

Modeling Halal Product Acceptance: A Sem-Pls Approach With Cultural And Religious Mediators

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Abstract - This study investigates the direct and mediating effects within a study model focused on the acceptance of halal products. Using data processed with SmartPLS 4 and a sample size of 240, employing Structural Equation Modeling, the analysis reveals significant relationships between key constructs, with all hypotheses being supported. Notably, consumer ethical awareness has a strong influence on local culture, while exposure to halal products exerts a negative effect on local culture. The perceived benefits of halalisation positively affect the acceptance of halalisation, with religious values also playing a crucial role in the acceptance process. The mediating effects highlight the importance of local culture and religious values, with consumer ethical awareness showing the most substantial indirect impact. These findings illustrate the complexity of the relationships within the model, showing both positive and negative pathways, and offer valuable insights into how ethical awareness, cultural factors, and exposure to halal products shape consumer acceptance. The results provide important implications for strategies aimed at promoting halal products and enhancing their cultural acceptance.

Keywords: Consumer Ethical Awareness, Local Culture, Halal Products, Acceptance of Halalisation, Religious Values

I. INTRODUCTION

The synergy between religious values and local culture plays a critical role in shaping the acceptance of halalization in society. This can be demonstrated through three aspects: First, In Muslim-majority countries, religious teachings that emphasize halal principles are deeply embedded in daily life, influencing consumer behavior and decisions. Adherence to religious laws often creates strong demand for halal products, aligning religious values with cultural practices [1], [2]. Second, In Indonesia, local culture integrates halal principles by modifying traditional culinary practices to meet halal standards. This blending of religious and cultural values fosters greater acceptance of halalization within society [3], [4]. Third, In non-Muslim communities, cultural resistance can emerge due to differences in religious beliefs and secular norms. In Western societies, for example, the promotion of halal products may face challenges, as local cultural values may not align with the religious foundations of halal practices. Despite such resistance, the interaction of religious beliefs and local traditions continues to play a key role in shaping how halalization is received across different cultures [5], [6]. Understanding this dynamic is essential for comprehending how global trends like halal certification can be adapted to local contexts, balancing both religious integrity and cultural identity. Ultimately, the acceptance of halalization is a complex process influenced by the interplay of faith, culture, and global economic forces.

The study on this synergy remains an underexplored area in existing research. Most studies tend to focus on individual factors, such as religious beliefs, consumer awareness, and cultural influences, but they rarely address how these elements interact in the context of halalization. For instance, Muslichah & Ibrahim (2021) explore how religious values and consumer awareness affect the adoption of halal fast foods in Indonesia, while Fauzi (2023) looks at how halal certification and awareness influence non-Muslim consumers' willingness to purchase halal products. In India, Hassan & Sengupta (2019) highlight the potential for halal products in a growing market, emphasizing the role of halal certification. Lim et al. (2022) examine the cultural and religious factors influencing non-Muslim consumers' acceptance of halal products in Malaysia. Additionally, Loussaief et al. (2024) demonstrate the significant impact of religiosity on halal food consumption, and Nasution et al. (2023) investigate how religiosity and acculturation affect Muslim consumers' acceptance of foreign halal products. Although these studies provide valuable insights, none fully explore the dynamic synergy between religious and

cultural values in the context of halalization. This gap presents an opportunity for further study to investigate how these factors intersect to shape the acceptance of halal products across different societies.

To explore this synergy, an integrative framework incorporating multiple theories is employed. The Theory of Planned Behavior (TPB) highlights how attitudes, subjective norms, and perceived behavioral control influence intentions to adopt halal practices, emphasizing the significance of individual and social factors [13], [14]. The Diffusion of Innovations Theory examines how halalization spreads through different communities, identifying the role of innovation attributes, communication channels, and early adopters in accelerating or hindering its acceptance [15], [16]. Complementing these perspectives, the Values and Culture Theory investigates how the alignment or tension between local cultural values and the principles of halalization impacts societal acceptance, particularly in multicultural environments (Schwartz, 2006; Schwartz, 1999). Furthermore, the Consumer Ethics Theory addresses ethical dimensions, including the fairness, transparency, and moral responsibility associated with halal products, shedding light on consumer motivations rooted in ethical considerations (Hassan et al., 2022; Vitell et al., 2001). Together, these theories provide a comprehensive lens to study the dynamic interplay between religious values, local traditions, and ethical awareness in influencing halalization acceptance.

