 1. Operational Definition of Variables

No.	Variable	Dimensions	Indicator	Scale
1.	Consumption Behavior in the Dimension of Religiosity	Aspects of Belief	The Influence of Religion on Hygiene, namely the extent to which religious beliefs influence individual hygiene in choosing healthy products and food.	Likert
		Knowledge Aspect	Religious Friendly Product Selection where individuals prefer products or brands that meet their religious requirements.	Likert
		Practical Aspects	Consumption of Halal Products where individuals consistently choose products or services that have been certified as halal in accordance with their religious beliefs.	Likert
		Behavioral Aspects	Consumer Ethics where individuals avoid waste in their consumption as a form of religious ethics.	Likert

Reliability testing is to measure the extent to which a measurement tool or instrument can be relied upon and consistently measure the same concept or variable in each different measurement or data collection. If the Cronbach's Alpha value is greater than 0.60, then the instrument is considered to have a good level of internal reliability or sufficient consistency. Independent Sample t-Test, also known as independent sample t-test, is a statistical analysis technique used to compare the means of two groups that are unrelated or independent of each other. This test is used when having two groups of data that are completely independent of each other. This means that data in one group is not related to data in other groups. This p-value is often referred to as the Significance value (Sig.). If the Sig value. less than the previously determined significance level (namely 0.05), then we conclude that there is a significant difference between the two groups of data.

RESULTS AND DISCUSSION

Respondent characteristics in this study include various relevant demographic aspects. Respondent characteristics serve as a basis for analyzing behavioral patterns or perceptions in research because these variables often influence individuals' attitudes, decisions, and actions. Table 2 provides an overview of the characteristics of respondents. Based on the education level of respondents, it is known that 8.4% of urban residents have a high school education, 13.6% have a Diploma education, 46.8% have a Bachelor's degree (S1) and 31.2% have a Postgraduate (S2) education, while the education level of community respondents Suburban 35.6% have a high school education, 17.6% have a diploma, 38.4% have a bachelor's degree (S1) and 3.8% have a postgraduate (S2) education.

Table 2. Sample Characteristics

No.	Social and Demographic Characteristics	Urban Society		Suburban Society	
		Number of Respondents	Percentage (%)	Number of Respondents	Percentage (%)
1.	Education				
	Senior High School	21	8.4%	89	35.6%
	Diploma	34	13.6%	44	17.6%
	Bachelor degree)	117	46.8%	96	38.4%
	Strata (S2)	78	31.2%	12	4.8%
2.	Age				
	18 - 25 years old	48	19.2%	79	31.6%
	26-35 years old	136	54.4%	98	39.2%
	36-45 years old	60	24%	137	54.8%
	> 46 Years	6	2.4%	15	6%
3.	Gender				
	Man	108	43.2%	62	24.8%
	Woman	142	56.8%	188	75.2%
4.	Work				
	Private sector employee	89	35.6%	52	20.8%
	State Civil Apparatus	59	23.6%	4	1.6%
	Self-employed	46	18.4%	73	29.2%
	Housewife	22	8.8%	105	42%
	Teacher	24	9.6%	14	5.6%
	Etc	10	4%	2	0.8%
5.	Income				
	Rp. 1,000,000 - Rp. 2,000,000	18	7.2%	101	40.4%
	Rp. 2,00,001 - Rp. 3,000,000	75	30%	89	35.6%
	Rp. 3,00,001 - Rp. 4,000,000	87	34.8%	48	19.2%
	Rp. 4,00,001 - Rp. 5,000,000	56	22.4%	10	4%
	> Rp. 5,000,000	14	5.6%	2	0.8%

Based on the analysis of participant ages, it can be seen that the 26 to 35-year age group constitutes the majority of respondents from urban communities, namely around 54.4% of the total sample, while the 36 to 45-year age group constitutes the majority of respondents from suburban communities, namely around 54.8% of the total sample. Based on gender, the majority of urban community respondents were women, namely 56.8% of the total responses, and in suburban communities, some of the respondents were women, namely 75.2% of the total responses. If we look at the income aspect, most respondents from urban communities generate income in Rupiah (IDR) 3.00.001 - 4,000.000, reaching 34.8%. In contrast, most respondents from suburban communities generate income in Rupiah (IDR). 2,00,001 – 3.000.000, reaching 35.6% of the total responses.

