

Consumption Practices Based on the Dimension of Religiosity: A Study of Urban and Suburban Communities

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Abstract

This study examines differences in food consumption behaviors between urban and suburban communities in Lampung Province, Indonesia, particularly in relation to religiosity. Employing a quantitative comparative framework, the research analyzes consumption patterns through four dimensions of religiosity: beliefs, knowledge, practices, and behaviors. Primary data were collected from 250 respondents in urban environments within Indonesia's Bandar Lampung City and suburban areas in South Lampung Regency using purposive sampling. Data were gathered via Google Forms and evaluated using a Likert Scale. The findings indicate no significant differences between urban and suburban residents regarding consumption behaviors related to religious beliefs and practices. However, notable variations exist in knowledge and behavior dimensions, suggesting that urban and suburban contexts shape food choices differently under religious influences. The study highlights the need for policymakers and businesses to consider religious factors when promoting sustainable consumption. It argues that urbanization and access to religious education play crucial roles in shaping food consumption choices influenced by religiosity.

Keywords:

Consumption Behavior;

Religiosity; Urban Community

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1. Introduction

Food consumption patterns in Indonesia exhibit significant variations between urban and suburban communities, influenced by factors such as access to food sources, economic conditions, and cultural values. Urban populations, particularly in major cities, have access to diverse food options, including imported and organic products, whereas suburban communities rely more on locally produced food (Adeosun et al., 2022). According to the Indonesian Organic Industry Association, sales of organic products in urban areas have increased by approximately 20% over the last five years, reflecting growing consumer awareness of health and environmental sustainability. Although Indonesia is a major agricultural producer, its urban centers still depend on external food supply chains, creating food security challenges (Ma et al., 2022). To reduce this dependency, the government has introduced urban farming initiatives. However, disparities in sustainable food consumption between urban and suburban regions persist (Djakasaputra et al., 2023). Achieving long-term food security and sustainability requires balancing modern consumption with religious, environmental, and economic factors.

In Lampung Province, disparities in food consumption are pronounced due to significant variations in food accessibility across regions. Urban centers such as Bandar Lampung offer a wide range of food options, including certified halal products, whereas suburban areas rely more on traditional food sources and local interpretations of food purity within religious contexts (Seda et al., 2020). Climate change worsens these disparities by disrupting agricultural output and raising food prices, especially for suburban populations reliant on local farming (Puigdueta et al., 2021). Economic differences also contribute to these variations, as lower-income suburban households often have limited access to high-quality food and may be constrained to consuming less nutritious alternatives (Niankara, 2023). Religious values play a crucial role in shaping these consumption behaviors, particularly within Muslim communities, where dietary practices are guided by halal principles. The availability of religious education and halal certification differs between urban and suburban areas, further influencing food choices. Understanding the interplay between religiosity, urbanization, and food consumption is essential for designing policies that promote both sustainability and adherence to religious dietary laws.

The religious dimension of food consumption is a well-established subject in Islamic economics; however, its influence on consumption patterns across diverse urban settings remains underexplored. Religious teachings emphasize ethical consumption, encompassing concerns for halal integrity, moderation, and environmental responsibility (Islam et al., 2022). Modern lifestyles, driven by urbanization and globalization, often overshadow religious influences on food choices (Hayat et al., 2023). Previous studies on religion and consumer behavior have primarily focused on halal certification and compliance, overlooking the broader impact of religiosity on sustainable consumption (Reardon & Thomas, 2024). Addressing this gap, this study explores how religiosity influences food consumption behaviors in urban and suburban communities, focusing on beliefs, knowledge, and practices. This study enhances understanding of sustainable food consumption in Muslim-majority societies.