This study aims to address gaps in prior research that have not adequately explored the acceptance of halalization in society. Previous studies have typically focused on individual factors such as religious values, consumer awareness, and cultural influences but often overlook the complex interactions among these elements. Specifically, this study examines how perceived benefits of halalization and religious values influence societal acceptance of halalization. Furthermore, it investigates how perceived benefits mediate the relationship between local culture and societal acceptance of halalization. Additionally, local culture is analyzed as a mediator between consumer ethical awareness, exposure to halal products, and perceived benefits of halalization, while religious values mediate the relationship between consumer ethical awareness, exposure to halal products, and the acceptance of halalization. A key aspect of this study is the exploration of the synergy between religious values and local culture, which is hypothesized to play a significant role in shaping societal attitudes toward halalization. This synergy, rooted in cultural norms and religious beliefs, is critical in determining the extent to which halal products are embraced across various communities. By addressing these gaps, the study provides a nuanced understanding of the factors influencing halalization acceptance and offers insights for both academic discourse and practical applications in multicultural and multi-religious settings.

II. LITERATURE REVIEW

A. Theoretical Background

This study integrates four foundational theories to construct a comprehensive framework for understanding the acceptance of halalization: The Theory of Planned Behavior (TPB), the Diffusion of Innovation Theory, the Value and Culture Theory, and the Consumer Ethics Theory. TPB examines how attitudes, subjective norms, and perceived behavioral control influence intentions to accept halal products, linking personal beliefs with societal expectations [13], [14]. The Diffusion of Innovation Theory explores how halalization is adopted, emphasizing compatibility with values, trialability, and opinion leaders' roles [15], [16]. The Value and Culture Theory highlights how cultural norms and religious principles shape collective attitudes, stressing the importance of cultural alignment for widespread acceptance (Schwartz, 2006; Schwartz, 1999). The Consumer Ethics Theory adds an ethical lens, focusing on fairness, integrity, and social responsibility in consumer decisions (Hassan et al., 2022; Vitell et al., 2001). By integrating these perspectives, the study provides a multidimensional analysis of the psychological, social, cultural, and ethical factors influencing halalization acceptance. This approach offers a holistic understanding of the drivers and barriers to halalization across diverse communities and contexts.

B. Hypotheses Development

Perceived Benefits of Halalisation and Acceptance of Halalisation

Based on the Theory of Planned Behavior (TPB), perceived benefits play a crucial role in shaping attitudes, which influence behavioral intentions and actions. When individuals recognize tangible advantages such as ethical alignment, better health, or trust in quality, they are more likely to accept halalization [21]. The Diffusion of Innovation Theory supports this by highlighting that the perceived relative advantage of an innovation affects its adoption. Innovations like halalization are embraced when communities see significant improvements over existing alternatives [22]. Together, these theories emphasize the importance of perceived benefits in driving acceptance. This relationship is critical for understanding consumer behavior in the context of halalization. Thus, the hypothesis is proposed as follows: H1: Perceived benefits of halalization have a significant positive effect on the acceptance of halalisation.

Local Culture and Perceived Benefits of Halalisation

The perceived benefits of halalization are closely tied to local culture, as explained by the Values and Culture Theory and the Consumer Ethics Theory. The Theory of Values and Culture suggests that cultural values shape how individuals assess the social and personal advantages of adopting halal practices, aligning them with deeply rooted traditions and beliefs [23]. Meanwhile, the Consumer Ethics Theory emphasizes that ethical considerations, such as fairness and respect for religious diversity, influence perceptions of halalization as a beneficial and inclusive practice [24]. Together, these theories highlight that local culture, through its influence on values and ethical perspectives, plays

a pivotal role in shaping how individuals evaluate the benefits of halalization in their communities. Thus, the hypothesis is proposed as follows:

H2: Local culture has a significant positive effect perceived benefits of halalization

Religious Values and Acceptance of Halalisation

The Theory of Planned Behavior (TPB) suggests that attitudes, subjective norms, and perceived control influence behavioral intentions, with religious values being a key component of subjective norms. Individuals with strong religious commitments are more likely to view halalization as aligned with their ethical and spiritual duties, encouraging greater acceptance [25]. The Values and Culture Theory highlights that deeply held beliefs and cultural norms shape behaviors, often forming the core of societal identity. Religious values guide how communities interpret and adopt practices like halalization, reinforcing shared ethical and cultural principles. Societies with strong religious foundations are more likely to accept halalization, as it aligns with their collective identity [22]. Together, these theories offer a framework to understand how religious values drive the acceptance of halalization. Thus, the hypothesis is proposed as follows:

H3: Religious values significantly and positively influence the acceptance of halalization.