Based on data from the characteristics of the respondents obtained, the respondents' education level shows a significant difference between urban and suburban communities. In urban areas, most respondents (46.8%) have a bachelor's degree (S1), while in suburban communities, the most significant percentage of respondents (35.6%) only have a high school education. This data reflects that urban communities generally have higher access to education than suburban communities, which can affect their food consumption preferences, especially related to awareness of the aspects of desire and religious values in food consumption. Regarding age, most respondents are in the 26 to 35-year age group (54.4%), while in the suburbs, most respondents are in the 36 to 45-year age group (54.8%). This age group shows that most respondents in both areas are of productive age and have an active role in making family consumption decisions.

Table 3. Normality Test Results Shapiro-Wilk Consumption Behavior of Urban and Suburban Communities with Religiosity Dimensions

		Statistics	Sig
Aspects of Belief	Consumption_Behavior_Dimension_Religiosity_Urban_Society	.109	.144
	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities	.098	.201
Knowledge Aspect	Consumption_Behavior_Dimension_Religiosity_Urban_Society	.114	.173
	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities	.131	.094
Practical Aspects	Consumption_Behavior_Dimension_Religiosity_Urban_Society	.211	.154
	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities	.184	.148
Behavioral Aspects	Consumption_Behavior_Dimension_Religiosity_Urban_Society	.139	.130
	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities	.156	.097

Source: Data Processing (2023)

In this context, the religious values adopted by individuals of productive age can influence their decisions regarding the food they consume, including awareness of halal and tayyib and aspects of the desire to carry out daily consumption practices. In addition, differences are also seen in terms of income. Most respondents from urban communities have a monthly income of IDR 3,000,001 to 4,000,000 (34.8%), while most suburban respondents have a lower income, namely in the IDR 2,000,001 to 3,000,000 (35.6%). This difference in income can affect purchasing power and consumption preferences, where people with higher incomes tend to have greater access to more varied and sustainable foods following their religious values.

Normality tests help ensure that results found in a sample can be generalized to the population if normality assumptions are fulfilled. The normality test is used to detect outliers or extreme data that influence the analysis results. One of the main goals of a normality test is to ensure that the basic assumptions of a normal distribution are fulfilled. Knowing whether the data is normally distributed can identify the risk of misinterpretation or wrong conclusions in the analysis. Thus, the purpose of carrying out a normality test is to ensure that the basic assumptions of a normal distribution are fulfilled so that the statistical analysis results are more reliable.

Suppose we apply the test shapiro-wilk Based on data on the consumption behavior of urban and suburban communities with the religiosity dimension in Table 3. In that case, all aspects of belief, knowledge, practice, and behavior have sig values greater than 0.05, indicating that the data is normally distributed. These results can also confirm that the data on the consumption behavior dimension of religiosity is suitable for use in research.

Table 4. Validity Test Results Consumption Behavior of Urban and Suburban Communities with Religiosity Dimensions

	items	Sig. (2-tailed)	Information
Consumption_Behavior_Dimension_Religiosity_Urban_Society	DR1	0.002	Valid
	DR2	0.000	Valid
	DR3	0.000	Valid
	DR4	0.001	Valid
Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities	DR1	0.000	Valid
	DR2	0,000	Valid
	DR3	0.002	Valid
	DR4	0.001	Valid

Source: Data Processing (2023)

The validity test results in Table 4, which are presented regarding the consumption behavior of urban and suburban communities with the religiosity dimension, show that all indicators obtained a value below 0.05 based on Sig. (2-tailed). This result indicates that the instruments or indicators used to measure the dimensions of religiosity have been proven valid in the context of this research. This result means the instrument measures what is expected.

The results of the reliability test in Table 5, which are presented regarding the consumption behavior of urban communities with the dimension of religiosity, show the value of Cronbach's alpha with a figure of 0.850 and Suburban society's consumption behavior with the dimension of religiosity shows values Cronbach's alpha with the number 0.722 where this number exceeds the minimum limit of 0.60. The instruments or measurement tools used in research are reliable. In this context, good reliability indicates that the instrument is reliable or consistent in measuring the concept or variable it wants to measure. A good level of reliability shows that the measurement instrument provides consistent results if used repeatedly. This result means that if the public consumption behavior instrument with the religiosity dimension is used to measure the same variable in different objects, namely urban and suburban communities, the results tend to be similar.

