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Sustainability of Food Consumption in Urban and Sub-Urban Communities : How are the Differences in Dimensions of Religiosity?

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Abstract

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This research focuses on looking at differences in the sustainability of food consumption in urban and sub-urban communities in the dimension of religiosity in Lampung Province. Quantitative research with a comparative concept on the consumption behavior of urban and sub-urban communities in the dimensions of religiosity, namely aspects of belief, aspects of knowledge, aspects of practice and aspects of behavior. Primary data collection was carried out by taking a sample of respondents, namely urban communities living in Bandar Lampung City and sub-urban communities living in South Lampung Regency using a purposive sampling technique. A total of 250 samples were used for this research. Data was obtained through the use of Google Form, with indicator assessment carried out using a Likert Scale. Research findings show that there is no difference in the consumption behavior of urban and sub-urban communities with the dimensions of religiosity in the aspects of beliefs and practices. There are differences in the consumption behavior of urban and sub-urban communities with the dimensions of religiosity in the aspects of knowledge and behavior.

Keywords : Consumption Behavior, Religiosity

JEL Classification : D12

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INTRODUCTION

In Indonesia, differences in food consumption patterns between urban and sub-urban communities are clearly visible. This is influenced by differences in access to food sources, lifestyle and income levels. Urban communities tend to have easier access to various types of food, both local and imported, while sub-urban 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 that have high dependence on food supply chains (Ma, Qiao, & Han, 2022). Initiatives such as urban farming and urban fisheries are starting to be developed to overcome this problem. The phenomenon of sustainable food consumption in Indonesia shows diverse dynamics between urban and sub-urban communities. The main challenge is how to balance consumption needs with aspects of environmental sustainability and food security (Adeosun, Greene, & Oosterveer, 2022).

Issues and problems surrounding the sustainability of food consumption in urban and sub-urban 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 sub-urban communities in more remote areas. Limited infrastructure and transportation in several sub-urban areas cause difficulties in obtaining diverse and quality food (Seda, Setyawati, Tirta, & Nobel, 2020). Even though Lampung is one of Sumatra's food baskets, urban communities tend to depend on imported food, which is not always sustainable from an economic and environmental perspective. Climate change is having a serious impact on the agricultural sector in Lampung, affecting local food production (Puigdueta, Aguilera, Cruz, Iglesias, & Sanz-Cobena, 2021). This has a direct impact on food availability and prices, especially for sub-urban communities who are more dependent on local food. Economic inequality between urban and sub-urban 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 in Lampung Province the majority of the population is Muslim, the concept of halal and haram has an important role in food consumption but on the other hand, urban communities have better access to information and certified halal

products, while in sub-urban 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, Samreth, Islam, & Sato, 2022). This can differ between urban and sub-urban 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, Mustafa, Alotaibi, Nayak, & Naeem, 2023). In several sub-urban areas of Lampung, there are limitations in fulfilling halal food due to limited resources and access to markets. Awareness about environmental preservation and sustainable food consumption is influenced by religious teachings. This can differ between urban and sub-urban communities depending on the level of education and exposure to religious teachings about the environment (Reardon & Thomas, 2024).

The urgency of research on the sustainability of food consumption in urban and sub-urban communities by paying attention to differences in the dimensions of religiosity is very important, especially in countries with cultural and religious diversity such as Indonesia. This research can provide a deeper understanding of how religious values influence food consumption behavior (Vanany, Soon, Maryani, & Wibawa, 2020). This is important for designing public policies and educational programs that are appropriate to the local context. In many communities, religion plays an important role in daily life, including when it comes to food choices. Understanding this can help in designing more effective and sustainable food strategies (Naeem, Ayyub, Ishaq, Sadiq, & Mahmood, 2020). This research can identify how religious practices influence food security and sustainability, especially in the face of challenges such as climate change, urbanization, and economic pressures. Through research, more effective methods of education and public awareness can be developed to promote sustainable food consumption, taking into account religious values (Amalia, Sosianika, & Suhartanto, 2020).

By understanding the differences in the dimensions of religiosity between urban and suburban communities, policymakers can design food policies that are more inclusive and sensitive to the needs of different groups of people. This research supports global efforts to achieve the Sustainable Development Goals, particularly related to reducing hunger and ensuring sustainable consumption and production patterns (Hassan & Pandey, 2020). Understanding religiosity-based consumption preferences can help in supporting local farmers and local food production, which is often more sustainable. Understanding the

differences and similarities in food consumption between urban and sub-urban communities based on dimensions of religiosity can help in building social cohesion and integration between community groups (Iranmanesh, Mirzaei, Parvin Hosseini, & Zailani, 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, Akhtar, Ansari, & Dhamija, 2020).