Consumer Ethical Awareness, Exposure to Halal Products and Local Culture

Based on the Theory of Planned Behavior (TPB), consumer ethical awareness influences their decisions when selecting halal products, which can transform the local consumption culture [26]. The Diffusion of Innovation Theory indicates that exposure to halal products accelerates their acceptance within society. As more people are introduced to these products, their adoption rate increases [27]. Meanwhile, the Value and Culture Theory emphasizes that halal products are not merely about consumption but also represent cultural and religious values. Consumer ethical awareness strengthens the relationship between halal products and local culture, enhancing and reinforcing the values embedded in that culture [28]. This connection leads to a deeper integration of halal products into the societal fabric. Therefore, the hypotheses can be formulated as:

H4: Consumer ethical awareness has a significant positive effect on local culture.

H5: Exposure to halal products has a significant positive effect on local culture.

Consumer Ethical Awareness, Exposure to Halal Products and Religious Values

According to the Theory of Planned Behavior (TPB), consumer ethical awareness affects their decisions to choose halal products that align with their religious principles [29]. Diffusion of Innovations Theory suggests that exposure to halal products accelerates their adoption in society, where consumers consider both functionality and religious compatibility [30]. Additionally, the Value and Culture Theory emphasizes that halal products serve as a means to express religious values in local culture [31]. Both factors strengthen the connection between consumption and religious values, reinforcing religious identity in everyday consumption patterns. Therefore, the hypotheses are:

H6: Consumer ethical awareness has a significant positive effect on religious values.

H7: Exposure to halal products has a significant positive effect on religious values.

Perceived Benefits of Halalisation as A Mediator

According to the Theory of Planned Behavior (TPB), individuals' attitudes and intentions are shaped by their perception of the benefits of an action. When people see the benefits of halalisation aligning with their cultural values, they are more likely to accept it [32]. The Diffusion of Innovations Theory supports this idea, suggesting that innovations, like halalisation, are adopted faster when clear benefits are recognized. Local culture influences how these benefits are perceived, easing the acceptance process [33]. The Value and Culture Theory emphasizes that cultural values impact how innovations are received. When halalisation is viewed as beneficial and consistent with local culture, communities are more inclined to accept it (Hassan & Fernando, 2024). Therefore, the perceived benefits of halalisation mediate the link between local culture and its acceptance, facilitating its integration.. Therefore, the hypothesis is:

H8: Perceived benefits of halalization mediate the relationship between local culture and the acceptance of halalization.

Local Culture as A Mediator

According to the Theory of Planned Behavior (TPB), consumer behavior is shaped by attitudes, subjective norms, and perceived behavioral control, which are influenced by ethical awareness and exposure to halal products. Local culture mediates how these benefits are perceived, as cultural values influence the interpretation of halalisation's advantages [35]. The Diffusion of Innovations Theory suggests that exposure to halal products accelerates adoption, but local culture determines how these benefits are understood and accepted [36]. The Value and Culture Theory highlights that cultural values impact the reception of innovations. In this case, local culture influences how ethical awareness and exposure to halal products shape perceptions of halalisation benefits [37]. This fosters acceptance and integration within the community. Thus, the hypothesis is:

H9: Local culture moderates the relationship between exposure to halal products (9a), consumer ethical awareness (9b), and perceived benefits of halalization.

Religious Values as A Mediator

According to the Theory of Planned Behavior (TPB), consumer behavior is influenced by attitudes, subjective norms, and perceived behavioral control, all shaped by religious values. Exposure to halal products and consumer

ethical awareness create positive attitudes toward halalisation, with religious values reinforcing acceptance within the community [38]. The Diffusion of Innovations Theory suggests that innovations like halalisation are more readily adopted when they align with societal values. Religious values, as part of cultural norms, act as a filter, facilitating the perception of halalisation's benefits and accelerating its acceptance [39]. The Value and Culture Theory also highlights that cultural and religious values significantly influence how innovations are received. Halal products that align with these values are more likely to be accepted [40]. Thus, religious values mediate the effect of exposure to halal products and ethical awareness on the acceptance of halalisation. Thus, the hypothesis is:

H10: Religious values moderate the relationship between exposure to halal products (10a), consumer ethical awareness (10b), and acceptance of halalisation.

