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Product Demand Behavior among Islamic Economics Students: The Roles of Religiosity, Price Perception, and Consumer Preference

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Abstract

This study investigates the simultaneous and partial effects of religiosity, price perception, and consumer preference on halal product demand behavior. Utilizing a quantitative explanatory design, data were collected via a structured Likert-scale questionnaire from 64 Islamic Economics students at STAI Al-Ittihad Cianjur, selected through purposive sampling. Data analysis was performed using classical assumption tests, Pearson correlation, and multiple linear regression in SPSS. The findings indicate that the regression model is statistically significant, with the predictors jointly explaining 50.7% of the variance in demand behavior. However, partial regression testing reveals that consumer preference is the sole significant direct predictor, whereas religiosity and price perception demonstrate no direct significant effects at the 5% level. These results suggest that religiosity operates primarily as a distal factor absorbed into concrete consumer preferences. Halal industry practitioners should focus on cultivating brand preferences and product attributes tailored to educated young Muslim consumers rather than relying solely on religious sentiments or price strategies.

Keywords: Consumer preference, halal product demand, Islamic economics students, price perception, religiosity.

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INTRODUCTION

Indonesia is home to one of the world's largest Muslim populations (Briliana & Noviana, 2017; Oktadiana & Rahman, 2025; Syamsudin et al., 2026; Vanany et al., 2020), rendering the production and consumption of halal products a matter of both religious obligation and substantial economic importance (Masruroh et al., 2026; Sihotang, 2020). Official data from Halal Product Assurance Organizing Agency (Badan Penyelenggara Jaminan Produk Halal / BPJPH) (2025) illustrate the rapid expansion of the national halal ecosystem: the SIHALAL system recorded 2,215,139 regularly certified products between 2019 and 2024, including 793,417 products in 2024 alone. Yet this supply-side growth has not been matched by a clear understanding of the demand-side mechanisms that actually drive consumer choices. Consumer behaviour continues to be shaped by psychological values, economic evaluations, product attributes, and individual preferences, revealing a persistent disconnect between the proliferation of halal labels and real consumption patterns.

Prior research has established that Muslim consumers' responses to halal products are associated with religiosity, price perception, and product attributes (Azka & Jamilah, 2025; Farah, 2021; Koc et al., 2024). Religiosity—conceptualised as a multidimensional construct encompassing belief, practice, knowledge, experience, and behavioural consequences (Hayward, 2021; Winingsih et al., 2024) —has been linked to halal awareness and purchase intention, yet its relationship with actual consumption behaviour remains inconsistent across models and samples (Nurhayati & Hendar, 2020; Nora & Sriminarti, 2023; Rafiki et al., 2024). Price perception extends beyond nominal cost to include affordability, fairness, quality inference, and value-for-money judgements (Zeithaml, 1988; Lichtenstein et al., 1993). Consumer preference, in turn, reflects consumer perception of how well product attributes align with their preferences (Moon & Lee, 2014). Despite these contributions, the majority of existing studies have concentrated on purchase intention rather than actual demand behaviour. Moreover, few studies have examined the joint effects of religiosity, price perception, and consumer preference within a single empirical model.

These limitations leave unresolved the question of how religiosity, price perception, and consumer preference jointly shape actual demand behaviour for halal products, particularly among university students majoring in Islamic Economics. This population is theoretically salient because students are systematically exposed to Islamic economic principles—including the concepts of *halal*, *thayyib*, and moderate consumption—yet their real-world purchasing decisions may still diverge according to financial constraints, personal experience, and preference structures. Investigating this group is urgent: young, educated Muslim consumers constitute a critical future market segment, and understanding the relative influence of normative, economic, and evaluative factors can inform both theory development and practical interventions in Indonesia's expanding halal industry.

By examining the three constructs simultaneously and treating actual demand behaviour as the outcome variable, the present study offers an integrated account of halal consumption that moves beyond the predominant intention-based literature. Conceptually, it recognises that halal demand emerges not solely from religious commitment or price sensitivity, but from the dynamic interplay of internalised religious values, economic trade-offs, and the preferential ranking of

product attributes. This approach yields a more comprehensive understanding of how normative, economic, and evaluative dimensions operate together in shaping real consumption choices.