This study employs a multidimensional theoretical framework, integrating insights from Islamic economics, consumer behavior, and sustainability studies. Glock and Stark's model of religiosity serves as the foundation for analyzing religious commitment through the dimensions of belief, knowledge, practice, experience, and consequences. Additionally, the theory of planned behavior is utilized to explain how religious attitudes, subjective norms, and perceived behavioral control influence consumption decisions (Vanany et al., 2020). Sustainable consumption theories further contextualize the ethical and religious considerations that shape responsible consumer choices (Naeem et al., 2020). By synthesizing these theoretical perspectives, the study offers a holistic approach to understanding the dynamic relationship between religiosity, urbanization, and sustainable food consumption.

The primary objective of this study is to examine the extent to which religiosity influences food consumption behaviors in urban and suburban communities in Lampung Province, Indonesia. Specifically, the study assesses differences in consumption patterns based on religious dimensions, explores the impact of urbanization on religiously motivated food choices, and analyzes the role of religious education in shaping dietary decisions. Given the increasing global emphasis on sustainable consumption, this research highlights the significance of religious values in fostering ethical and environmentally responsible food practices. The findings are intended to provide policymakers, businesses, and religious institutions with insights for developing strategies that integrate sustainability with religious dietary guidelines.

This study hypothesizes that urban and suburban communities exhibit distinct food consumption behaviors due to differences in access to religious education, halal certification, and socio-economic conditions. It is expected that urban residents, having greater exposure to certified halal products and formal religious teachings, demonstrate higher adherence to religious dietary guidelines. Conversely, suburban communities may rely more on traditional interpretations of religious food laws, leading to variations in consumption patterns. Furthermore, urbanization is hypothesized to diminish the influence of traditional religious values on food consumption, as convenience and modern lifestyle choices become more dominant. These hypotheses are tested through a comparative analysis framework, utilizing survey data and qualitative interviews.

The findings of this study aim to contribute to academic discourse and policy-making by providing insights into the role of religiosity in food consumption sustainability. In the context of Indonesia's commitment to the Sustainable Development Goals (SDGs), particularly SDG 12 on responsible consumption and production, understanding religious influences on food choices is crucial (Hassan & Pandey, 2020). By integrating religious principles with sustainable consumption strategies, this research seeks to inform policy initiatives that promote both environmental responsibility and cultural integrity. Additionally, the study offers practical recommendations for stakeholders in the food industry, helping them align their products and marketing strategies with the ethical and religious expectations of consumers. Through its interdisciplinary approach, this research provides valuable insights into the evolving dynamics of food consumption in

contemporary Muslim societies.

2. Methods

This study employs a quantitative methodology and a comparative approach, systematically collecting and analyzing numerical data to identify patterns of differences between specific contexts (Sugiyono, 2017). The analysis of food consumption behavior within the religiosity dimension considers five aspects: belief, knowledge, practice, conduct, and experience. These aspects serve as key variables in understanding how religiosity influences consumption patterns.

The research was conducted from January 2022 to December 2023, with data gathered from respondents residing in 15 regencies and cities across Lampung Province, which has a total population of approximately 9.18 million people. The study utilizes purposive sampling to ensure demographic representation relevant to the research objectives. Sampling criteria include: (1) residents from Bandar Lampung City (urban) and South Lampung Regency (suburban); (2) individuals aged 18–55; (3) those with at least a high school education up to a postgraduate degree; and (4) individuals with monthly incomes between IDR1,000,000 and over IDR5,000,000. Purposive sampling was selected for its rigor and contextual relevance, ensuring that participants reflect socio-economic and educational characteristics essential for analyzing religious influences on food consumption. Contextually, it focuses on individuals with specific experiences and values that provide deeper insights into the relationship between religiosity and food consumption preferences. Following Roscoe's guidelines in *Research Methods for Business*, this study selects a sample size within the recommended range of 30 to 500 respondents. For this research, a sample of 250 respondents was selected. Data collection was conducted through Google Forms, with responses measured using a Likert scale.

The Likert scale was chosen for its methodological versatility and analytical utility. Methodologically, it facilitates the measurement of attitudes and perceptions related to the abstract dimensions of religiosity in a quantifiable manner. The ordinal scale allows researchers to analyze response patterns and compare urban and suburban communities statistically. Analytically, the Likert scale enables respondents to express their views with sufficient gradation, enhancing the depth, accuracy, and validity of the research findings (Purwanto, 2019).

