Abstract: Technological development pushes the significant role of content in marketing communication. This research aims to seek the effect of content quality on Islamic sharia products' brand awareness. It is attractive as consumers of Islamic sharia products have more unique characteristics than consumers as usual. For instance, the consumers of Islamic sharia products restrict themselves from consuming a product that is not proper to their religious consciousness. Therefore, this work attempts to introduce the other antecedent variable of spiritual consciousness beyond content quality to reveal how brand awareness appears in Islamic sharia products. So, by employing the covariance-based structural equation model, this study examines the data from 1,429 members of the Islamic community in Indonesia. The result shows that content quality has no significant effect on brand awareness. Instead, the variable of religious consciousness has a positively considerable impact on predicting the level of brand awareness in Islamic sharia product consumption. Indeed, it is decent with the proposed hypothesis of this research. This result shed light on the kind of practice and theoretical implications, such as the empirical test of reconceptualization of the S-O-R model in consumer behavior, implementation of marketing strategy, and development marketing theory on Islamic sharia products. It also gives insight into the development of consumer behavior theory. Further research should extend and focus on consumer purchasing decisions.

Keywords: Content Management, Islamic Marketing, Marketing Communication, Religiosity

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needs. Some previous studies stated that convenient content marketing would increase consumers’ brand awareness (Ho and Dempsey 2010; Bertrand et al., 2010; Hawkes and Harris 2011; Baltes 2015; Barreda et al. 2015; Ashley and Tuten 2015).

We could grasp how to achieve brand awareness successfully based on the SOR (stimuli-organism-reaction) approach. This theory states that people behave reaction after receiving stimuli that their cognitive ability has further processed. Regarding the role of content quality in building consumers’ brand awareness, the content could be framed as a stimulus (S) that would be further processed by consumers’ cognitive ability (O). Therefore, the result pushes consumers to have reactions in the form of brand awareness (R). Content quality can be spelled out as consumers’ impression of brand-related information’s certainty, integrity, and applicability on marketing communication activities. Thus, consumers’ cognitive ability can easily convert when marketing communication content has clear messages that sync with consumers’ perceptions and brand-related information.

Some of the previous studies divulged that content quality had been a critical determinant antecedent variable of consumer’s brand awareness. For instance, Dabbous and Barakat (2020) proved that content quality significantly affects consumers’ brand awareness. Barreda et al. (2015) acknowledge that marketing communication’s relevance to consumers’ perception would increase virtual interactivity in online social networks. Such interactivity refers to how the kind of communication parties could communicate with each other through several media. Baltes (2015) underlines that relevant content marketing would reinforce brand messaging and raise brand awareness. Hutter et al. (2013) found the pivotal role of brand awareness in building consumer purchase intention and word of mouth.

However, some of the previous studies have attention slightly to how content quality affected brand awareness in products with unique attributes such as religious-based products. Many previous scholars have paid more concern regarding general effects accompanying fewer consumer character-istics, instead of spotlighting religious-based products with more consumer uniqueness. For instance, Dabbous and Barakat (2020) examined the effect of content quality on brand awareness in many conventional products and services in an online social media network. So are the other studies; the variety between them has been restricted to the research setting instead of emphasizing diversified choice of consumers’ characteristics. Religious-based products such as Islamic Sharia Product (ISP) are a product that always obeys to Islamic law’s tenets. There have been dividing into two products from Islam’s perspective, which are halal and haram goods. Halal refers to which the dimension of products that are fulfilling properly to the Qur’an and Hadits, which are the primary underlying law of Islam. Haram products refer to not fulfilling Islamic law’s priority, such as gambling products, riba, pig meat, and dog meat. But ISP is not just considering the screening between halal and haram. It has further regard to the kind of Islamic value like following any behavior of the prophet Muhammad.

Willer (2006) stated that consumer behavior is affected by social, economic conveniences, and political perspectives and is likewise formed by cultural structure environments. Religion is a factor that is close to the cultural framework with specific dimensions that comprise values, attitudes, and norms (Collinson and Rugman 2007). Therefore, religiosity is a potential consideration that might have affected consumer behavior. We are still fresh in our memory regarding how many Muslim communities boycott many western products caused by the US’s invasion of Iraq in 2003. Sari Roti is one of the biggest of bread brands in Indonesia that faced difficult opposing campaign challenges from many Muslim community members since they declare toward this brand’s disconnection on supporting 212’s action regarding Basuki Tjahja Purnama’s (Jakarta governor who was considered offend too many Muslim communities through his speech in Kepualan Seribu, Jakarta, Indonesia) speech protests in 2012. In Magelang, one of Indonesia’s districts, many of Muhammadiyah’s members voluntarily bought many shares to establish Muhammadiyah (one of the biggest Muslim organizations in Indonesia).
Bayu Sindhu Raharja