Conducting the research among Islamic Economics students at Sekolah Tinggi Agama Islam (STAI) Al-Ittihad Cianjur presents specific methodological challenges. Social-desirability bias may arise because respondents are trained in Islamic economic norms and may feel pressure to report behaviour consistent with those norms. In addition, the single-institution and relatively homogeneous sample limits generalisability, while self-reported measures of demand behaviour remain vulnerable to recall error and common-method bias. These challenges necessitate careful instrument design, strict anonymity procedures, and cautious interpretation of findings; nevertheless, they do not diminish the value of examining how theoretically informed students translate knowledge into actual consumption choices.

Accordingly, the objective of this study is to analyse the partial and simultaneous effects of religiosity, price perception, and consumer preference on the demand behaviour for halal products among Islamic Economics students. Theoretically, the research contributes to the literature by integrating normative, economic, and evaluative perspectives into a unified explanatory framework for actual halal demand. Practically, the findings are expected to provide actionable insights for educators, halal industry practitioners, and policymakers seeking to strengthen the alignment between Islamic economic education and real consumer behaviour in Indonesia's growing halal market.

METHOD

This study employed a quantitative explanatory design to examine the statistical relationships between religiosity, price perception, consumer preference, and demand behaviour for halal products. The population comprised 176 active students of the Sharia Economics Study Programme at STAI Al-Ittihad Cianjur. Using Slovin's formula with a 10% margin of error, a sample size of 64 respondents was determined. Respondents were selected through purposive sampling based on three criteria: active student status, experience of purchasing or consuming products with consideration of their halal status or label within the preceding three months, and willingness to respond based on actual consumption experience. As a non-probability technique, the findings are interpreted within the specific research context and are not statistically generalised beyond the sampled group.

Primary data were collected through a closed-ended questionnaire using a five-point Likert scale. The instrument consisted of 20 items, with five items measuring each of the four constructs. Indicators were adapted from previous literature to suit the student context and the focus on actual consumption behaviour rather than mere intention. Prior to the main survey, the instrument was pilot-tested on 30 respondents to assess item validity (Pearson product-moment correlation) and internal consistency (Cronbach's alpha, with 0.70 as the minimum acceptable threshold). Secondary data were drawn from relevant journal articles, books, and institutional documents.

Data analysis was performed using IBM SPSS Statistics 26 and included descriptive statistics, classical assumption tests (residual normality, multicollinearity, and heteroscedasticity), Pearson

correlation, and multiple linear regression. Partial effects were examined through t-tests, simultaneous effects through the F-test, and the explanatory power of the model through the coefficient of determination.

RESULTS AND DISCUSSION

Descriptive Analysis

Responden Descripctive Analysis Results

Table 1. Respondents' Characteristics

Characteristics	Category	Frequency (n)	Percentage (%)
Gender	Male	34	53.13
	Female	30	46.88
	Total	64	100.00
Age (years)	18	12	18.75
	19	9	14.06
	20	10	15.63
	21	10	15.63
	22	10	15.63
	23	7	10.94
	24	6	9.38
	Total	64	100.00
Semester	1st semester	17	26.56
	3rd semester	13	20.31
	5th semester	12	18.75
	7th semester	22	34.38
	Total	64	100.00
Employment Status	Not employed	17	26.56
	Part-time employed	9	14.06
	Full-time employed	13	20.31
	Other	25	39.06
	Total	64	100.00
Monthly Personal Expenditure	Less than IDR 500,000	19	29.69
	IDR 500,000–1,000,000	21	32.81
	IDR 1,000,001–2,000,000	12	18.75
	More than IDR 2,000,000	12	18.75
	Total	64	100.00
Halal Product Category	Food/beverages	60	93.75
	Cosmetics	2	3.13
	Other	2	3.13
	Total	64	100.00

As shown in Table 1, the respondent profile provides important contextual information for interpreting halal product demand behavior among Sharia Economics students at STAI Al-Ittihad Cianjur. The study involved 64 respondents, with a relatively balanced gender distribution,

although male respondents slightly predominated (53.13%) compared with female respondents (46.88%). The respondents ranged in age from 18 to 24 years, representing young adult consumers at different stages of undergraduate education. The largest proportion consisted of seventh-semester students (34.38%), followed by first-semester students (26.56%). This distribution indicates that the sample includes students with different levels of academic experience, which may provide variation in their understanding of Islamic economic principles and potentially influence their perceptions and consumption decisions regarding halal products. Nevertheless, these characteristics should primarily be viewed as descriptive features of the study sample and should not be interpreted as representative of all Sharia Economics students beyond the research setting.