Table 1. Sample Characteristics

No.	Social and Demographic Characteristics	Urban Society		Suburban Society		
		Number of Respondents	Percentage (%)	Number of Respondents	Percentage (%)	
1.	Education	Senior High School	21	8.4%	89	35.6%
		Diploma	34	13.6%	44	17.6%
		Bachelor's degree	117	46.8%	96	38.4%
		Postgrad. degree	78	31.2%	12	4.8%
2.	Age	18–25	48	19.2%	79	31.6%
		26–35	136	54.4%	98	39.2%
		36–45	60	24%	137	54.8%

	> 46	6	2.4%	15	6%	
3.	Gender	Male	108	43.2%	62	24.8%
		Female	142	56.8%	188	75.2%
		Private sector	89	35.6%	52	20.8%
	Civil service	59	23.6%	4	1.6%	
4.	Occupation	Self-employed	46	18.4%	73	29.2%
		Housewife	22	8.8%	105	42%
		Teacher	24	9.6%	14	5.6%
		Other	10	4%	2	0.8%
5.	Income (IDR)	1,000,000–2,000,000	18	7.2%	101	40.4%
		2,000,001–3,000,000	75	30%	89	35.6%
		3,000,001–4,000,000	87	34.8%	48	19.2%
		4,000,001–5,000,000	56	22.4%	10	4%
		> 5,000,000	14	5.6%	2	0.8%

This table 1 provides an overview of the demographic characteristics of the study's respondents. In terms of educational attainment, 8.4% of urban respondents completed high school, 13.6% obtained a diploma, 46.8% earned a Bachelor's degree (S1), and 31.2% pursued postgraduate education (S2). In contrast, among suburban respondents, 35.6% completed high school, 17.6% obtained a diploma, 38.4% earned a Bachelor's degree, and 4.8% pursued postgraduate education.

Regarding age distribution, the largest proportion of urban respondents (54.4%) fell within the 26–35 age group, whereas suburban respondents were predominantly in the 36–45 age group (54.8%). Gender distribution indicates that women constituted the majority in both groups, comprising 56.8% of urban respondents and 75.2% of suburban respondents. Regarding age distribution, the largest proportion of urban respondents (54.4%) fell within the 26–35 age group, whereas suburban respondents were predominantly in the 36–45 age group (54.8%). Gender distribution indicates that women constituted the majority in both groups, comprising 56.8% of urban respondents and 75.2% of suburban respondents.

Occupationally, 35.6% of urban respondents were employed in the private sector, while 42% of suburban respondents identified as housewives. Other significant occupational groups included self-employed individuals (18.4% urban; 29.2% suburban) and state civil apparatus employees (23.6% urban; 1.6% suburban). Income distribution revealed that the majority of urban respondents (34.8%) earned between IDR3,000,001 and 4,000,000, whereas the highest proportion of suburban respondents (35.6%) fell within the IDR2,000,001–3,000,000 income range. These demographic insights are crucial for understanding variations in food consumption behavior based on religious influences in urban and suburban communities.

Table 2. Operational Definition of Variables

No.	Variable	Dimensions	Indicator	Scale
1.	Consumption Behavior in the Dimension of Religiosity	Aspects of Belief	The Influence of Religion on Hygiene— extent to which religious beliefs influence individual hygiene in selecting healthy products and food.	Likert
		Knowledge Aspect	Religious-Friendly Product Selection— preference for products or brands that align with religious requirements.	Likert
		Practical Aspects	Consumption of Halal Products— consistent selection of products or services certified as halal in accordance with religious beliefs.	Likert
		Behavioral Aspects	Consumer Ethics—avoidance of wasteful consumption as a form of religious ethics.	Likert

This study employs the Statistical Package for the Social Sciences (SPSS) Version 25 for data analysis. The Normality Test is conducted to assess the distribution of the data, ensuring that statistical estimates such as mean, variance, and regression coefficients accurately reflect population characteristics. Data that follow a normal distribution allow for more reliable statistical inferences. Failure to conduct or account for a Normality Test can introduce bias and lead to misinterpretation of results, particularly when assumptions of normality are not met (Kadir, 2015).

