

The Effects of Religiosity and Halal Knowledge on the Decision to Use the Covid-19 Vaccine

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ABSTRACT: This study intends to investigate how religious affiliation and knowledge on halal practices affect the decision to take the Covid-19 vaccination. The variables tested in this research consisted of the independent variables namely religiosity and halal knowledge whereas the dependent variable is the decision to use the Covid-19 vaccine. The purposive sampling method was implemented, with the sample of 100 Muslims aged over 12 who had been given the Covid-19 vaccination in Jakarta. The PLS analysis approach was used to analyze the data obtained. Based on the findings, the following conclusions are generated as follows: (1) Religiosity has a positive and significant impact on the decision to use a vaccine product; (2) the perspective on halal practices has a positive and significant impact on the choice of vaccine product; and (3) both religiosity and halal knowledge simultaneously have a positive and significant impact on the choice to use a product. This study recommends that every company manufacturing the Covid-19 vaccines imposes halal elements in the process. The halal label in the Covid 19 vaccine is crucial because in communities where strong levels of religiosity prevails, consumers consider a halal status in goods consumption is of a high value. Recommendations are proposed for the public to investigate further about the halalness of the Covid-19 vaccine through continuous socialization to ensure that the vaccine is safer and more effective.

Keywords: Religiosity, Halal Perspective, Decision to Use Covid-19 Vaccine



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INTRODUCTION

Corona Virus 2019 (Covid-19) is an outbreak that has generated a lot of public attention and instigated a number of discussions to take place. Covid-19, a disease caused by SARS-CoV-2 virus was initially detected in December 2019 where the residents of Wuhan region in China were under a serious attack. It quickly spread worldwide and caused severe pandemic. To prevent more people from getting infected with the virus, a number of anticipatory measures have been created, one of which is through vaccination. Vaccine is considered to be effective to minimize the Covid-19 virus from spreading and to give immunity to the human body. Therefore, the Covid-19 vaccine was

officially administered in Indonesia, precisely on January 13, 2021 ([Osuji et al., 2022](#); [Rhodes et al., 2020](#); [Tiana & Amalia, 2021](#)). However, the time it takes for the vaccines to be received and distributed is very long, since the pros and cons attributed to the the administration of vaccination occur ([Nugroho & Hidayat, 2021](#); [Rangelova et al., 2022](#); [Williams et al., 2023](#)).

Halal certification from MUI (Indonesian Council of Moslem Clerics) is a guarantee that a product is registered as halal, thus it is safe to consume by Indonesian Muslims. In a bid to procure the COVID-19 vaccine, the Ministry of Health has collaborated with MUI for halal guarantees as stated in Fatwa (regulations) MUI No. 2 2021 and Fatwa (regulations) MUI No. 14 202 ([Saputra et al., 2022](#)). The halal legal guarantee only applies to Sinovac, Biofarma, AstraZeneca, Sinopharm, and Zifivax vaccines ([Fatwa MUI No 14 Tahun 2021 Tentang Hukum Penggunaan Vaksin Covid-19 Produk AstraZeneca, 2021](#)). Nevertheless, for the AstraZeneca and Sinopharm vaccines, the vaccine manufacturing process carries an illegal component, namely pig flight. Due to its emergency, this type has currently been allowed. On the contrary, other types of Covid-19 vaccines such as Moderna, Pfizer, Sputnik-V, Janssen, and Convidecia are without the halal guarantees. For safety reasons, however, these types of Covid-19 vaccines have been tested by a number of research companies ([Fatwa MUI Nomor : 02 Tahun 2021 Tentang Produk Vaksin Covid-19 Dari Sinovac Life Sciences Co.LTD, China Dan PT Bio Farma \(Persero\), 2021](#)).

The increase in vaccine coverage continues even though it was not implemented the first time the Covid-19 vaccine was launched. The frequency of Covid cases in Indonesia is intensifying as a result of the public's sluggish adoption of immunizations. Obstacles exist in the government's Covid-19 vaccination program owing to the opposition from community and the concerns over the effects of vaccination ([FISIPOL, 2021](#))

According to ([Kotler & Keller, 2010](#)), cultural, social, psychological, and individual aspects might affect a person's decision to buy a product or utilize it. Religious subcultures have a significant cultural impact that can affect how customers evaluate items and eventually decide whether or not to purchase them ([Schiffman & Kanuk, 2007](#)). Religious identity can affect decision-making as consumers' behavior in indonesia are ritualistically and symbolically linked to religious beliefs.