Furthermore, Table 1 shows that the respondents' economic and consumption characteristics provide relevant context for examining the determinants of halal product demand behavior. Most respondents identified food and beverages as their primary halal product category (93.75%), while cosmetics and other products each accounted for only 3.13%. In terms of monthly personal expenditure, the largest proportion of respondents reported spending IDR 500,000–1,000,000 (32.81%), followed by those spending less than IDR 500,000 (29.69%). This expenditure pattern suggests that students' purchasing decisions may be influenced by their available financial resources, making price perception potentially relevant to halal product demand. At the same time, the dominance of food and beverage consumption establishes an important contextual boundary for interpreting the subsequent analysis of religiosity, price perception, and consumer preference. Therefore, the findings concerning halal product demand behavior should primarily be understood within the consumption context of Sharia Economics students at STAI Al-Ittihad Cianjur, rather than generalized to halal consumers in the broader population.

Variables Descriptive Analysis Results

Table 2. The Results of Descriptive Statistics of the Study Variables

Variable	N	Mean	Standard Deviation (SD)
Halal Product Demand Behavior (Y)	64	21.42	2.724
Religiosity (X1)	64	23.16	1.904
Price Perception (X2)	64	21.03	2.403
Consumer Preference (X3)	64	22.27	2.385

The descriptive analysis was conducted using data from 64 respondents and provides an overview of the central tendency and variability of the study variables. Table 2 above shows that halal product demand behavior had a mean score of 21.42 (SD = 2.724), while religiosity recorded the highest mean score of 23.16 (SD = 1.904), indicating relatively high and homogeneous responses among respondents. Consumer preference had a mean score of 22.27 (SD = 2.385), followed by price perception with a mean of 21.03 (SD = 2.403). The relatively small standard deviations across all variables indicate limited dispersion of responses around their respective means, suggesting that respondents' perceptions were relatively consistent. These descriptive findings provide an initial profile of the data before proceeding to the regression analysis examining the relationships between religiosity, price perception, consumer preference, and halal product demand behavior.

Instrument Quality

Table 3. Results of the Validity and Reliability Tests

Variable	No. of Items	Item–Total Correlation (*r*)	Cronbach's α	Decision
Religiosity (X1)	5	0.659–0.799	0.776	Valid; reliable
Price Perception (X2)	5	0.612–0.917	0.840	Valid; reliable
Consumer Preference (X3)	5	0.653–0.827	0.824	Valid; reliable
Halal Product Demand Behavior (Y)	5	0.786–0.926	0.886	Valid; reliable

Table 1 above shows that all 20 questionnaire items were found to be valid and reliable. The item–total correlation coefficients ranged from 0.659 to 0.799 for religiosity, 0.612 to 0.917 for price perception, 0.653 to 0.827 for consumer preference, and 0.786 to 0.926 for halal product demand behavior. All correlation coefficients exceeded the critical *r*-value of 0.361, indicating that each questionnaire item demonstrated adequate construct validity. The Cronbach's alpha coefficients were 0.776, 0.840, 0.824, and 0.886 for religiosity, price perception, consumer preference, and halal product demand behavior, respectively. These values exceed the commonly accepted threshold of 0.70, indicating satisfactory to high internal consistency of the measurement instruments.

Classical Assumption Tests

Table 4. Results of Classical Assumption Tests

Diagnostic Test	Indicator	Result	Decision/ Criterion	Conclusion
Normality	Kolmogorov–Smirnov statistic	0.120		
	Asymp. Sig. (2-tailed)	0.023	> 0.05	Asymptotic test indicates non-normality
	Monte Carlo Sig.	0.293	> 0.05	Residuals are normally distributed based on Monte Carlo estimation
	99% Confidence Interval	0.281–0.305		Monte Carlo estimate remains > 0.05