minimarket as called TokoMu (Toko Muhammediyah) in 2019. The three previous lessons are pieces of evidence of how religious spirit influences consumer behavior. It also confirms that consumer behavior is more likely heterogeneous than homogeneous, as assumed by the globalization theory. It further challenges the rational tenets regarding how consumers behave toward marketing activities, like following the description of the S-O-R (stimuli-organism-reaction) approach. A linked discussion, the significant role of content quality in raising the extent of consumer’s brand awareness is might most likely different in the case of ISP than any other conventional products.

Therefore, by employing large samples of 1,043 Muslim community members in Indonesia, this research proposes the model that concerns analyzing the relationship between content quality, religiosity, and brand awareness. It is essential to assume that brand awareness is the first focal point that powerfully determines other consumer behavior pathways. This work would accompany a significant discussion regarding how marketing activities apply in a religious community. Yet, it serves a novelty regarding the significant role of content quality on establishing consumers’ brand awareness.

LITERATURE REVIEW

The study of consumer behavior is a prominent issue in the field of both economics and business sciences. Holding overrules for several decades, CB models were represented by the Input à Output (IO) model. Widely accepted, many scholars and practitioners believed that the external environment is the input of economic and financial factors. In a while, spending and buying decision behavior being the output. Figure 1 shows the illustration of this model:

For instance, the economic crisis in 1998 caused the decrease in individual income, and then it caused their spending would be drop. From such a lesson, economic crisis and personal income being the input (I), and personal spending being the output (O). However, this early model suspects numerous weaknesses which has been untenable. Foremost, in association with presumption regarding consumers would behave rationally in their purchasing decisions when rationality is always considered to “realm” external environment. These early models of CB did not consider the process of how did input become determinant factors of purchasing behavior. Terms of the external environment as an input ignored the role of mental or psychological states such as personality, culture, sub-culture, word of mouth, and religion, even though several previous studies proved that these factors have a pivotal role in elucidating purchasing behavior (Ajzen, 1991; Fishbein, 1979; Madden et al., 1992).

With the significant role of consumers’ internal factors being undeniable, the early simplistic CB model evolved to greater sophisticated such as stimuli →
organism → respond model (Abdullah and Razak, 2019). In contrast to the earlier, this model considerably paid attention to consider consumers’ mental and psychological state in processing stimuli. Figure 2 shows the illustration of the S-O-R model.

Refer to Figure 2, a stimulus (S) would be processed by consumers’ cognitive abilities (O) then causes purchasing behavior (R). It such, as depicted, definitely differs from the earlier model since its considerably devoting to an organism aspect. Bettman (1971) stated that such emphasis on internal factors is a reaction to the previous overemphasis on stimuli and responses in the earlier CB model. However, the first version of the S-O-R model has not been meant apart from numerous problems, for instance, stimuli and responses always assumed being realm (external environment: products, communication), in a while, non-realm factors (mental and psychological state) were consistently established in organism aspect.

Jacoby (2002) proposed reconceptualization of the S-O-R model in 2002. As depicted by Figure 3, this model was more likely flexible, integrated, dynamic, and non-linear. Indeed, the proposed model was accessible to current non-realm indicators in each aspect of the S-O-R model. This model contained seven sectors such as (1) encountered environment; (2) automatic processing; (3) experiential storehouse; (4) consciousness; (5) nontrace stimulus-response; (6) internal response; (7) external response. So, psychological and cultural states (e.g., religiosity, country of origin, personality) could become a stimulus as presented in stimuli (S) sector 3 or 4. In the case of response, for instance, brand awareness which is accepted as the ability of consumers’ minds to remember and recognize many brands, could become an internal response (sector 6) in the case of consumer journey study.

Linked with the issues in this study regarding how to figure out the consumer behavior process in

![Figure 3. Reconceptualization of S-O-R Model](image1)

![Figure 4. Reconceptualization of S-O-R Model](image2)

![Figure 5. Theoretical Framework](image3)
Islamic products, notably in the state of how brand awareness has appeared, Figure 4 profoundly displays exciting facts about its process. Developed from the S-O-R model formulated by Jacoby (2002), this figure shows the areas where consumer behavior in Islamic products occurs. As shown in Figure 4, the areas in blue (sectors 2, 3, 4, and 6) are areas where consumer behavior in Islamic sharia products runs. Figure 5 shows the theoretical framework of this study.