The Shapiro-Wilk Normality Test is applied to determine whether the sample data conform to a normal distribution. This test is particularly effective due to its sensitivity to deviations from normality. If the test results indicate a significance level greater than 0.05, the data provide sufficient statistical evidence to accept the hypothesis that the sample follows a normal distribution.

The validity test measures the extent to which an instrument accurately assesses the intended construct. By conducting validity assessments, researchers ensure that measurement tools accurately capture the intended variables. A significance value below the predetermined alpha (α) threshold of 0.05 indicates adequate statistical evidence supporting the instrument's validity.

Reliability testing evaluates the consistency of a measurement instrument across repeated applications. The Cronbach's Alpha coefficient is employed to assess internal reliability. A Cronbach's Alpha value exceeding 0.60 indicates an acceptable level of consistency, suggesting that the instrument is reliable for measuring the intended variables.

The Independent Samples T-Test is utilized to compare the means of two independent groups, assessing whether significant differences exist between them. This test is particularly applicable when examining differences between urban and suburban

communities in aspects such as religiosity and food consumption behavior. The analysis is appropriate when the dependent variable is measured on an interval or ratio scale, and both groups satisfy normality and homogeneity of variance assumptions. Decision-making is based on the significance value (*Sig.*). If the *Sig.* (2-tailed) value is equal to or lower than α (0.05), it indicates a statistically significant difference between the two groups (Sukestiyarno, 2014).

The Independent Samples T-Test is a statistical method used to compare the means of two unrelated or independent groups. This test assesses whether there is a statistically significant difference in the mean values between two population groups drawn from independent samples, such as variations in religiosity-influenced consumption patterns between urban and suburban communities. The T-test is appropriate when the dependent variable is measured on an interval or ratio scale and when both groups satisfy the assumption of normality and exhibit relatively similar variance. The decision-making criterion for this test is based on the significance value (*Sig.*). If the *Sig.* (2-tailed) value is less than or equal to the predetermined alpha (α) level of 0.05, the result indicates a statistically significant difference between the two groups (Kurnia, 2023).

From a methodological perspective, the Independent Samples T-Test was selected due to its efficacy in identifying mean differences between two unrelated groups, specifically urban and suburban communities in this study. This test enables researchers to determine the statistical significance of observed differences, ensuring that any variations identified are not merely due to random sampling variability but instead represent characteristics that can be generalized to the broader population. From an analytical standpoint, the Independent Samples T-Test was chosen for its interpretability, facilitating the clear presentation of statistical findings. Its application provides straightforward results regarding the presence or absence of significant differences between the two groups. This clarity enhances researchers' ability to explain the relationship between religiosity and food consumption behaviors in urban and suburban settings, thereby supporting the study's broader objectives of informing sustainable consumption policies.

3. Results and Discussion

When the assumption of normality is met, normality tests ensure that the results obtained from a sample can be generalized to the broader population. One of the key functions of normality testing is to detect outliers or extreme data points that may influence the study's outcomes. The primary objective of a normality test is to determine whether the fundamental assumption of a normal distribution is satisfied. Understanding whether the data follows a normal distribution helps mitigate the risk of misinterpretation or drawing incorrect conclusions from the study. Therefore, conducting a normality test enhances the reliability of statistical analyses by ensuring that the underlying distributional assumptions are met.

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

Aspects	Consumption Behavior Dimension	Urban Society (Sig.)	Suburban Communities (Sig.)
Belief	Religiosity	0.109	0.144
Knowledge	Religiosity	0.114	0.173
Practice	Religiosity	0.211	0.154
Behavior	Religiosity	0.139	0.130

Source: Data Processing Results, 2023.