	Histogram and Normal P–P Plot	Approximately bell-shaped; points generally follow the diagonal line	No systematic deviation	No substantial visual evidence of non-normality
Multicollinearity	Tolerance	0.558–0.721	> 0.10	No multicollinearity
	VIF	1.386–1.793	< 10.00	No multicollinearity
Heteroskedasticity	Glejser test (*p*-value)	0.078–0.385	> 0.05	No significant heteroskedasticity
	Scatterplot	No clear systematic pattern	Random distribution expected	No apparent heteroskedasticity

The classical assumption tests results as shown in the Table 4 above provides generally adequate diagnostic support for the regression analysis, although the normality test requires cautious interpretation. The Kolmogorov–Smirnov test produced a statistic of 0.120, with an asymptotic significance value of 0.023, which is below the conventional 0.05 threshold and therefore suggests a deviation from normality under the asymptotic approach. However, the Monte Carlo significance estimate was 0.293 (99% CI: 0.281–0.305), exceeding 0.05, while the histogram appeared approximately bell-shaped and the Normal P–P Plot showed observations generally following the diagonal line, providing no strong evidence of substantively problematic non-normality.

Multicollinearity was not detected, as tolerance values ranged from 0.558 to 0.721 and VIF values from 1.386 to 1.793, both within acceptable limits. Similarly, the Glejser test yielded *p*-values ranging from 0.078 to 0.385, all above 0.05, and the scatterplot showed no clear systematic pattern, indicating no evidence of heteroskedasticity. Overall, the diagnostic results support proceeding with the regression analysis, while the discrepancy between the asymptotic and Monte Carlo normality estimates should be explicitly acknowledged rather than claiming that the normality assumption is unequivocally satisfied.

Correlation and Multiple Linear Regression Tests Results

Table 5. Pearson Correlations among Study Variables

Correlation	*r*	Sig. (1-tailed)	Direction and Strength
Y–X1	0.455	< 0.001	Positive; moderate
Y–X2	0.417	< 0.001	Positive; moderate
Y–X3	0.683	< 0.001	Positive; strong
X1–X2	0.561	< 0.001	Positive; moderate
X1–X3	0.525	< 0.001	Positive; moderate
X2–X3	0.336	0.003	Positive; low to moderate

Pearson correlation analysis result as shown in Table 5 above revealed positive and statistically significant associations among all study variables. Halal product demand behavior was moderately correlated with religiosity ($r = 0.455$, $p < 0.001$), price perception ($r = 0.417$, $p < 0.001$), and strongly correlated with consumer preference ($r = 0.683$, $p < 0.001$). Among the three independent variables, consumer preference demonstrated the strongest bivariate association with halal product demand behavior, followed by religiosity and price perception, suggesting that respondents with stronger preferences for halal products tended to report higher levels of halal product demand behavior. The independent variables were also positively correlated with one another, with moderate associations between religiosity and price perception ($r = 0.561$, $p < 0.001$) and between religiosity and consumer preference ($r = 0.525$, $p < 0.001$), while the association between price perception and consumer preference was relatively weaker ($r = 0.336$, $p = 0.003$).

These intercorrelations are consistent with the subsequent multicollinearity diagnostics, which indicated acceptable tolerance and VIF values. Nevertheless, the Pearson correlations represent bivariate associations and should not be interpreted as evidence of independent or causal effects. The unique contribution of each predictor to halal product demand behavior must therefore be assessed using the multiple regression model, where the effects of the other predictors are statistically controlled.

Table 6. Results of Multiple Linear Regression Analysis

Variable	B	SE	β	t	p
Constant	0.457	3.175	—	0.144	0.886
Religiosity (X1)	0.038	0.174	0.027	0.221	0.826
Price Perception (X2)	0.226	0.124	0.200	1.822	0.073
Consumer Preference (X3)	0.688	0.122	0.602	5.644	<0.001

Based on Table 6 above, the multiple linear regression analysis produced the following regression equation:

$$Y = 0.457 + 0.038X_1 + 0.226X_2 + 0.688X_3 + e$$

The results indicate that religiosity has a positive but statistically non-significant effect on halal product demand behavior (B = 0.038, β = 0.027, t = 0.221, p = 0.826). Price perception also shows a positive coefficient (B = 0.226, β = 0.200), but its effect does not reach statistical significance at the 5% level (t = 1.822, p = 0.073). In contrast, consumer preference has a positive and statistically significant effect on halal product demand behavior (B = 0.688, β = 0.602, t = 5.644,

$p < 0.001$). Moreover, consumer preference has the largest standardized coefficient among the three predictors ($\beta = 0.602$), indicating that it has the strongest relative contribution to variations in halal product demand behavior within the model. Therefore, based on the 5% significance level, only consumer preference demonstrates a statistically significant partial association with halal product demand behavior, whereas religiosity and price perception do not.