Handi Irawan in ([M. A. Firmansyah, 2018](#)) argued that that one of the reflections of the consumer behaviors in Indonesia in buying products is religiosity as consumers are sensitive to religious issues and tend to obey their religious leaders. ([Glock & Stark, 1965](#)) stated further that one's religiosity can be measured by how much they know the rules, how strongly they believe, how rigorously they practice the teachings, and how much they value the norms. Daily prayers, devotional holy book reading, and regular worship reflect their showing a respect for their religion. The manifestation of religion are seen outward or visible, and inward or hidden, something lies in one's heart ([El Hafiz & Aditya, 2021](#)).

Hernandez, as cited by ([Hayat & Suryadi, 2021](#)) defines religiosity as ideas and activities connected to a religious link or to God, whereas Mangunwijaya describes religiosity as an aspect internalized by individuals in the heart, vibrations of personal conscience and personal attitudes and that religiosity are real manifestations or qualities of one's religion. Religion regulates not only human relations with God or mere rituals, but also the interaction among the fellow human beings and the surrounding. Thus, ([Hayat & Suryadi, 2021](#)) concluded that "religiosity" is defined as a person's

level of belief in and attitude toward the religious teachings as well as the performance of rituals in the framework of a relationship with God and other people.

A recent study ([Guntur & Kaban, 2021](#)) revealed that the religious variable had a favorable influence on the choice to use Islamic goods. A study by ([Nurmaeni, Hasanah, & Widowati, 2020](#)) demonstrated that religiosity has a large impact on people's decisions. According to ([Purnasari, Hasyim, & Sabarisman, 2018](#)), there is a correlation between consumer habits and religiosity, as the consumption of halal products and the religious perspectives enhance. ([Zuhriyah, Djaelani, & Slamet, 2020](#)) subsequent investigation demonstrates that knowledge and religion both have an impact on consumers' purchase decisions. On the contrary, a research by ([Sahputra & Nurlatifah, 2020](#)) shows that simultaneously religiosity and knowledge do not affect purchasing decisions.

In addition to religiosity, another factor affecting society in products purchasing is the halal perspective. ([M. A. Firmansyah, 2018](#)) stated that knowledge about product attributes influence consumers' decision-making. According to Peter and Olson as quoted by ([Rochmanto & Widiyanto, 2015](#)) emphasized that product knowledge refers to customers' understanding about the features of the product, the effects of utilizing the product, and the level of happiness the product provide. Meanwhile, knowledge can also be described as awareness or familiarity with experience or learning, as ([Rahman, Asrarhaghghi, & Suhaimi, 2015](#)) define knowledge as references to facts, feelings, or experiences by a person or organization. Furthermore, Notoatmodjo ([Kusumaninghati, 2020](#)) added that factors which affect knowledge are education, information, work, environment, experience, age, social, culture, and economy

In Islamic teaching, there are rules regarding halal and haram consumption. Food available worldwide is basically halal, except certain categories Allah forbids. A good muslim should carefully select which to be taken and which to be avoided. If one shows ignorance, the consequence is that his body becomes the fuel in the hell fires. The consumption of non halal foods yields another unfavorable impact in which someone tends to practice bad deeds, thus prayers recited will not be granted ([Sarwat, 2014](#)). In fact, being a good Muslim and consuming only halal foods is one way Allah grants our prayers, particularly in critical times when the Covid-19 pandemic is worsening. The government offers a vaccination program to the populace in a bid to reduce the spread of the Covid-19 virus. The vaccine will undergo stages of clinical trials and tests by BPOM (Foods and Beverages Supervisory Agency) and Halal certification is authorized by MUI before being distributed to the public. The goal of certification granted by MUI is to ensure that a product is halal so that consumers have no reservations in consuming the goods ([Satriya, 2021](#)). Additionally, ([A. F. Firmansyah, 2019](#)) demonstrates the favorable and considerable impact that product awareness has on purchasing behavior. Nevertheless, a study by ([Hervina, Kaban, & Pasaribu, 2021](#)) argued that halal awareness does not have a favorable impact on customers' purchasing decisions in the pandemic era.

Peter and Olson as referenced by ([Kholik et al., 2020](#)) described consumer purchasing decisions as a process of combining knowledge to evaluate two or more alternative behaviors and select one of them. Moreover, Howard, as cited by ([Indrasari, 2019](#)) emphasized that there are three different types of situations in which consumers make purchases: routine response behavior, limited problem solving, and extensive problem solving. After receiving services from a provider, clients may decide to make a purchase depending on how satisfied or unsatisfied they were with the experience.