The Shapiro-Wilk test (Table 3) confirms that all dimensions of religiosity—belief, knowledge, practice, and behavior—have significance (Sig.) values above 0.05. This confirms that the data is normally distributed, validating its suitability for further statistical analysis on the influence of religiosity on food consumption behaviors.

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

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

Source: Data Processing Results, 2023.

The validity test results presented in Table 4 indicate that all indicators used to assess the consumption behavior of urban and suburban communities within the religiosity dimension yielded significance (Sig. 2-tailed) values below 0.05. This confirms that the instruments or indicators employed in this study are valid, meaning they effectively measure the intended dimensions of religiosity.

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

Consumption Behavior Dimension – Religiosity	Cronbach's Alpha	Information
Urban Society	0.850	Reliable
Suburban Communities	0.722	Reliable

Source: Data Processing Results, 2023.

The reliability test results presented in Table 5 demonstrate the robustness of the measurement instruments used in this study. The Cronbach's alpha value for urban society is 0.850, while for suburban communities, it is 0.722. Since both values exceed the

commonly accepted reliability threshold of 0.60, the instruments can be considered highly reliable. A high reliability score indicates that the measurement tools consistently assess the intended variable across different applications. In this context, the results suggest that the public consumption behavior instrument with the religiosity dimension reliably measures the same variable across urban and suburban communities, producing consistent findings when applied in different settings.

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

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

Source: Data Processing Results, 2023.

The empirical findings indicate that the significance value (*Sig.*) is 0.175 in the comparative analysis of urban and suburban consumption behavior concerning the dimension of religiosity within the belief aspect in Lampung Province. A significance value exceeding 0.05 suggests no significant difference in the consumption behavior of urban communities in Bandar Lampung City and suburban communities in South Lampung Regency regarding their belief aspect. This finding implies that urban and suburban communities exhibit comparable consumption behavior patterns influenced by religiosity within the realm of belief. In Lampung Province, where the population is predominantly Muslim, shared religious values strongly influence consumption behaviors in both urban and suburban settings. The observed consumption behaviors suggest that religious beliefs unify individuals more strongly than geographical or socio-economic factors. Furthermore, the consistency in consumption behavior can be attributed to the strong religious cultural norms prevalent throughout the province. Both Bandar Lampung City, the urban center, and South Lampung Regency, the suburban area, provide similar access to religious education, information, and resources, enabling individuals to practice their faith consistently. The understanding and adherence to religious doctrines regarding consumption exhibit minimal differences between the two regions, resulting in negligible

variations in consumption patterns.

The advancement of technology and increased accessibility to information further contribute to this uniformity in consumption behavior. Despite infrastructural differences, urban and suburban residents now have nearly equal access to information regarding religiously compliant products, such as halal food and ethically produced goods. This reinforces the conclusion that religiosity, particularly in terms of belief, does not lead to significant variations in consumption behavior between urban and suburban communities in Lampung Province. Research by Nassè et al. (2020) supports these findings, showing that religiosity shapes halal product preferences and that highly religious individuals maintain consistent consumption behaviors across locations. Similarly, Arli and Tjiptono (2022) assert that intrinsic religiosity significantly influences ethical behavior, mediated by ethical ideology, shaping consumption patterns that align with religious convictions. Roy et al. (2024) further demonstrate that religiosity significantly impacts consumption behavior, corroborating the consistency observed between urban and suburban communities in Lampung. The Theory of Reasoned Action (TRA), developed by Ajzen and Fishbein (1967), provides a theoretical framework for understanding these findings. According to TRA, an individual's behavior is shaped by their intention to act, which is influenced by attitudes and subjective norms. In the context of religiosity and consumption, strong religious convictions in both urban and suburban communities lead to analogous consumption patterns, as religious norms consistently shape their consumption intentions and behaviors (Abdulkadir, 2022). In summary, the findings suggest that religiosity, particularly in the belief dimension, exerts a substantial and consistent influence on consumption behavior, transcending geographical and socio-economic differences. Even in economic downturns, consumption patterns influenced by religious values remain stable, demonstrating resilience beyond economic considerations. The study reaffirms that religiosity plays a critical role in maintaining consistent consumption behaviors across diverse settings.