Table 5. Reliability Test Results Consumption Behavior of Urban and Suburban Communities with Religiosity Dimensions

	Cronbach's Alpha	Information
Consumption_Behavior_Dimension_Religiosity_Urban_Society	0.850	Reliable
Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities	0.722	Reliable

Source: 2023 Data Processing Results

The empirical findings show that the significance value (sig) is 0.175 in the comparative test of urban and suburban consumption behavior about the religiosity dimension in the belief aspect in Lampung Province. With a sig value greater than 0.05, it can be concluded that there is no significant difference between the consumption behavior of urban communities in Bandar Lampung City and suburban communities in South Lampung Regency based on their belief aspects. This result means that urban and suburban communities have relatively similar consumption behavior patterns when influenced by the religiosity dimension in the belief aspect. This finding indicates that the belief aspect in religiosity has a strong and uniform influence on people's consumption behavior in both regions. Lampung Province, which is predominantly Muslim, shows similarities in religious values and views that encourage people in urban and suburban areas to adopt consumption behavior that is in accordance with their beliefs. In this case, the similarities in consumption behavior between the two groups reflect that their religious beliefs are a more dominant binding factor than other geographical or socio-economic factors.

Furthermore, the uniformity of this consumption behavior can also be linked to firm and even religious culture and norms throughout Lampung Province. In Bandar Lampung City, the urban center, and South Lampung Regency, which is more remote, people have equal access to religious education, information, and products that support adherence to their religious beliefs. Awareness and understanding of the importance of adhering to religious teachings regarding consuming goods and services are similar in both areas, so

there is no significant variation in consumption behavior between urban and suburban communities. In addition, the development of technology and increasingly equitable access to information also support the homogeneity of this consumption behavior. People in urban and suburban areas in Lampung, regardless of differences in infrastructure, now have almost equal access to information about the importance of consistency in practicing religious beliefs. Information about products based on religious values, such as halal food or other ethical products, is now more easily accessible to all levels of society. This condition ultimately strengthens the finding that the dimension of religiosity in the aspect of belief does not cause significant differences in consumption behavior between urban and suburban communities in Lampung Province.

Table 6. Comparison Test Results Independent Sample T-Test Consumption Behavior of Urban and Suburban Communities with Religiosity Dimensions

		Sig. (2-tailed)	Information
Aspects of Belief	Consumption_Behavior_Dimension_Religiosity_Urban_Society	0.175	No difference
	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities		
Knowledge Aspect	Consumption_Behavior_Dimension_Religiosity_Urban_Society	0,000	There is a difference
	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities		
Practical Aspects	Consumption_Behavior_Dimension_Religiosity_Urban_Society	0.247	No difference
	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities		
Behavioral Aspects	Consumption_Behavior_Dimension_Religiosity_Urban_Society	0.003	There is a difference
	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities		

Source: 2023 Data Processing Results

In the context of macroeconomics, especially related to deflation and recession, an analysis of people's consumption behavior in the dimension of religiosity can provide valuable insights. During an economic recession, people's purchasing power generally decreases, and consumption patterns tend to change. However, in conditions where religious beliefs are the main driving factor of consumption behavior, as found in this study, the impact of economic recession on consumption behavior can be minimized. A decrease in demand for non-essential consumer goods or not following religious values may occur during a recession. However, products that follow religious teachings, such as halal food, will still be consumed consistently. This is because religious values continue to function as a basis for making consumption decisions, even when external economic factors, such as deflation or recession, affect the market. In other words, in challenging economic conditions, people who are influenced by religious beliefs may

be more likely to maintain their consumption patterns than follow religious principles. Deflation, characterized by falling prices of goods, will change people's consumption patterns in general but does not always affect consumption decisions based on religious values. This study shows that despite the decline in prices or economic contraction, the consumption behavior of the Lampung community, both in urban and suburban areas, remains uniform because their religious beliefs influence it. This shows that religiosity can act as a social stabilizer in maintaining the consistency of consumption behavior amidst economic instability.