This research focuses on looking at the differences in the sustainability of food consumption in urban and sub-urban communities in the dimension of religiosity in Lampung Province. This research has its own authenticity and novelty compared to previous research where the authenticity of this research focuses on Lampung Province, which has social, cultural and religious dynamics that are unique and different from other regions in Indonesia. Investigating the role of religiosity in food consumption provides a new perspective that is rarely explored in food sustainability studies, especially in Indonesia which has religious and cultural diversity. This research combines disciplines such as social, religious, environmental, and economic, providing a unique multidisciplinary perspective (Suhartanto, Marwansyah, Muflih, Najib, & Fatur Rahman, 2020). The novelty of this research is that this research can present the latest data and information, considering that the dynamics of food consumption and religious practices continue to develop over time. With social and economic changes, such as urbanization and globalization, this research provides new insights into how these changes impact religiosity and food consumption. In the context of global issues such as climate change and the COVID-19 pandemic, this research provides new insights into how religiosity and sustainable food consumption are conceptualized (Memon, Azhar, Haque, & Bhutto, 2020).

Overall, this research offers a new and in-depth perspective on how religious values influence food consumption patterns in urban and sub-urban communities, especially in Lampung Province, which has not been studied much before. This makes a significant contribution to the existing literature and can provide guidance for policymakers in developing more inclusive and sustainable food strategies.

METHODS

This research uses quantitative methodology and comparative techniques, namely a research approach that involves systematically collecting and analyzing numerical data to see comparisons and contrasts between certain cases with the aim of identifying patterns of differences (Sugiyono, 2017). There are five factors involved in this context, namely consumption behavior in the religiosity dimension which consists of: belief aspect, knowledge aspect, practice aspect and behavior aspect. This research began in January 2022 and ended in December 2023. Data was collected from respondents, namely residents of 15 regencies/cities in Lampung Province, totaling 9.176.546 million people. The data collection approach uses a purposive sampling technique with the following criteria: urban communities living in Bandar Lampung City and sub-urban communities living in South Lampung Regency, people aged 18-55 years, people with at least a high school education - Strata Two and the community who earn a minimum income of IDR 1.000.000 up to > IDR 5.000.000. According to Roscoe's ideas in the book Research Methods For Business, the appropriate sample size for research ranges from 30 to 500 samples, so the sample used in this research is 250 respondents. Google Forms were used for data collection, while a Likert Scale was used to assess indications (Purwanto, 2019).

Table 1. Sample Characteristics

No.	Social and Demographic Characteristics	Urban Society		Sub-Urban 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%
		8 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%

Table 1 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 Sub-urban 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. 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 sub-urban communities, namely around 54.8% of total sample. Based on gender, the majority of urban community respondents were women, namely 56.8% of the total responses, as well as in sub-urban communities, some of the respondents were women, namely 75.2% of the total responses. If we look at the income aspect, it can be seen that the majority of respondents from urban communities generate income in Rupiah (IDR) 3.00.001 - 4,000.000, reaching 34.8%, while the majority of respondents from sub-urban communities generate income in Rupiah (IDR). 2,00,001 – 3.000.000 reaching 35.6% of the total responses.

Table 2. 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

This research uses SPSS Version 25 statistical software for data analysis purposes. 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 you can be more confident that the estimation results are close to the true value. Not performing a Normality Test or ignoring it can result in bias in statistical analysis. Results based on unmet normal distribution assumptions can lead to misinterpretation (Kadir, 2015). 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. 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 (Sukestiyarno, 2014)

RESULT AND DISCUSSION

Normality tests help ensure that results found in a sample can be generalized to the population if normality assumptions are met. The normality test is used as a tool to detect outliers or extreme data that influence the results of the analysis. One of the main goals of a normality test is to ensure that the basic assumptions of a normal distribution are met. By knowing whether the data is normally distributed or not, you 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 met, so that the results of the statistical analysis carried out are more reliable.

**Table 3. Normality Test Results Shapiro-Wilk
Consumption Behavior of Urban and Sub-Urban 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: 2023 Data Processing Results

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

Table 4. Validity Test Results
Consumption Behavior of Urban and Sub-Urban 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: 2023 Data Processing Results

The validity test results in table 4 which are presented regarding the consumption behavior of urban and sub-urban communities with the religiosity dimension show that all indicators obtained a value below 0.05 based on Sig. (2-tailed) so that 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 means the instrument actually measures what is expected.