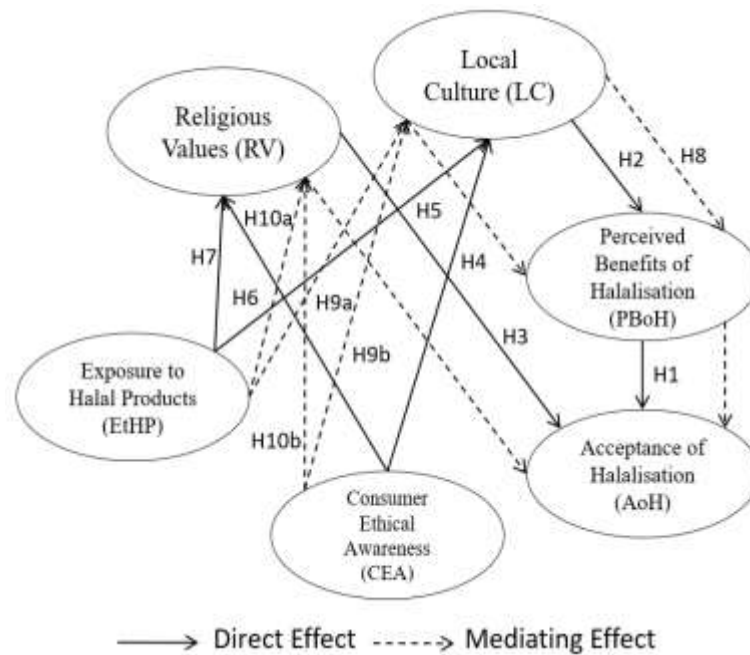


Figure 1. Conceptual Model of the Study
Source: Authors' Own Work, 2025

Based on the development of the hypotheses, this study constructs a conceptual model to analyze the acceptance of halalization by integrating cultural, ethical, and spiritual dimensions. Consumer ethical awareness and exposure to halal products are key predictors, influencing local culture and religious values. Local culture impacts the perceived benefits of halalization and moderates relationships between exposure to halal products, ethical awareness, and perceived benefits. Religious values enhance halalization acceptance and moderate the effects of exposure and ethical awareness on acceptance. The perceived benefits mediate the relationship between local culture and acceptance of halalization, linking cultural influences with practical outcomes. The model emphasizes the dynamic interplay between predictors and mediators. This conceptual model offers a comprehensive understanding of consumer behavior towards halalization in diverse contexts. Figure 1 visually represents the model.

III. METHODOLOGY

The questionnaire designed for validating the conceptual model of the study is structured into two main sections. The first section provides an overview of the study's purpose, instructions for completing the questionnaire, and gathers socio-demographic data, including age, marital status, occupation, education, and income. The second section, essential for model development, employs a five-point Likert Scale ranging from "Strongly Disagree" (1) to "Strongly Agree" (5). It comprises 24 questions divided into six constructs: Acceptance of Halalisation (AoF) with 4 questions, Perceived Benefits of Halalisation (PBoH) with 4 questions, Local Culture (LC) with 4 questions, Religious Values (RV) with 4 questions, Exposure to Halal Products (EtHP) with 4 questions, and Consumer Ethical Awareness (CEA) with 4 questions, as detailed in Table 1. Participants were selected using convenience sampling, and the questionnaire was distributed via WhatsApp between July 8 and August 12, 2025, to consumers in traditional markets across 20 markets in nine regencies and one city in South Sulawesi (Bone, Soppeng, Wajo, Sidrap, Pinrang, Barru, Pangkep, Maros, Sinjai, and Parepare). Each regency/city contributed 24 respondents, drawn from two selected traditional markets with 12 respondents per market, yielding a total

of 240 complete responses. This sample size meets the guideline suggested by Hair et al. (2010), which requires at least ten times the number of research instruments for multivariate analysis. The adequacy of this sample size is further supported by Kyriazos (2018), and Schermelleh-Engel et al. (2003).