Nassè et al. (2020) found that religiosity significantly impacts consumer preferences for halal products. This result suggests that consumers with high levels of religiosity tend to have uniform consumption patterns, regardless of their geographic context, which aligns with the study results, which found no significant differences between urban and suburban communities. Research supported by Arli et al. (2022) found that consumers' intrinsic religiosity significantly influences ethical behavior through the ethical ideology they adhere to. Religiosity plays a role in shaping consumption behavior that is following religious beliefs. This is relevant to the finding that people's consumption behavior, both urban and suburban, is influenced by their beliefs. The results of the study by Roy et al. (2024) show that religiosity is an important factor in guiding consumption behavior, which is in line with the study's findings, which shows consistency in consumption behavior between urban and suburban communities regarding religious beliefs. Theory of Reasoned Action (TRA) by Martin Fishbein and Icek Ajzen in 1967 explained that individual behavior is determined by the intention to perform a certain behavior, which is influenced by the individual's attitude towards the behavior and the prevailing subjective norms. TRA states that a person's belief or trust about the consequences of an action influences their intention to act, ultimately influencing their behavior. In the context of religiosity in the aspect of belief, urban and suburban communities with strong religious beliefs tend to have similar consumption behavior because the religious norms they adhere to influence their consumption intentions and behavior uniformly (Abdulkadir, 2022).

Overall, the position of the results of this study lies in the disclosure that the dimensions of religiosity, especially the aspect of belief, have a significant and consistent influence on consumption behavior, even beyond geographical and socio-economic factors. In an economy experiencing deflation or recession, consumption behavior guided by religious values remains stable and shows stronger resilience than consumption behavior driven solely by economic factors. This study found that the belief in religiosity does not cause significant differences in consumption behavior between urban and suburban communities in Lampung Province. This is supported by other studies that show that religiosity has a consistent and significant influence in shaping consumption behavior, regardless of geographic context.

The empirical findings show that the significance value (sig) is 0.000 in the comparative test of urban and suburban consumption behavior with the dimension of religiosity in the knowledge aspect in Lampung Province. With a sig value smaller than

0.05, there is a significant difference in consumption behavior between urban communities in Bandar Lampung City and suburban communities in South Lampung Regency based on the dimension of religiosity in the knowledge aspect. This shows that understanding and knowledge related to religious teachings related to consumption affect the behavior of the two groups differently. The level of access and exposure to higher information in urban areas influences the difference. Urban communities, such as Bandar Lampung City, tend to have better access to educational resources, media, and technology that provide broader information related to religious values and their application in everyday life, including consumption. More profound knowledge of products that are in accordance with religious principles, such as halal and ethical products, allows urban communities to be more selective in choosing the goods and services they consume. In contrast, suburban communities in South Lampung Regency have more limited access to detailed religious information and education, which affects their knowledge regarding consumption that is in line with religious values.

Although they also hold fast to religious beliefs, limited access to relevant information can make their consumption behavior different from that of urban communities. For example, they are less aware of more specific details about products that meet certain religious standards. Hence, their consumption behavior tends to be more straightforward and less influenced by the religiosity dimension in the knowledge aspect. In addition, this difference in consumption behavior can also reflect differences in lifestyle between urban and suburban communities. Urban communities are more exposed to the dynamics of globalization and modernization, which encourages them to be more careful in choosing products based on the religious values they understand through extensive education and information. In contrast, suburban communities prioritize basic needs without considering too much detail of religious knowledge in making consumption decisions. Overall, these results indicate that the knowledge dimension in religiosity plays an important role in differentiating consumption behavior between urban and suburban communities in Lampung Province.