Model Significance and Explained Variance

Table 7. Overall Model Significance and Explained Variance

Measure	Value	Interpretation
R	0.712	Moderate-to-strong overall association between the predictors and halal product demand behavior
R^2	0.507	The predictors jointly explain 50.7% of the variance in the dependent variable
Adjusted R^2	0.483	The model explains 48.3% of the variance after adjustment for the number of predictors and sample size
F(3, 60)	20.580	Overall regression model is statistically significant
p-value	< 0.001	Significant at $p < 0.05$

Based on Table 7 above, the overall regression model was statistically significant, $F(3, 60) = 20.580$, $p < 0.001$, indicating that religiosity, price perception, and consumer preference jointly explain a significant proportion of the variation in halal product demand behavior. Thus, H4 is supported. However, the significant F-test should not be interpreted as evidence that all three predictors have statistically significant individual effects, because the F-test evaluates the significance of the regression model as a whole, whereas the individual *t*-tests assess the unique contribution of each predictor while controlling for the others. The model produced an R of 0.712, an R^2 of 0.507, and an Adjusted R^2 of 0.483, indicating that the three predictors jointly accounted for 50.7% of the observed variance in halal product demand behavior, while the more conservative adjusted estimate indicates that approximately 48.3% of the variance is explained after accounting for the number of predictors and sample size. The remaining variance may be associated with factors not included in the model, such as halal knowledge, halal awareness, trust, perceived product quality, social norms, perceived behavioral control, purchasing habits, product accessibility, or other consumer and product characteristics. Given the cross-sectional design and purposive sampling approach, these R^2 estimates should be interpreted as the explanatory power of the model within the study sample rather than as evidence of causal effects or predictive generalizability to the broader Muslim consumer population.

Discussion

The findings of this study provide a comprehensive answer to the simultaneous and partial effects of religiosity, price perception, and consumer preference on halal product demand behavior among Islamic Economics students. Simultaneously, the multiple linear regression model demonstrated that the three independent variables collectively exert a statistically significant effect on halal product demand behavior, $F(3, 60) = 20.580$, $p < 0.001$. The coefficient of determination revealed an R^2 value of 0.507 and an Adjusted R^2 of 0.483, indicating that 50.7% of the variance in halal product demand behavior can be explained by the combination of

religiosity, price perception, and consumer preference. The multiple correlation coefficient (R = 0.712) signifies a strong overall association between the predictors and the dependent variable. Consequently, the fourth hypothesis (H4), which posits a simultaneous effect among these variables, is empirically supported.

Although the overall model test yielded significant results, the partial hypothesis testing revealed varying individual contributions from each predictor. Consumer preference (X3) proved to be the sole predictor demonstrating a statistically significant positive partial effect on halal product demand behavior (B = 0.688, β = 0.602, t = 5.644, p < 0.001), thereby fully supporting H3. Conversely, religiosity (X1) showed a non-significant partial effect (B = 0.038, β = 0.027, t = 0.221, p = 0.826), meaning H_1 is not supported at the 5% significance level. Thus, this is not in line with Pinilih and Andina's (2025) research. Similarly, price perception (X2) exhibited a positive coefficient (B = 0.226, β = 0.200, t = 1.822, p = 0.073) but failed to reach statistical significance at the 5% threshold, leading to the non-support of H2. Among the three predictors, consumer preference made the largest relative contribution to variations in halal product demand behavior, as indicated by the highest standardized coefficient (β).

The dominance of consumer preference as the primary predictor aligns with the Theory of Planned Behavior and Islamic Consumer Behavior Theory (Buulolo et al., 2026). In consumer behavior contexts, preference represents an internalized affective and cognitive evaluation preceding actual purchasing actions (Nurkhotimah et al., 2025). Islamic Economics students with strong preferences for halal products tend to actively translate these inclinations into real demand in the marketplace. The robust bivariate correlation (r = 0.683, p < 0.001) alongside the dominant partial regression coefficient confirms that consumer preference acts as a proximate driver of halal consumption behavior, overriding the direct effects of broader background factors.