The empirical findings also reveal that the significance value (*Sig.*) is 0.000 in the comparative analysis of urban and suburban consumption behavior concerning the knowledge aspect of religiosity in Lampung Province. A significance value below 0.05 indicates a notable disparity in consumption behavior between urban communities in Bandar Lampung City and suburban communities in South Lampung Regency, particularly in terms of religious knowledge. This suggests that differences in understanding religious doctrines influence the two groups' consumption behaviors in distinct ways, shaped by access to advanced information in urban environments. In Bandar Lampung City, greater access to education, media, and technology deepens urban consumers' understanding of religious values and their influence on consumption. This exposure enhances their understanding of religious values and their influence on consumption. A comprehensive knowledge of religiously compliant products, such as halal and ethically sourced goods, enables urban consumers to make more informed purchasing decisions. In contrast, suburban communities in South Lampung Regency have more limited access to detailed religious education and information, influencing their consumption practices. While their

religious convictions remain strong, restricted access to relevant information results in distinct consumption patterns compared to urban consumers. This leads to a lower awareness of specific religious product standards, causing their consumption behavior to be more straightforward and less influenced by the intellectual dimension of religiosity. The observed divergence in consumption patterns also reflects broader lifestyle differences. Urban consumers, influenced by globalization and modernization, are more selective in religiously compliant products, whereas suburban communities prioritize basic necessities, often overlooking detailed religious considerations. These findings indicate that the cognitive dimension of religiosity significantly contributes to variations in consumption behavior between urban and suburban communities in Lampung Province.

Previous research supports this conclusion. Floren et al. (2020) highlight that Muslim consumers' understanding of religious principles critically shapes their consumption decisions, reinforcing the idea that those with deeper religious knowledge demonstrate greater discernment in product selection. Junaidi (2021) further elucidates that Muslim consumers with a strong grasp of halal regulations are more inclined to choose products that align with their informed perspectives, aligning with the observed urban-suburban divide in Lampung. Santovito et al. (2023) affirm that religious knowledge significantly influences consumer choices regarding food products that align with their beliefs, reinforcing the relationship between knowledge and consumption patterns. Bandura's Social Cognitive Theory (SCT) (1986) provides an explanatory framework for these findings. SCT posits that behavior is shaped by the dynamic interaction between the individual, their environment, and their actions. A key aspect of this theory is self-efficacy, which refers to an individual's confidence in their ability to perform a specific task. In the context of religiosity and consumption, urban communities with greater access to religious knowledge exhibit higher self-efficacy in applying religious teachings to their consumption choices, in contrast to suburban communities with more restricted access to information (Mirkhah & Karami, 2020).

These findings contribute to the broader literature on religiosity and consumption behavior, particularly regarding regional disparities in access to religious knowledge. The study suggests that religious knowledge influences consumption behavior significantly, providing insights into how different dimensions of religiosity shape consumer choices. From an economic perspective, these findings highlight how religious knowledge can mitigate the effects of economic downturns on consumption behavior, as communities with strong religious knowledge maintain stable consumption principles even amid financial instability. The empirical findings further indicate that the significance value (*Sig.*) is 0.247 in the comparative analysis of urban and suburban consumption behavior concerning the practical dimension of religiosity in Lampung Province. Given a significance value exceeding 0.05, this suggests no substantial difference in the consumption behavior of urban and suburban communities when assessed through the practical dimension of religiosity. The practical dimension of religiosity encompasses tangible actions and behaviors informed by religious doctrines, such as selecting products that adhere to religious guidelines, including halal and ethically sourced

goods. The similarity in consumption behavior suggests that both urban and suburban communities in Lampung Province integrate religious teachings into their daily lives in comparable ways. Both groups exhibit an equivalent level of adherence to religious regulations influencing their consumption patterns.