People's consumption behavior tends to change in the context of the economy, especially during deflation or economic recession. During deflation, prices of goods fall, which should increase consumer purchasing power. However, in a society influenced by religiosity, especially in the dimension of religious knowledge, price changes do not always directly affect consumption behavior. Deeper knowledge of religious teachings, as found in urban communities, will encourage more selective consumption behavior and be oriented towards religious values, even though the price of goods falls. Conversely, when people's purchasing power decreases in a recession, consumption behavior may be prioritized on basic needs. However, for people with a high level of religious knowledge, religious teachings still influence consumption choices. Urban communities with broader access to religious education and information may consistently choose products based on their beliefs, even amid difficult economic situations. They still tend to choose halal and ethical products, even though the price of other goods may be more affordable. On the other hand, suburban communities with more limited access to religious information

may tend to focus more on basic needs and prioritize religious aspects less in their consumption choices during deflation or recession. They do not have enough information to make consumption decisions that align with religious principles in depth, so prevailing economic conditions drive their consumption behavior.

The study (Floren et al., 2020) examines the impact of religiosity on Muslim consumer behavior, indicating that religious knowledge significantly influences consumption choices. Higher knowledge of Islamic law causes consumers to be more selective in choosing products. This supports the finding that urban communities with better religious knowledge can show different consumption behaviors than suburban communities. The research support (Junaidi, 2021) highlights how Muslim consumers' religious knowledge influences their product preferences. Consumers who are more knowledgeable about halal rules are more likely to purchase products according to their knowledge. This is relevant to the differences between urban and suburban communities based on the knowledge dimension of religiosity. The study (Santovito et al., 2023) concludes that religious knowledge influences consumer behavior in choosing food products that are by religious beliefs. Consumers with higher religious knowledge are more stringent in ensuring that the products they consume meet religious requirements.

Social Cognitive Theory (SCT) by Albert Bandura in 1986 emphasized that the interaction between the individual, the environment, and behavior influences learning and behavior. One of the core concepts of this theory is self-efficacy, which refers to a person's belief in their ability to perform a specific action. In the context of religiosity and consumption, urban communities with greater access to religious knowledge and education may have higher self-efficacy in applying religious teachings to their consumption behavior. This condition means they are more likely to implement religious rules and norms in their consumption choices than suburban communities with limited access to such knowledge (Mirkhah et al., 2020). The results of this study occupy an important position in the literature that examines the relationship between religiosity and consumption behavior, especially in the context of differences in geographical areas and access to information. The finding that religious knowledge plays a significant role in differentiating the consumption behavior of urban and suburban communities provides a new contribution to understanding how dimensions of religiosity influence consumption decisions, especially in areas with different access to information. In economics, this study also offers insights into how religious knowledge can mitigate the impact of deflation and economic recession on consumption behavior. Communities with higher religious knowledge tend to maintain consistent consumption principles, even when the economy is unstable. This proves that religiosity can be a social stabilizing factor in maintaining consistent consumption behavior, even in a volatile economic environment.

The empirical findings show that the significance value (sig) is 0.247 in the comparative test of urban and suburban consumption behavior about the dimensions of religiosity in the practical aspect of Lampung Province. With a sig value greater than

0.05, it can be concluded that there is no significant difference between the consumption behavior of urban communities in Bandar Lampung City and suburban communities in South Lampung Regency based on the practical aspect of their religiosity. The practical aspect of religiosity includes real actions and behaviors based on religious teachings, such as the habit of choosing products that follow religious rules, including halal or ethical goods. The similarity in consumption behavior can be interpreted as the urban and suburban communities in Lampung Province having a similar approach to applying religious teachings in everyday life, especially in consumption. This result shows that both groups have the same level of compliance with religious rules that influence their consumption behavior. In the context of religiosity in the practical aspect, both urban and suburban communities integrate religious teachings into their consumption decisions without any striking differences. This result reflects consistency in applying religious values, regardless of geographical differences.

One factor that explains this similarity is the relatively equal access to religious guidance and information on the practical application of religious teachings in urban and suburban areas. Despite differences in infrastructure and economic development, public awareness of the importance of implementing religious teachings in consumption behavior remains strong and evenly distributed throughout Lampung Province. Religious values such as the importance of product halalness and consumption ethics have been embedded in people's daily lives, which explains why their consumption behavior is relatively similar. In addition, the homogeneity of culture and religious norms in Lampung Province, where the majority of the population is Muslim, also plays a role in this similarity in behavior. The habit of applying religious principles practically in consumption activities is widely accepted and consistently carried out by people in both regions. Thus, it can be concluded that the practical aspect of religiosity plays an important role in shaping people's consumption behavior but does not trigger differences between urban and suburban communities in Lampung Province.