Decision making is needed when we have a problem that requires a proper solution. The problematic situation is the first input into the decision system with knowledge, experience, and data obtained or collected related to the problem (Syafaruddin & Anzizhan, 2004). According to Engel, as quoted by (M. A. Firmansyah, 2018) the process of consumer choice which involves a number of phases before coming to a decision, is crucial for consumers. The decision to buy is a problem-solving practice in which buyers choose the most appropriate alternative from two or more alternative behaviors.

Despite the halal certificate granted to the Covid-19 vaccine, some people prefer not to get vaccinated. Therefore, it is necessary to investigate further what causes people's reluctance to the treatment. Prior literature and studies reveal, people's attitudes toward the selection and the use of a product can be influenced by their both the knowledge and the level of religiosity. Particularly during the Covid-19 epidemic, a higher level of religiosity in Indonesia escalates, and this influence people's decisions to utilize the Covid-19 vaccine. As mentioned earlier, one of the most frequent justifications for certain group of people not using the Covid-19 vaccine is religious beliefs, and this is emphasized by the minimum information regarding the degree of halal Covid-19 vaccine is attributed to. As prior researches on the factors examined on other vaccines exist and will be used as a comparison in this study, no specific investigation exploring the impact of religiosity and the awareness of halal grant on the use of the Covid 19 vaccine is conducted. Therefore, the goal of this essay is to ascertain how religious affiliation and knowledge of halal practices affect people's decisions to take the Covid-19 vaccine.

METHOD

This study uses a quantitative research type with an associative approach. The primary data from the surveys were disseminated in Google forms. Muslims aged over 12 years residing in Jakarta area made up the research sample, and respondents who had received the Covid-19 vaccine made up the population. Non-probability sampling with a purposive sampling type was utilized as the sampling technique. There total of 100 respondents were involved. The data obtained was processed with SmartPLS software version 3 and SPSS software version 22. Then, the T-test processed by SmartPLS software and an the F-test processed by SPSS software were carried out.

The purpose of this study was to identify three variables, namely Religiosity (X1), Halal Knowledge (X2), and the Decision to Use the Covid-19 Vaccine in DKI Jakarta (Y).

Table 1. Variables Definitions

No	Variables & Definitions
1	Religiosity (X1) Having faith in God, adhering to his principles, and living according to them (McDaniel, S.W . & Burnett, J.J., 1990)
2	Halal Knowledge (X2) the outcome of human perception, or the knowledge gained by a person about an object from their own senses, namely the sight, the hearing, the smell, the taste, and the touch faculties. (Notoatmodjo, 2007)

- 3 The decision to Use Product (Y)
 Integrating procedure that requires using knowledge to assess multiple options and select one of them
 (Peter & Olson, 2010)

Table 2. Variables Operations

Variables	Code	Indicators
Religiosity (X1) (Glock & Stark, 1965b)	X1.1	I regularly pray 5 times a day
	X1.2	I always feel satisfied when I can help others in trouble
	X1.3	I read religious books to increase my knowledge
	X1.4	I regularly read the Qur'an
	X1.5	When I get into trouble, I often feel that I get help from Allah SWT
	X1.6	I believe that Allah SWT monitors what I do
Halal Knowledge (X2) (Notoatmodjo, 2007)	X2.1	There are ten types of Covid-19 vaccines in Indonesia, namely Sinovac, AstraZeneca, Pfizer, Sinopharm, Moderna, Janssen, Sputnik-V, Convidecia, Zifivax, and Bio Farma.
	X2.2	The types of vaccines that have received halal certification by the MUI are Sinovac, AstraZeneca, Sinopharm, Zifivax, and Bio Farma.
	X2.3	One of the Indonesian government's initiatives to address the Covid-19 issue is the Covid-19 vaccination.
	X2.4	The MUI Fatwa No. 14 of 2021 addresses the legal requirements for using the AstraZeneca vaccine.
	X2.5	The Covid-19 vaccine from Sinovac Life Sciences Co.Ltd. in China and PT. Bio Farma is the subject of MUI Fatwa No. 02 of 2021.
	X2.6	Distinguish the vaccine that is haram and the halal vaccine, can be seen in the raw materials used
	X2.7	Starting with the application, examination, determination, testing, checking, fatwa, and ending with the granting of halal certification by the MUI are the several steps involved.
	X2.8	The purpose of halal certification for the Covid-19 vaccine is to make people believe that the vaccine is halal and safe to use
	X2.9	One of the criteria for the Covid-19 vaccine to get a halal certificate is to use halal raw materials
The Decision to Use Product (Y) (Kotler & Keller, 2010)	Y1	I recognize the need to use the Covid-19 vaccine
	Y2	I am aware of the desire to use the Covid-19 vaccine
	Y3	I got information about the Covid-19 vaccine
	Y4	I use Covid-19 vaccine because the quality and function suit my needs
	Y5	Covid-19 vaccination is my alternative to stay healthy during pandemic
	Y6	I decided to use the Covid-19 vaccine because it is halal certified
	Y7	I will recommend the Covid-19 vaccine to others
	Y8	I feel satisfied after using the Covid-19 vaccine