Several factors contribute to this similarity. Both urban and suburban communities in Lampung have relatively equal access to religious guidance and information regarding the practical application of religious teachings. Despite infrastructural and economic differences, public awareness of the importance of religiously compliant consumption remains strong and evenly distributed across the province. The integration of religious values, particularly concerning halal and ethical consumption, has become a fundamental aspect of daily life, reinforcing uniform consumer behavior. Moreover, Lampung Province's predominantly Muslim demographic contributes to the widespread adoption of religious consumption practices across both urban and suburban settings. Consequently, the practical dimension of religiosity significantly influences consumption behavior, yet it does not create disparities between urban and suburban communities.

Research by Akhtar et al. (2020) suggests that religiosity influences consumer behavior in ways that exhibit similarities across different geographical contexts. Similarly, Orellano et al. (2020) found that Islamic principles significantly shape consumer preferences for various products and services, particularly within the framework of Sharia guidelines. While religiosity broadly informs consumption choices, its practical implications appear consistent across diverse locations. Alsaad et al. (2021) further indicate that religiosity affects ethical consumption by shaping consumers' perceptions of efficacy, reinforcing the notion that religious practices are integral to consumption decisions, with minimal variation across regions. The Hunt-Vitell Theory of Ethics, developed by Shelby Hunt and Scott Vitell in 1986, provides a framework for understanding ethical decision-making by examining two fundamental components: deontological ideologies, which emphasize moral obligations, and teleological ideologies, which prioritize outcomes. This theory is employed to analyze how individuals in both urban and suburban settings integrate religious principles into their consumption choices. Ethical values rooted in religious teachings exhibit notable similarities in both environments, leading to relatively minor differences in consumption decisions (Nurhayati & Hendar, 2020). This study contributes to the understanding of how religiosity shapes consumption patterns, reinforcing prior literature that identifies religiosity as a significant influence on ethical consumption choices, regardless of geographical considerations.

From an economic perspective, this observation highlights that despite economic fluctuations such as deflation and recession affecting purchasing power, consumption patterns guided by religious doctrines demonstrate remarkable consistency. Religiosity, particularly in its practical dimensions, serves as a stabilizing force in consumption behavior across urban and suburban contexts. However, while religious values provide a consistent foundation, economic conditions and geographic factors may still shape other aspects of consumer behavior. Empirical findings indicate a significance value (sig) of 0.003 in the comparative analysis of urban and suburban consumption behaviors concerning religiosity

in Lampung Province. A significance value below 0.05 suggests a notable disparity in consumption behaviors between urban populations in Bandar Lampung City and their suburban counterparts in South Lampung Regency, particularly in terms of how religiosity manifests in behavioral contexts. These differences can be attributed to distinct social, economic, and accessibility factors that influence the way communities integrate religious values into consumption patterns.

Urban communities in Bandar Lampung City demonstrate greater engagement with contemporary consumption trends, exhibiting a discerning approach in selecting products that align with their religious values. Enhanced access to information about halal products, coupled with a wider array of religiously compliant goods, may contribute to this trend. Conversely, suburban communities in South Lampung Regency may face more limited access to diverse products and information, leading to consumption behaviors that, while still rooted in religious principles, manifest differently in practice. Furthermore, differences in lifestyle between urban and suburban populations significantly impact consumption choices. Urban dwellers, immersed in dynamic social environments, may be more inclined to prioritize environmentally sustainable products or those that more overtly align with their religious beliefs. Suburban residents, on the other hand, often focus on fundamental consumption needs, emphasizing affordability and availability while still considering religious principles in their purchasing decisions. Overall, these distinctions suggest that while religious values serve as a foundational framework for consumption behavior in both regions, their practical application varies depending on social and economic contexts. Variations in accessibility to information, product availability, and prevailing social dynamics contribute to differences in consumption patterns, even as both groups adhere to the same fundamental religious principles.