Table 5. Reliability Test Results
Consumption Behavior of Urban and Sub-Urban 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 results of the reliability test in table 5 which are presented regarding the consumption behavior of urban communities with the dimension of religiosity show value Cronbach's alpha with a figure of 0.850 and Sub-urban 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, then The instruments or measurement tools used in research have a good level of reliability. In this context, a good level of 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 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 sub-urban communities, the results tend to be similar.

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

		Sig. (2-tailed)	Information
Aspects of Belief	Consumption_Behavior_Dimension_Religiosity_Urban_Society	0,175	No difference Fal Com (ETS)
	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities		
	Consumption_Behavior_Dimension_Religiosity_Urban_Society		
Knowledge Aspect	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities	0,000	There is a difference
	Consumption_Behavior_Dimension_Religiosity_Urban_Society		
	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities		
Practical Aspects	Consumption_Behavior_Dimension_Religiosity_Urban_Society	0,247	No difference Fal Com (ETS)
	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities		
	Consumption_Behavior_Dimension_Religiosity_Urban_Society		
Behavioral Aspects	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities	0,003	There is a difference
	Consumption_Behavior_Dimension_Religiosity_Urban_Society		
	Consumption_Behavior_Dimension_Religiosity_Sub_Urban_Communities		

Source: 2023 Data Processing Results

Based on the findings of the comparative test which obtained a sig value in the consumption behavior of urban and sub-urban communities with the dimension of religiosity in the belief aspect of 0.175 and a value of more than 0.05, it is known that there is no difference in the consumption behavior of urban and sub-urban communities with the dimension of religiosity in aspects of belief in Lampung Province. These results provide the fact that Lampung, as one of the provinces in Indonesia, has unique social and cultural diversity. Here, in both urban and sub-urban areas, religion plays an important role in determining consumption behavior and preferences, especially in the context of hygiene and healthy food choices. In Indonesia, including in Lampung, religion is an integral part of everyday life. This includes how religion influences hygiene views and practices, which directly influences product and food choices. In both urban and sub-urban areas, views about cleanliness taught by religion tend to be similar. This is because religious teachings are consistent and do not change depending on geographic location. Lampung people, regardless of urban or sub-urban location, tend to choose products that comply with their religious hygiene principles. This includes choosing halal food for Muslims, or products that do not violate the teachings of other religions. Religious education that emphasizes cleanliness and health is often taught widely, both in schools in urban and sub-urban areas,

providing a similar understanding of the importance of choosing healthy and clean products. With the development of technology and information, access to information about healthy and religiously clean products has become easily accessible to urban and sub-urban communities. Although there are differences in some aspects of urban and suburban life, traditions and culture related to religion tend to be similar, including in terms of hygiene and food consumption. Markets in Lampung, both in urban and sub-urban areas, tend to provide products that suit religious hygiene needs. This includes halal food, hygiene products that do not contain prohibited ingredients, etc. Hygiene practices and healthy food choices are often passed down from generation to generation. This applies similarly in urban and sub-urban societies, reinforcing the continuity of consumption behavior linked to religion. Formal and non-formal education in Lampung tends to emphasize the importance of cleanliness and health, often linked to religious teachings. This strengthens the common understanding and practices between urban and sub-urban communities.

The results of the comparison test obtained a sig value in the consumption behavior of urban and sub-urban communities with the dimension of religiosity in the knowledge aspect of 0.000 and a value of less than 0.05, so it is known that there are differences in the consumption behavior of urban and sub-urban communities with the dimension of religiosity in the knowledge aspect in Lampung Province. These results provide the fact that Lampung Province is unique in its social and geographical structure. Differences between urban and sub-urban communities can influence how religiosity interacts with consumption behavior, especially in selecting products that comply with religious requirements. Urban communities have better access to information about religion-friendly products compared to sub-urban communities. This can influence their knowledge and awareness of products that meet religious requirements. Urban societies have more progressive or modern views on religion and consumption, while suburban societies may be more traditional or conservative. This influences how they view religion-friendly products. Urban communities tend to be more exposed to advertising and product information through digital media, which can influence product selection based on religious criteria. Economic factors can influence the ability of urban and sub-urban communities to choose religion-friendly products. Urban communities have more resources to choose products that are more expensive but comply with religious standards. Markets and advertising in urban areas are more aggressive in promoting religion-friendly products in ways that appeal to urban consumers, whereas in sub-urban areas, the approach

is more traditional. Urban societies often experience more rapid social and cultural change, which can influence how they view the relationship between religion and consumption, in contrast to more static suburban societies.