Hypotheses

The Effect of Religiosity on the Decision to Use Covid 19-Vaccine

According to Handi Irawan as quoted by ([M. A. Firmansyah, 2018](#)), one of the consumer behaviors in Indonesia in buying products is religious belief, as the issues are particularly important to Indonesian consumers. One of the typical characteristics of Indonesian consumers is that they believe in their religious teachings and are more convinced when messages are conveyed by a religious figure, be it an ulema or a priest. Automatically, religiosity influences people's decisions in choosing a product, and in this study it is something related to the decision to use the Covid-19 vaccine. Religiosity was found to have an impact on purchasing decisions, as ([Sadzalia, 2015](#)) revealed in her study, whereas such impact was not found in ([Fitria & Artanti, 2020](#)) study. The following hypotheses based on former researches is proposed :

H1: Religiosity directly affects the decision to use Covid-19 Vaccine.

The Effects of Halal Knowledge on the Decision to Use Covid 19-Vaccine

In addition to religiosity, what influences society in choosing and making a choice is knowledge. Consumers will find it easier to decide which product to buy if they have more knowledge about the attributes of a product. According to Firmansyah (2018), knowledge about product attributes will influence consumers' decision making, in this study, such perspective is related to the decision on using the Covid-19 vaccine. Based on previous research, the following hypotheses is put forward:

H2: Halal Knowledge directly affects the decision to use Covid-19 Vaccine.

The Effect of Religiosity and Halal Knowledge on the Decision to Use Covid 19-Vaccine

([Purnasari et al., 2018](#)) explained that there is a link between consumption habits and religiosity, where consumption of halal products increases along with the level of religious understanding. Consumers in Muslim-majority areas prioritize halal status as the main factor in choosing a product. The degree of religion and the level of knowledge have an impact on people's attitudes toward the selection and the consumption of a product, in this particular study, one related to the choice of using the Covid-19 vaccination. In a study by ([Kusumaninghati, 2020](#)) it was stated that that religiosity and knowledge simultaneously influence purchasing decisions, whereas ([Sahputra & Nurlatifah, 2020](#)) declared that religiosity and knowledge simultaneously do not influence purchasing decisions. Thus, the following hypotheses is proposed:

H3: Religiosity and Halal Knowledge directly affect the decision to use Covid-19 Vaccine.

RESULTS AND DISCUSSIONS

Respondent Characteristics

Several characteristics of respondents have been obtained with some criteria. First, based on respondents' gender, 55% of them were female and 45% were male. Second, from the respondents' level of education, 1% were in junior high school, 80% were in high school, 3% had diplomas, and 16% had degrees from universities. Third, in relation to the age range, 45% were respondents aged

12 to 17, 41% around 18 to 30, 3% were between the ages of 31 and 40, 5% were the ages of 41 and 50, and the remaining 6% were above 50. Fourth, according to the respondents' occupations, 68% were students, 19% were private employees, 1% were business owners, 1% were in the government or the military, 4% were housewives, and the rest, 7% were others. Fifth was on respondents domicile, each 20% were from South, North, East, Central and West Jakarta. Finally, based on the respondents' types of vaccine used, 79% for Sinovac, 17% for AstraZeneca, 2% for Pfizer, 1% for Moderna, and 1% for Sinopharm.