The non-significant partial effect of religiosity (X_1) warrants closer examination. Although Pearson correlation analysis initially indicated a statistically significant positive bivariate relationship (r = 0.455, p < 0.001), the independent contribution of religiosity diminished once other predictors were controlled in the multiple regression model. This finding contrasts with that of Nizar et al. (2024) and may plausibly be explained by sample homogeneity: the respondents were Islamic Economics students who exhibited a relatively high and uniform level of foundational religious understanding and commitment. Under such conditions, religiosity may function as a distal factor that shapes demand indirectly by being embedded in consumer preferences, an interpretation supported by the strong correlation between religiosity and consumer preferences (r = 0.525, p < 0.001).

The analysis of price perception (X2) indicates that this variable reaches marginal significance (p = 0.073). A positive bivariate correlation (r = 0.417, p < 0.001) suggests that a favorable perception of price is associated with higher demand for halal products. Consistent with Ependi et al. (2025) but inconsistent with prior findings (Fitria & Rahayuningsih, 2024; Usmandani & Darwanto, 2021), the partial analysis shows that price considerations are secondary to consumer preferences. For students of Islamic Economics, adherence to halal principles is a primary, non-negotiable attribute, which, in turn, results in lower price elasticity of demand. Consumers within

this demographic prioritize alignment with Islamic values—as reflected in their preferences—over mere price sensitivity.

Taken together, these integrated findings enrich the Muslim consumer behavior literature by explaining the transition mechanisms from spiritual values to economic actions. This study confirms that religiosity does not automatically dictate daily purchasing decisions unless expressed through concrete product preferences. The internalization of religious values and rational price considerations ultimately forms firm personal preferences, which operatively drive demand choices in the market. These findings highlight that halal product marketers should not rely solely on religious sentiment or pricing strategies, but rather focus on building brand preference and product attributes that resonate with educated young consumers.

This study has several limitations that should be considered when interpreting the results. The cross-sectional design and purposive sampling approach restricted to Islamic Economics students limit the generalizability of these findings to broader or more heterogeneous Muslim consumer populations. Furthermore, the modest sample size (n = 64) and the 49.3% unexplained variance in the dependent variable suggest that other omitted variables—such as halal knowledge, halal awareness, brand trust, and product accessibility—may influence demand. Future research should consider employing structural equation modeling (SEM) to explicitly test the mediating role of consumer preference and expand the sample across diverse demographic segments.

CONCLUSION

This study demonstrates that religiosity, price perception, and consumer preference collectively exercise a statistically significant influence on halal product demand behavior among Islamic Economics students, accounting for 50.7% of the total variance in the model ($F(3,60) = 20.580$, $p < 0.001$). However, partial regression analysis reveals that consumer preference serves as the sole direct driver of demand behavior ($\beta = 0.602$, $p < 0.001$), whereas religiosity and price perception do not exhibit statistically significant direct effects at the 5% level when evaluated simultaneously. Theoretically, these findings refine Muslim consumer behavior frameworks by illustrating that religiosity acts primarily as a distal background factor whose impact is absorbed into concrete consumer preferences rather than directly dictating purchasing actions. Practically, the results imply that industry practitioners and halal marketers should move beyond relying solely on religious sentiment or aggressive pricing, focusing instead on fostering brand preferences and tailored product attributes that resonate directly with educated young Muslim consumers.

Despite these meaningful insights, several limitations must be acknowledged to contextualize the findings and guide future research. The study's reliance on a relatively small sample size (n = 64), a cross-sectional design, and a purposive sampling strategy restricted to Islamic Economics students limits the statistical power and the generalizability of the findings to broader, more diverse Muslim populations. Furthermore, the model leaves 49.3% of the variance unexplained, signaling the omission of other potential determinants such as halal awareness, brand trust, subjective norms, and product accessibility. To address these constraints, future studies should employ larger, more heterogeneous samples and utilize longitudinal or

experimental designs. Additionally, incorporating Structural Equation Modeling (SEM) is strongly recommended to explicitly test the mediating mechanism of consumer preference between religiosity, price perception, and demand behavior.

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