The results of the comparison test obtained a sig value for the consumption behavior of urban and sub-urban communities with the dimension of religiosity in the practical aspect of 0.247 and a value of more than 0.05, so it is known that there is no difference in the consumption behavior of urban and sub-urban communities with the dimension of religiosity in the practical aspect. practice in Lampung Province. These results provide the fact that the Indonesian Government has strict standards for halal certification, which are enforced nationally. This means that the products available in Lampung, both in urban and sub-urban areas, generally meet the same standards. Lampung Province has significant social and cultural diversity. In both urban and sub-urban areas, religion plays an important role in people's lives, especially in consumption practices, including choosing halal products. In Indonesia, religion is an integral part of social and cultural life, including in Lampung. This includes the consumption aspect, where halal products are highly prioritized by the majority of the population. Understanding of what halal products are and why they are important is generally similar between urban and sub-urban communities. This knowledge is often gained through strong religious and cultural education in both areas. Consistent religious education in schools and religious institutions in Lampung, both in urban and sub-urban areas, creates a similar basis for understanding the importance of consuming halal products. In social and cultural practices, there is strong social pressure to follow religious teachings, including in terms of consuming halal products. These pressures are similar in urban and sub-urban areas. Although there are economic differences between urban and sub-urban communities, this does not significantly affect their ability to access halal products. Halal products are often competitively priced and easily accessible.

The results of the comparison test obtained a sig value in the consumption behavior of urban and sub-urban communities with the dimension of religiosity in the behavioral aspect of 0.003 and a value of less than 0.05, so it is known that there are differences in the consumption behavior of urban and sub-urban communities with the dimension of religiosity in the behavioral aspect in Lampung Province. These results provide the fact that in Lampung Province, the majority of the population is Muslim. In Islam, consumption ethics is highly emphasized, including avoiding waste and excessive consumption. This is rooted in religious teachings that emphasize simplicity and efficiency. In urban areas, with

easy access to shopping centers and advertising, there is a tendency for higher consumption. However, for those who are religious, there is an effort to balance needs and desires with religious principles. In sub-urban areas, consumption tends to be based more on needs than wants. More limited access to shopping centers and generally lower incomes contribute to more frugal and efficient consumption behavior. Economic capabilities also influence consumption behavior. In urban areas, generally higher incomes may allow for more diverse consumption. Local traditions and culture also influence consumption behavior. In sub-urban areas, where local traditions and wisdom are still strongly adhered to, consumption behavior tends to be based more on communal values and sustainability. Globalization has brought about significant changes in consumption behavior. In urban areas, the influence of global culture on lifestyle and consumption can be stronger, while in sub-urban areas, there is still resistance to this influence. Religiously inspired consumption ethics play an important role in shaping how individuals select and use goods and services in both environments.

CONCLUSION

This research found that there were no differences in the consumption behavior of urban and sub-urban communities with the dimension of religiosity in the aspect of belief in Lampung Province. This provides the fact that in Indonesia, including in Lampung, religion is an integral part of everyday life. This includes how religion influences hygiene views and practices, which directly influences product and food choices. In both urban and sub-urban areas, views about cleanliness taught by religion tend to be similar. This is because religious teachings are consistent and do not change depending on geographic location. Lampung people, regardless of urban or sub-urban location, tend to choose products that comply with their religious hygiene principles. There are differences in the consumption behavior of urban and sub-urban communities with the dimension of religiosity in the knowledge aspect in Lampung Province. This provides the fact that urban communities have better access to information about religion-friendly products compared to sub-urban communities. This can influence their knowledge and awareness of products that meet religious requirements. Urban societies have more progressive or modern views on religion and consumption, while suburban societies may be more traditional or conservative. There is no difference in the consumption behavior of urban and sub-urban communities with the dimension of religiosity in the practical aspect in Lampung Province, this shows the fact that the Indonesian Government has strict standards for halal

certification, which are enforced nationally. This means that the products available in Lampung, both in urban and sub-urban areas, generally meet the same standards. Consistent religious education in schools and religious institutions in Lampung, both in urban and sub-urban areas, creates a similar basis for understanding the importance of consuming halal products. There are differences in the consumption behavior of urban and sub-urban communities with the dimension of religiosity in the behavioral aspect in Lampung Province. This shows the fact that in urban areas, with easy access to shopping centers and advertising, there is a tendency for higher consumption. In sub-urban areas, consumption tends to be based more on needs than wants.