Research by Bukhari et al. (2020) presents evidence that religiosity significantly influences purchasing preferences for imported products within a religious framework, particularly among Muslim consumers. Similarly, Hong et al. (2020) highlight that halal product availability in China is notably restricted. Consumers with strong religious commitments and experience in purchasing halal personal care products demonstrate a willingness to invest more in these items. Chukwu et al. (2022) further support the notion that religiosity influences purchasing decisions aligned with religious norms, particularly in the context of ethical product consumption. The Theory of Planned Behavior, introduced by Icek Ajzen in 1985, explains how individual behavior is shaped by three fundamental components: attitudes toward behavior, subjective norms, and perceived behavioral control. When applied to religiosity in consumption, this theory elucidates how individuals' consumption patterns are shaped by their attitudes toward religious doctrines, the prevailing social norms in their environment, and their perceived ability to integrate religious principles into their purchasing decisions. Differences in consumption behavior between urban and suburban communities can be explained by variations in social norms and perceived behavioral control, reinforcing the idea that differing social contexts lead to divergent consumption behaviors (Vanany et al., 2020).

This study aligns with existing literature indicating that religiosity plays a significant

role in shaping consumption decisions. However, it also highlights that this influence is modulated by social, economic, and accessibility factors. Within the context of an economy experiencing deflation or recession, the study provides valuable insights into how religiously influenced consumption patterns tend to remain more stable in urban communities with greater access to information and products aligned with religious norms. Conversely, suburban communities facing economic challenges may experience a more complex interplay between their religious convictions and financial constraints.

4. Conclusion

This study highlights significant distinctions in consumption behaviors between urban and suburban communities in Lampung Province, particularly in relation to religiosity. While no substantial differences were observed in the dimensions of belief and religious practice—both urban and suburban communities exhibit comparable commitments to halal consumption and ethical purchasing—noticeable disparities emerge in knowledge and behavioral aspects. In Bandar Lampung City, urban residents have better access to information and a wider range of certified halal and ethical products, leading to more informed consumption choices. Conversely, suburban communities in South Lampung Regency face constraints in access to religiously certified food and have limited exposure to information on sustainable consumption, leading to distinct consumption behaviors. These findings underscore the influence of accessibility, education, and socio-economic conditions in shaping how religiosity manifests in consumption decisions across different geographic contexts. Understanding how urbanization and information access shape religious consumption is crucial for policies ensuring equitable access to religiously compliant and sustainable food products.

This study highlights the importance of integrating religiosity into sustainable consumption strategies, particularly for policymakers, religious institutions, and businesses. Policymakers should design inclusive food policies that integrate socio-religious factors, promoting sustainable and religiously guided consumption in urban and suburban areas. Strengthening halal certification and educational initiatives in suburban regions can bridge the information gap, allowing for equitable access to ethically and religiously compliant products. Religious institutions are key in raising awareness and communicating religious teachings on responsible consumption. Additionally, businesses and food suppliers should prioritize the development of a supply chain that ensures wider availability of halal, ethical, and sustainable food products in suburban areas, thereby promoting food security while respecting religious values. Such measures will contribute to broader environmental conservation efforts, public well-being, and a more equitable realization of sustainable consumption practices grounded in religious principles. Addressing these disparities can also support Indonesia's commitment to the Sustainable Development Goals (SDGs), particularly SDG 12 on responsible consumption and production.

Despite its contributions, this study is limited to Lampung Province. Future research should examine other Indonesian regions to compare religious consumption practices across different cultural and economic contexts. Additionally, exploring consumption

behaviors within specific sub-groups, such as religious minorities or ethnically diverse communities, could provide deeper insights into the internal dynamics of religiously influenced consumption. Future research should also investigate the impact of digitalization, social media, and technological advancements on religious food consumption choices, particularly among younger generations. Moreover, a longitudinal study assessing the evolution of religious consumption practices over time would offer a more dynamic understanding of changing behaviors and preferences. By integrating these future directions, further studies can enrich the discourse on religiosity and sustainable consumption, offering stronger policy recommendations and practical solutions for fostering more inclusive and sustainable consumption patterns.

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