Table 1. Measurements of Constructs

Constructs	Indicators	Codes	Sources
Acceptance of Halalisation (AoH)	1 Knowledge Awareness	AoH1	[21], [24]
	2 Halal Process Understanding	AoH2	
	3 Cultural Compatibility	AoH3	
	4 Willingness Adoption	AoH4	
Perceived Benefits of Halalisation (PBoH)	5 Health Safety Assurance	PBoH1	[21], [24]
	6 Ethical Product Standards	PBoH2	
	7 Economic Market Potential	PBoH3	
	8 Spiritual Value Alignment	PBoH4	
Local Culture (LC)	9 Traditional Values Preservation	LC1	[44], [45]
	10 Community Social Practices	LC2	
	11 Cultural Identity Expression	LC3	
	12 Customary Belief Systems	LC4	
Religious Values (RV)	13 Spiritual Practice Adherence	RV1	[46], [47]
	14 Faith-Based Principles	RV2	
	15 Moral Ethical Guidance	RV3	
	16 Devotion Behavioral Influence	RV4	
Exposure to Halal Products (EtHP)	17 Spiritual Practice Adherence	EtHP1	[48], [49]
	18 Faith-Based Principles	EtHP2	
	19 Moral Ethical Guidance	EtHP3	
	20 Devotion Behavioral Influence	EtHP4	
Consumer Ethical Awareness (CEA)	21 Fair Trade Support	CEA1	[50], [51]
	22 Sustainable Consumption Practices	CEA2	
	23 Product Origin Concern	CEA3	
	24 Social Responsibility Consideration	CEA4	

Source: Compiled from Various Sources, 2025

The analysis used the SEM-PLS technique with SmartPLS software version 4.0.8.9 (Ringle et al., 2022) and was conducted in two phases. The first phase focused on measurement model analysis, assessing validity and reliability. Convergent validity was confirmed with factor loading scores above 0.7, combined reliability (CR) exceeding 0.7, and average variance extracted (AVE) surpassing 0.5 (Hair et al., 2014). Discriminant validity was ensured through cross-loading and the Fornell-Larcker criterion, where indicators had higher cross-loading values for their variables than for others, and squared AVE-based correlations exceeded inter-variable correlations [54]. Reliability was verified using Cronbach's alpha scores above 0.6, indicating acceptable reliability [55]. Meeting these criteria in the measurement model was essential before proceeding to hypothesis testing. The second phase, structural model analysis, required a statistically significant P-Value < 0.05 and R-Square values categorized as strong (0.75), moderate (0.50), weak (0.25), or overfit (0.90). Adjusted R-Square values above 0.25 and 0.50 demonstrated predictive significance (Hair et al., 2014; Sarstedt & Cheah, 2019). Effect sizes were determined using F-Square values of 0.02 (small), 0.15 (medium), and 0.35 (large), as per Hair et al. (2014), ensuring comprehensive model evaluation.

IV. RESULT

A. Demographic Profile of the Respondents

Table 2 reveals that most respondents are aged 40–49 years (37%) and 30–39 years (30%), with the majority being married (59%). Occupations are dominated by teachers (27%) and state employees (23%), while educational attainment is primarily at the master's (39%) and doctoral (36%) levels. Monthly income is concentrated between IDR 10–15 million (41%) and above IDR 15 million (29%). This indicates a sample characterized by professional and highly educated individuals with relatively high socioeconomic status.

Table 2. Demographic Profile of the Respondents

Criteria	Category	Frequency	Percent
Age	20 yrs. to 29 yrs.	14	6
	30 yrs. to 39 yrs.	71	30

	40 yrs. to 49 yrs.	89	37
	50 yrs. to 59 yrs.	61	25
	60 yrs. to 69 yrs.	5	2
Marital status	Singel	21	9
	Married	145	59
	Divorce	78	32
Occupation	Lecturer	34	14
	Teacher	65	27
	State employee	54	23
	Private employee	23	10
	Entrepreneur	27	11
	Police/Army	20	8
	Others	17	7
Education level	Senior high school	15	6
	Diploma	21	9
	Bachelor's	13	5
	Master's	94	39
	Doctor's	87	36
	Others	10	4
Monthly income	< IDR 5 million	13	5
	> IDR 5 million to IDR 10 million	60	25
	> IDR 10 million to IDR 15 million	98	41
	> IDR 15 million	69	29