Evaluation of Outer Model

The outer model can be used to evaluate the validity and dependability. Cronbach's alpha and composite reliability can be used to assess the dependability of indicators (Ghozali & Latan, 2015)

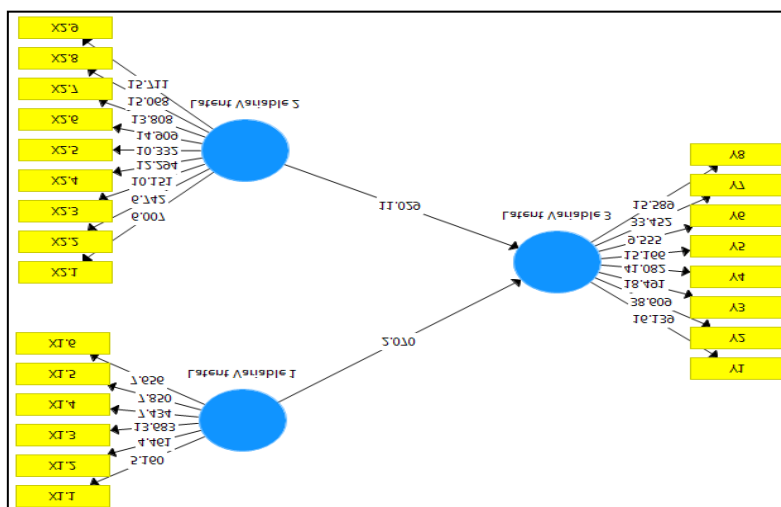


Figure 1 Outer Model Result, Source : PLS Data Processing

Convergent Validity

The idea behind convergent validity is that there should be a strong correlation between a construct's measures. Outer loading and AVE values demonstrate convergence validity.

Table 3. Outer Loading Result

Variable	Indicator	Outer Loading
Religiosity	X1.1	0.695
	X1.2	0.565
	X1.3	0.761
	X1.4	0.862
	X1.5	0.855
	X1.6	0.812
Halal Knowledge	X2.1	0.617
	X2.2	0.641
	X2.3	0.714
	X2.4	0.743
	X2.5	0.742

	X2.6	0.737
	X2.7	0.814
	X2.8	0.762
	X2.9	0.799
The decision to Use the Product	Y1	0.787
	Y2	0.898
	Y3	0.810
	Y4	0.912
	Y5	0.836
	Y6	0.713
	Y7	0.885
	Y8	0.769

Source: SmartPLS 3 Output (2022)

The outer loading value in Table 3 has been declared to have met the requirements for convergent validity, based on the outer loading result table, which is above 0.5.

Table 4. Average Variance Extracted (AVE)

Variable	AVE
Religiosity	0,586
Halal Knowledge	0,537
The decision to Use Product	0,687

Source: SmartPLS 3 Output (2022)

Each variable has an AVE > 0.50, which indicates that they all have strong convergent validity, as described in Table 4.

Discriminant Validity

The results of the Fornell-Larcker Criteria Value from Fornell-Larcker Discriminant Validity Test utilizing the Squared Value of AVE

Table 5. Fornell-Larcker Criterion

Variable	Religiosity	Halal Knowledge	The Decision to Use Product
X1	0,765		
X2	0,207	0,733	
Y	0,293	0,731	0,829

Source: SmartPLS 3 Output (2022)

Based on Table 5, the variable that all constructs show discriminant validity is good.

Composite Reliability

Internal consistency and Cronbach's alpha are two types of measurements that can be used to analyze a construct, and composite reliability gauges this capacity.

Table 6. Composite Reliability

Variable	Composite Reliability
Religiosity	0,893
Halal Knowledge	0,912
The Decision to Use Product	0,946

Source: SmartPLS 3 Output (2022)

From Table 6, it can be inferred that all variables have good reliability because the composite is over 0.70.

Cronbach's Alpha

The bottom bound of a construct's reliability value is measured by Cronbach's alpha. The construct is considered credible if the Cronbach's alpha value is higher than 0.7.

Table 7. Cronbach's Alpha

Variable	Cronbach's Alpha
Religiosity	0,856
Halal Knowledge	0,892
The decision to Use Product	0,934

Source: SmartPLS 3 Output (2022)

The table 7 above shows that every variable has a Cronbach's alpha of over 0.70, all variables have high reliability.

Evaluation of the Inner Model

To ascertain whether or not religiosity, halal knowledge, and decisions to use a product have an impact, the inner model is evaluated. R-square and path coefficients can be used to evaluate the structural model.

Path Coefficient

The R-Square value is used to quantify the degree of variance in the change in the independent variable on the dependent variable, and the path coefficient seeks to determine how important the independent variable is on the dependent variable.