In economics, especially in deflation or recession, people's consumption patterns can change due to economic pressures. In times of deflation, where prices of goods decrease, consumers may be encouraged to buy more affordable goods. However, in the context of religiosity in the practical aspect, where consumption behavior is based on adherence to religious teachings, such as choosing halal and ethical products, price reductions do not always directly impact changes in consumption patterns. Public awareness of the importance of consuming products by religious principles, both in urban and suburban areas, may be stronger than the incentive of lower prices. In conditions of recession, where people's purchasing power decreases, consumption behavior is generally more focused on basic needs.

However, in societies that are influenced by religiosity in the practical aspect, consumption, that is, by religious teachings, remains a priority, even though purchasing power is limited. Communities that integrate religious values into their consumption tend to prioritize products that meet religious rules, even though economic conditions pressure

them to be more economical or selective. This result shows that in situations of deflation or recession, the consumption behavior of urban and suburban communities in Lampung Province remains consistent because economic factors and adherence to religious values influence their consumption decisions. Economic conditions may influence how much goods are purchased, but consumption behavior remains stable when choosing products that align with religious principles.

The study (Akhtar et al., 2020) shows that the influence of religiosity on consumer behavior can be similar across locations. The study (Orellano et al., 2020) found that Islam influences consumer choices regarding products and services, especially in the context of Sharia norms. The study supports that religiosity generally influences consumption decisions, but its influence on practical aspects tends to be uniform across locations. Research support (Alsaad et al., 2021) found that religiosity can influence ethical consumption through consumers' perceptions of efficacy, supporting the conclusion that religious practices play a role in consumption decisions without significant differences across regions. The Hunt-Vitell Theory of Ethics by Shelby Hunt and Scott Vitell in 1986 focuses on how individuals make ethical decisions, considering two main components: deontological (obligation) and teleological (outcome) ideologies. In the context of religiosity, this theory is used to understand how people in urban and suburban areas use their religious norms in making consumption decisions. Because the religious teachings that underlie ethical values are similar in both areas, consumption decisions also do not show significant differences (Nurhayati et al., 2020). This study is important in the relationship between religiosity and consumption behavior.

The finding that the practical aspect of religiosity does not trigger significant differences between urban and suburban communities adds to the understanding of how religious norms influence consumption. This result also strengthens the literature stating that religiosity plays a major role in ethical consumption decisions, regardless of geographic factors. In an economic context, this finding provides insight that although economic pressures such as deflation and recession can affect people's purchasing power, consumption behavior based on religious teachings remains stable. This result highlights the role of religiosity as a stabilizer in consumption behavior amidst fluctuating economic dynamics. Overall, this study shows that religiosity, especially in the practical aspect, is a strong and uniform factor in shaping people's consumption behavior in urban and suburban areas. However, economic conditions or geographic factors can influence other aspects of their economic behavior.

The empirical findings show that the significance value (sig) is 0.003 in the comparative test of urban and suburban consumption behavior with the dimension of religiosity in the behavioral aspect in Lampung Province. With a sig value smaller than 0.05, there is a significant difference between the consumption behavior of urban communities in Bandar Lampung City and suburban communities in South Lampung Regency based on the dimension of religiosity in the behavioral aspect. This result means that real actions or manifestations of religious beliefs, reflected in daily consumption behavior, differ between communities in the two regions. This difference can be explained

by variations in social, economic, and accessibility contexts that influence how urban and suburban communities apply their religious values in consumption practices. Urban communities in Bandar Lampung City may be more exposed to more diverse modern consumption trends and more critical in choosing products based on their religious principles. They may have better access to information about halal products, as well as more choices of goods that support strict religious practices. In contrast, suburban communities in South Lampung Regency may have more limited access to various products and information, so their consumption behavior may differ in its application, although still based on religious principles.