Source: Primary Data Processed, 2025

B. Measurement Model Assessment

Outer loading

The results of the validity test show that the indicators EtHP2 and LC4 were removed because their outer loading values were below 0.7. The AoH (Acceptance of Halalisation) construct has valid indicators with loading values ranging from 0.891 to 0.912, as does the CEA (Consumer Ethical Awareness) construct, with values between 0.772 and 0.861. The EtHP (Exposure to Halal Products) construct consists of three valid indicators with values ranging from 0.854 to 0.886. The LC (Local Culture) construct has three valid indicators with values between 0.818 and 0.913. The PBoH (Perceived Benefits of Halalisation) construct has valid indicators ranging from 0.784 to 0.914, and the RV (Religious Values) construct also shows valid values ranging from 0.770 to 0.915 (The primary data from the questionnaire after being processed with SmartPLS 4, 2024). Overall, the remaining indicators show strong validity.

Discriminant validity

The results of the Fornell-Larcker criterion test to assess discriminant validity among constructs show that the AoH construct has an AVE of 0.901, indicating strong validity. The CEA, EtHP, and RV constructs also have adequate AVE values ranging from 0.785 to 0.822. However, the LC construct has a lower AVE value of 0.704, suggesting potential issues with discriminant validity, particularly with correlations with PBoH (0.744) and RV (0.720). The PBoH construct shows a weaker correlation with RV (0.567), though it remains acceptable (The primary data from the questionnaire after being processed with SmartPLS 4, 2024). Overall, most constructs meet the Fornell-Larcker criterion, although LC and PBoH require further attention.

Validity and reliability for constructs

The validity and reliability tests confirm that all constructs meet the established criteria for Cronbach's alpha, composite reliability (ρ_a and ρ_c), and average variance extracted (AVE). Cronbach's alpha values range from 0.844 to 0.922, demonstrating high internal consistency, with AoH (Acceptance of Halalisation) having the highest value of 0.922, indicating exceptional reliability. Composite reliability (ρ_c) values exceed 0.90 for all constructs, confirming the robustness of the measurement instruments. AVE values range from 0.698 to 0.811, with AoH achieving the highest AVE of 0.811, signifying excellent convergent validity. The constructs assessed include AoH, CEA (Consumer Ethical Awareness), EtHP (Exposure to Halal Products), LC (Local Culture), PBoH (Perceived Benefits of Halalisation), and RV (Religiosity Values; The primary data from the questionnaire after being processed with SmartPLS 4, 2024). These findings validate the reliability and validity of the instruments, establishing a solid

foundation for the model of study. The results confirm that the constructs are well-represented, supporting further analysis.

R-square and R-square adjusted

The R-square and adjusted R-square tests reveal strong predictive power in the model. The LC (Local Culture) construct has the highest R-square value of 0.967, explaining 96.6% of the variance. The RV (Religiosity Values) construct follows with an R-square of 0.772, accounting for 77% of the variance. The AoH (Acceptance of Halalisation) construct explains 65.4% of the variance with an R-square of 0.657. The PBoH (Perceived Benefits of Halalisation) construct explains 55.2% of the variance with an R-square of 0.554 (The primary data from the questionnaire after being processed with SmartPLS 4, 2024). These findings demonstrate the model's strong predictive capabilities, especially for LC and RV.

F-square

The results of the F-Square test, which illustrate the effects between variables in the model, show that AoH has a very large influence on CEA (11.901) and RV (0.734), as well as a relatively large effect on LC (1.240). Meanwhile, the influence of AoF on PBoH is relatively small (0.167). EtHP shows a strong relationship with CEA (0.643), as well as a moderate influence on LC (0.512). The primary data from the questionnaire after being processed with SmartPLS 4, 2024). Overall, these F-Square values indicate that AoH has a significant impact on several variables, while other variables exert a smaller effect.