Table 8. Path Coefficient

Variable	The Decision to Use Product
Religiosity	0,148
Halal Knowledge	0,700

Source: SmartPLS 3 Output (2022)

Based on Table 8, it is clear that halal knowledge has a 0.700 influence on a consumer's decision to utilize a product. Next, how religion may have affected a consumer's choice to use a product is demonstrated by the 0.148 figure.

Table 9. R Square

Variable	R Square	R Square Adjusted
The decision to Use Product	0,555	0,546

Source: SmartPLS 3 Output (2022)

The data in table 9 indicates that the influence of religious affiliation and halal knowledge on decisions to use product is 0.555

Hypothesis Test

The T-Statistics, P-Value, and F-Statistics values are used to execute the hypothesis test.

Based on Table 10 and Table 11 below, all the hypotheses in this study are accepted, because the P-value < 0.05, the calculated F of 50.966 > 3.09 (F table), and the value of sig. 0.000 < 0.05

Table 10. Hypothesis Test

	Effect	T- Stat	P- Value	Result
H1	Religiosity - The decision to Use Product	2,152	0,032	Accepted
H2	Halal Knowledge - The decision to Use Product	11,367	0,000	Accepted

Source: SmartPLS 3 Output (2022)

Table 11. Anova

Model	Sum of Squares	Df	Mean Square	F	Sig
Regression	1035,843	2	517,922	50,966	,000 ^b
Residual	985,717	97	10,162		
Total	2021,560	99			

Source: Smart PLS 3 Output (2022)

The religiosity variable has a positive and substantial influence on the decision to take the Covid-19 vaccination, with a coefficient value of 0.148. This is taken from the findings of the hypothesis test using the T-test. This is supported in a study by (Nurmaeni et al., 2020) which investigated the influence of religion on consumer choices. This result also proves that the statement by Handi Irawan, as quoted by (M. A. Firmansyah, 2018) emphasized religiosity as a typical behavior shown when Indonesians plan to buy a product as some consumers are very sensitive to religious issues. They believe in their religious teachings and are more convinced to obey whatever their religious leaders reminded and suggested.

As for the second hypothesis result with the T-test, the coefficient value of 0.700 demonstrated that the halal knowledge variable has a favorable and significant impact on the decision to use the Covid-19 vaccination. This is similar to a research conducted by ([A. F. Firmansyah, 2019](#)). Another statement conveyed by ([M. A. Firmansyah, 2018](#)) mentioned that knowledge about product attributes influences consumer decision-making.

Lastly, the third hypothesis result with the F test. The R square value of 0.555 inferred that the variables of religion and halal knowledge have a favorable and significant impact on the decision to take the Covid-19 vaccination. This comes after the study by ([Zuhriyah et al., 2020](#)) whose findings supports the claim made by ([Purnasari et al., 2018](#)) which pointed out a correlation between consumption behavior and religiosity. The consumption of halal goods enhances as religious knowledge rises. Consumers in Muslim-majority areas consider halal status as a major factor in choosing products.

CONCLUSIONS

There are some conclusions generated in this study. First, the choice to administer the Covid-19 vaccination in Jakarta is positively and significantly influenced by the religiosity variable. Second, the choice to administer the Covid-19 vaccination in Jakarta is positively and significantly influenced by the halal knowledge variable. Third, the decision to administer the Covid-19 vaccine in Jakarta simultaneously has positive and significant influence on both religion and knowledge variables.

Halal products perspective increasingly becomes a crucial factor in decision making. This study recommends that every company that manufactures Covid-19 vaccines use halal ingredients to produce the vaccine. The halal status in Covid vaccine is recommended as communities with strong levels of religiosity prioritize products of a high value with halal status before consuming them.

Nevertheless, this study has a number of limitations. First is concerning the scope of the discussion. Researchers emphasized only two factors as independent variables, namely religiosity, and knowledge, whereas other factors can be used to influence the decision to use the product. Second is the limited number of samples taken, from which Jakarta is the only area selected. It is likely that the results of these variables be different if samples are also taken from some other areas. Further research is needed to add new variables and objects in order to get a wider discussion with different results. In addition, it is recommended to use other research methods to get better results and to increase the number of samples with more accurate findings.

Other recommendations are made for the public to keep learning more about the halalness of the Covid-19 vaccine through government socialization programs, to ensure the effectiveness of using the vaccine. There are suggestions that the government pay attention to public education regarding the halal status of Covid-19 vaccine, therefore vaccination can be more encouraged.

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