Furthermore, different lifestyles between urban and suburban communities may also play a role in influencing consumption behavior. Urban communities, who often live in more modern and dynamic environments, may be more involved in activities that influence how they consume, such as more explicitly choosing more environmentally friendly products or products that support religious values. On the other hand, suburban communities may focus more on basic consumption needs and prioritize products that are more affordable and easily accessible. However, they still consider aspects of religiosity in their consumption decisions. These significant differences indicate that although religious values remain the primary guideline in consumption behavior in both areas, applying these aspects in daily practice may differ due to the influence of the social and economic environment. Factors such as access to information, product availability, and social dynamics in urban and suburban environments are key elements that trigger these differences. However, both are still based on the same principles of religiosity.

During deflation and economic recession, people's consumption behavior can experience significant changes. Deflation, which is characterized by a decrease in the price of goods, may encourage consumers to buy more goods because their purchasing power increases. However, in the context of religiosity, more selective consumers, such as those in urban communities, still adhere to religious principles in choosing products, even though the price of goods decreases. This means that despite an economic incentive to buy more, urban communities that are more critical in choosing halal and ethical products wait to respond to price decreases with significant changes in consumption patterns. On the contrary, in recessionary conditions, where people's purchasing power decreases, suburban communities more focused on basic needs are encouraged to choose cheaper and more affordable products without paying too much attention to stricter aspects of religiosity. While urban communities still maintain consumption standards that follow religious principles, suburban communities under greater economic pressure tend to make consumption decisions based on the price and availability of products, even though they still consider religious norms.

Research (Bukhari et al., 2020) provides facts that religiosity influences purchasing preferences for imported products in a religious context, especially for Muslim consumers. Research findings support (Hong et al., 2020) found that the availability of halal products in China is quite limited, and consumers who are more loyal to their faith and have

experience purchasing halal personal care products are willing to pay more for them. Research supports (Chukwu et al., 2022) that religiosity drives purchasing decisions based on religious norms, including in the consumption of ethical products. Theory of Planned Behavior (TPB) by Icek Ajzen in 1985 explains that individual behavior is influenced by three main components: attitudes toward behavior, subjective norms, and perceived behavioral control.

In the context of religiosity in the behavioral aspect, TPB helps to understand that people's consumption behavior is influenced by their attitudes toward religious teachings, social norms that apply in their environment, and perceptions of their ability to apply these religious teachings in consumption decisions. The finding that differences in consumption behavior between urban and suburban communities can be explained through differences in social norms and perceived behavioral control. This theory supports the finding that different social norms in urban and suburban areas can cause differences in consumption behavior (Vanany et al., 2020).

In this regard, the position of this study strengthens the literature by showing that religiosity not only influences consumption decisions in general but also that the impact of religiosity can vary depending on the context of social, economic, and accessibility. In the context of an economy experiencing deflation or recession, this study also provides insight into how consumption behavior based on religious values may be more stable in urban communities with better access to information and products that align with religious norms. On the other hand, suburban communities that face more significant economic pressures may have to balance their religious principles and economic needs.

CONCLUSION

The conclusion of this study shows differences in the consumption behavior of urban and suburban communities in Lampung Province based on the dimensions of religiosity in several aspects. There are no significant differences in belief and practical aspects, where people in both regions tend to have similar views and practices in implementing religious teachings in consumption, such as choosing halal or ethical products. However, there are significant differences in the aspects of knowledge and behavior. Urban communities in Bandar Lampung City have more comprehensive access to information and products, which makes them more critical and selective in implementing religious values in consumption. In contrast, suburban communities in South Lampung Regency tend to have limited access and exposure to information that influences their consumption behavior differently.

Based on the research findings, the policy recommendations that can be taken are to strengthen access to information and education related to halal and ethical products in suburban areas. The government, through cooperation with religious institutions and community organizations, needs to increase socialization and campaigns related to the importance of consumption in accordance with religious values, especially in areas

that have limited access to products and information. In addition, it is necessary to develop infrastructure that supports the distribution of halal and ethical products so that suburban communities have the same access as urban communities. In the long term, this policy will not only strengthen religious awareness in consumption, but also support the sustainability of food consumption in accordance with religious principles throughout Lampung Province. The successful implementation of these recommendations relies on the active participation and collaboration of all stakeholders, including the audience. Thus, differences in consumption behavior between urban and suburban communities can be minimized, and the sustainability of food consumption based on religious values can be realized more evenly. Your role in this process is crucial and your efforts will be instrumental in achieving these goals.

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