C. Structural Model Assessment

Direct Effect

Table 3. Dirrect Effect

Hypotheses	Contracts	Original sample (O)	Sample mean (M)	T-statistics ((O/STDEV))	P- values
H1	PBoH -> AoH	0.290	0.287	4.585	0.000
H2	LC -> PBoH	0.744	0.746	26.330	0.000
H3	RV -> AoH	0.610	0.615	9.512	0.000
H4	CEA -> LC	1.182	1.179	52.104	0.000
H5	EtHP -> LC	-0.245	-0.242	8.701	0.000
H6	CEA -> RV	0.184	0.183	2.166	0.031
H7	EtHP -> RV	0.718	0.720	8.319	0.000

Source: Primary Data Processed with SmartPLS 4, 2025

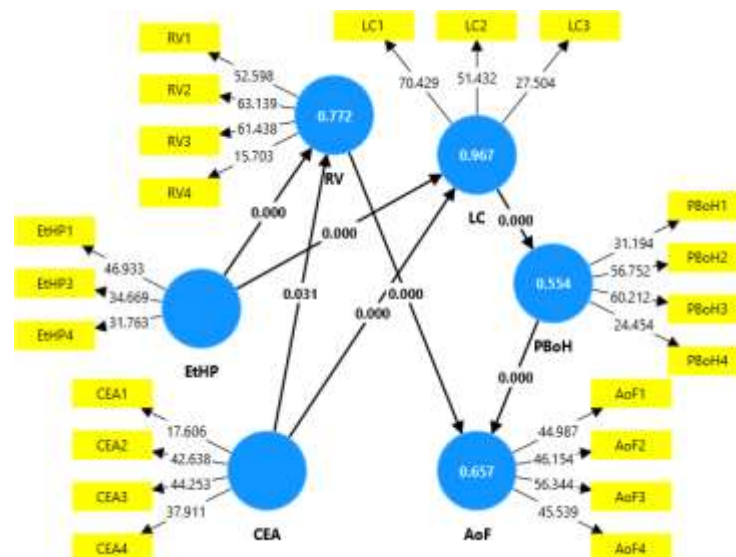


Figure 2. Smart-PLS Analysis Result

Source: Primary Data Processed with SmartPLS 4, 2025

Table 3 and Figure 2 presents the results of a direct effect analysis, highlighting significant relationships between constructs within the model of study. All hypotheses (H1–H7) are supported, as indicated by p-values below 0.05 and

t-statistics exceeding the critical value of 1.96. The strongest relationship is observed in H4, where Consumer Ethical Awareness (CEA) positively impacts Local Culture (LC) with a coefficient of 1.182 and a t-statistic of 52.104, reflecting a substantial effect. Conversely, H5 reveals a negative relationship between Exposure to Halal Products (EtHP) and LC, with a coefficient of -0.245 and a t-statistic of 8.701, suggesting that EtHP reduces LC in this context. Other significant relationships include Perceived Benefits of Halalisation (PBoH) positively influencing Acceptance of Halalisation (AoH) in H1, and Religious Value (RV) strongly impacting AoH in H3 (The primary data from the questionnaire after being processed with SmartPLS 4, 2024). The findings underscore the varying strengths and directions of these relationships, with CEA's dominant influence on LC and the complexity introduced by the negative effect in H5, offering valuable insights for understanding the dynamics within the model.

V. DISCUSSION

The results of the direct effect analysis show significant relationships between the various constructs in the model of study, with all hypotheses being supported. The strongest relationship is found in the positive impact of Consumer Ethical Awareness on Local Culture, reflecting the substantial influence of ethical awareness on cultural values within society. Conversely, there is a negative relationship between Exposure to Halal Products and Local Culture, suggesting that exposure to halal products reduces local cultural values. Other significant relationships include the perceived benefits of halalization positively influencing the Acceptance of Halalization, and Religious Values having a strong impact on Acceptance of Halalization. These findings highlight the varying strengths and directions of relationships between variables, with the dominant influence of Consumer Ethical Awareness on Local Culture and the complexity introduced by the negative relationship between halal product exposure and local culture. Factors such as consumer ethical awareness, exposure to halal products, perceived benefits of halalization, religious values, and local culture play important roles in shaping societal acceptance of halalization. Consumer ethical awareness strongly influences local culture, supporting findings by Ahmed et al. (2021), which state that consumer ethical behavior reinforces cultural norms. However, the negative relationship between exposure to halal products and local culture suggests a conflict between halal consumption modernization and local traditions, as explained by Hassan et al. (2022). Additionally, the positive impact of perceived benefits and religious values on the acceptance of halalization aligns with the findings of Farooq, (2020), who demonstrate that the functional and spiritual benefits of halal products enhance consumer acceptance.