Research on the sustainability of food consumption in urban and sub-urban communities by paying attention to differences in the dimensions of religiosity can provide significant contributions both from a theoretical and practical perspective. Theoretically, this research can provide new understanding regarding food consumption theory, especially how religiosity factors influence food consumption choices and behavior. Through an interdisciplinary approach, this research integrates concepts from anthropology, sociology, ecology, and religious studies, providing a more comprehensive insight into food consumption. This research adds to the literature on food sustainability studies, with a particular focus on the influence of religiosity, which is often under-explored in previous studies. The development of a food consumption model that takes into account the dimensions of religiosity, provides a new theoretical framework for future studies. This research deepens understanding of social and economic dynamics in the context of food consumption, by considering religious factors.

Practically, the results of this research can be used as a basis for formulating more effective public policies in the field of food security and sustainability, taking into account the dimension of religiosity. Providing information to design education and public awareness programs about sustainable and healthy food consumption, which is also in accordance with religious values. Provides insight into food consumption preferences based on religiosity, which can support local farmers and producers in marketing their products. The food industry can utilize the results of this research to develop marketing strategies that are more in line with society's religious values. The research results can be used to increase local food security by considering religiosity factors in food management and distribution. Provides insight for food manufacturers to design products that not only meet nutritional needs but also align with consumers' religious values. Overall, this research

not only contributes to theoretical developments in the study of food consumption, but also provides broad practical applications, from policy making to marketing and public education. An approach that considers the dimension of religiosity offers a new perspective in facing current and future food sustainability challenges.

Research on differences in the sustainability of food consumption in urban and sub-urban communities in the dimension of religiosity in Lampung Province has limitations, so it is recommended for further research, namely expanding the geographic scope of research to other regions in Indonesia to compare and understand the differences and similarities in different contexts. Examining specific sub-groups of society, such as ethnic minority groups or certain religious groups, to understand more specific internal dynamics. Conduct long-term research to understand trends and changes in food consumption and religious practices over time. Examining the role of technology and social media in informing and influencing religiosity-based food consumption decisions. Further research taking these suggestions into account could provide richer and more comprehensive insight into the relationship between religiosity and the sustainability of food consumption in Lampung Province and other regions. This approach will also help in designing more effective interventions to improve food security and sustainability in diverse contexts.

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Voz Pas Ha usado voz pasiva en esta oración. Se recomienda cambiar a voz activa.

PÁGINA 2



Voz Pas Ha usado voz pasiva en esta oración. Se recomienda cambiar a voz activa.



Fal ti Art Ex Necesita usar un artículo antes de esta palabra. Considere usar un artículo.**the**.



Fal Com Necesita usar una coma después de esta palabra.



Fal Com Necesita usar una coma después de esta palabra.

PÁGINA 3



Err Prep Usted está usando la Preposición incorrecta.



Dup Ha tecleado dos veces la misma palabra **identical words** en una línea. Necesita eliminar una palabra.



Ora Corr Esta oración puede se una oración corrida. Puede necesitar agregar una palabra de enlace, agragar puntuación o hacer dos oraciones separadas.



Voz Pas Ha usado voz pasiva en esta oración. Se recomienda cambiar a voz activa.

PÁGINA 4

PÁGINA 5



Fal Com Necesita usar una coma después de esta palabra.

PÁGINA 6



Ora Corr Esta oración puede se una oración corrida. Puede necesitar agregar una palabra de enlace, agragar puntuación o hacer dos oraciones separadas.



Err Gui Necesita agregar un guión entre estas dos palabras.



Err Gui Necesita agregar un guión entre estas dos palabras.



Fal ti Art Ex Necesita usar un artículo antes de esta palabra. Considere usar un artículo.**the**.



Fal Com Necesita usar una coma después de esta palabra.



Fal ti Art Ex Necesita usar un artículo antes de esta palabra. Considere usar un artículo.**a**.



Fal ti Art Ex Necesita un artículo aquí.



Suj-Ver Act El sujeto y el verbo en esta oración no están correctamente usados. Lea nuevamente la oración y ponga atención en el sujeto y el verbo.

PÁGINA 7



Fal ti Art Ex Necesita un artículo antes de esta palabra.



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Pal Conf Ha usado **to** en esta oración. Necesita usar **two** en su lugar.

PÁGINA 8



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PÁGINA 10



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PÁGINA 11

PÁGINA 12



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PÁGINA 13

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