Meanwhile, the mediating effects within the study model reveal significant roles for Local Culture and Religious Values in shaping the relationships between key factors in the acceptance of halalization. Perceived Benefits of Halalization mediates the relationship between Local Culture and Acceptance of Halalization, indicating that cultural values influence how the benefits of halalization are perceived and accepted by society. Local Culture mediates the influence of Exposure to Halal Products and Consumer Ethical Awareness on Perceived Benefits of Halalization. Consumer Ethical Awareness has a strong positive effect, while Exposure to Halal Products shows a negative indirect effect, highlighting that exposure to halal products may reduce the perceived benefits depending on local cultural context. Religious Values also serve as a mediator, positively influencing the Exposure to Halal Products and Consumer Ethical Awareness on Acceptance of Halalization. These findings suggest a complex interplay between cultural, ethical, and religious factors in the acceptance of halalization, with Consumer Ethical Awareness exerting the most significant indirect impact. Previous studies support these results, including those by Mirghani & Elnour (2023), who found that cultural values strongly mediate consumer perceptions of halal products. Similarly, Shahid et al. (2023) showed that religious values significantly influence consumer acceptance of halal products, especially in diverse cultural settings. Additionally, Raimi et al. (2024) emphasized the role of ethical considerations in shaping the perceived benefits of halalization, aligning with the study's findings on consumer ethical awareness.

The results of the study suggest that Consumer Ethical Awareness plays a significant role in shaping Local Culture, which influences the acceptance of halalization within society. This relationship indicates how ethical considerations can reinforce or challenge cultural values. A notable finding is the negative impact of Exposure to Halal Products on Local Culture, suggesting that the increasing presence of halal products may erode traditional cultural practices. Additionally, the perceived benefits of halalization, both functional and spiritual, positively affect its acceptance, while Religious Values serve as a key mediator in this process. This study proposes that the interplay between consumer ethical awareness, exposure to halal products, and local cultural values is essential in determining how halalization is accepted. The mediating roles of Local Culture and Religious Values further emphasize that these factors must be understood within their cultural and religious contexts. Therefore, this study postulates that consumer ethical awareness, local cultural dynamics, and religious beliefs are pivotal in shaping societal acceptance of halalization, and their interrelationship must be considered in strategies aimed at promoting halalization in diverse societies.

The implications of this postulate are that the acceptance of halalization is influenced not only by individual factors such as consumer ethical awareness or exposure to halal products but also by the cultural and religious values within society. Therefore, efforts to promote halal products must take into account the local social and cultural context to ensure broad acceptance. Consumer ethical awareness plays a crucial role in reinforcing or altering existing cultural norms, while exposure to halal products may have a negative impact if not aligned with local cultural values. Additionally, religious

values significantly shape societal attitudes toward halalization. The practical implications of these findings suggest the need for marketing strategies that are sensitive to cultural and religious aspects, as well as policies that support the harmonious integration of halal products with the preservation of local cultures. This study also provides insights for policy development that encourages the incorporation of halal products into everyday life without disregarding the cultural values present in society.

VI. CONCLUSION

This study explores the direct and mediating effects within the model of study, revealing significant relationships between various constructs. The results confirm that all hypotheses (H1–H7) are supported, with Consumer Ethical Awareness showing the strongest influence on Local Culture, and Exposure to Halal Products negatively affecting Local Culture. Additionally, the mediating effects (H8–H10b) demonstrate that Local Culture and Religious Values play key roles in influencing the acceptance of halalisation, with Consumer Ethical Awareness having the strongest indirect impact on Acceptance of Halalisation. These findings offer valuable insights into the dynamics between consumer behavior, ethical awareness, and cultural factors in the context of halal products.

Based on the findings, it is recommended that businesses and policymakers focus on strengthening consumer ethical awareness and respecting local cultural values to improve the acceptance of halal products. Efforts to introduce halal products should consider the negative effects of exposure on local culture, ensuring that innovations are culturally sensitive. Additionally, integrating religious values into marketing and product development strategies could enhance consumer trust and acceptance. Further study could also explore other mediating factors and extend the model to different cultural contexts for broader applicability.

While the study provides valuable insights, it is not without its limitations. First, the study is based on data from a specific cultural context, which may limit its generalizability to other regions or countries with different cultural or religious backgrounds. Second, the study relies on self-reported data from questionnaires, which could be subject to biases such as social desirability or recall bias. Finally, the model does not account for other potential factors that might influence halal product acceptance, such as socio-economic status or external environmental influences, which could be explored in future studies.

VII. REFERENCE

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