**HYPOTHESIS DEVELOPMENT**

The rise of current technological development and massive use of digital communications platforms expand improved marketing communication opportunities. It enlarges the landscape of advertising media and makes it easier for a company to interact with its consumers. However, all forms of convenience create consequences as consumers process much crowded public information. So, instead of considering all of the information, including advertising activity, several consumers would be careful and selective toward it. Therefore, to occupy the notice of its consumers, the company ought to create and appoint the right forms of advertising. Koiso-Kanttila (2004) and Rowley (2008) proposed a narrow concept of advertising as called by content marketing to overcome those issues. They further defined that content marketing is digital advertising employed by a company to attract and acquire consumers in a digital field. Indeed, it becomes straightforward to recognize the definition as the recent rise of content marketing coincides with an acceleration of technological disruption. This study disagrees that content marketing is more likely deeper instead of being restricted merely to digital advertising. It was related to the essence of marketing communication. Even Pulizzi (2013) stated that content marketing had been deliberated for a long time before current massive technological uses.

Dabbous and Barakat (2020) defined that content marketing is related to the effort of the company to obtain consumer’s attention through relevance and accurate marketing communications. In a while, content quality is referred to as the accuracy extent and relevance regarding consumer perceptions toward brand-informations. Thus, by definition, instead of being restricted to digital advertising activity, content marketing is more likely related to the essence of how strategic marketing communication works successfully. Previous scholars define the important role of content quality to strengthen consumers’ brand awareness by the S-O-R approach introduced by Mehrabian and Russell (1974). The content of brand information (S) would have been recognized then processed by consumers’ cognitive ability (O) to generate reaction as called by brand awareness (R). Based on Hoyer and Brown (1990), brand awareness is an elementary degree of consumer toward brand knowledge and brand recognition. Laurent, Kapferer, and Roussel (1995) elucidated that a higher level of brand awareness would attract consumers to know the brand spontaneously and put it on top of their minds. Therefore, this condition would encourage consumer buying decisions and repetitive consumer buying in the future.

However, the nature of consumer behavior is heterogeneous, either demographically or industrially. Setiawan and Savitry (2016), which identifies relevant content for different industries, such as content marketing in the banking industry, is more proper to persuade the consumer to think rationally about banking products. Run content-inspired campaigns appropriately to communicate with consumers in coffee shops and restaurants. Contents that contain education and care are extremely fitting to the spare parts industry. Consumers are comfortably accompanied by entertainment-filled content to increase consumer awareness in the goods industry. Consider this discovery, religion-based products have more likely divergent content, or even the quality of the content does not affect consumer awareness. The underlying justification of this argument would be elaborated on how people believe in their religion and how it builds up the perspective to see the world.

Religion is a significant key determinant cultural factor that constructs the value of life and influences people’s attitude and behavior (Zamani-Farahani and Henderson 2010; Zamani-Farahani and Musa 2012; Eid 2015). Even religion is an insep...
rable part of people’s lives, which embodied our society’s social structure, containing human behavior structure (Nwankwo and Gbadamosi 2013; Gursoy et al., 2017). In other words, when people believe in that, their behavior would follow what has been taught by their religion, including the behavior to consume. Shabbir (2010) encounters that religiosity is a pivotal determinant for consumers to decide new product adoption. Many previous studies also found that religiosity arouses consumer’s buying decisions (Eid and El-Gohary 2015; Minton et al., 2019; Agag and Colmekcioglu 2020).

Regarding consumers who are segmented in religion-based products, their behavior might not be in line with the S-O-R approach. Widely accepted, this S-O-R model has been analytic and rational, whereas several dimensions of belief are assumed irrational. Uzarevic and Coleman III (2020) assert that nonbelievers are more likely to own scientific, rational, and analytical behavior than believers. Lindeman and Lipsanen (2016) proved that low-analytical and low-systemizer behavior were more encountered in the group of believers than nonbelievers. Several previous studies also found similar evidence regarding low-analytical behavior in believers (Shenhav et al., 2012; Pennycook 2014) found that low-analytical and low-systemizer behavior were more encountered in the group of believers than nonbelievers. Several previous studies also found similar evidence regarding low-analytical behavior in believers (Abdullah and Razak 2019; Mokhils and Spartks 2020; Nurhayati and Hendar 2019). However, penelitian ini berpendapat bahwa religi bukan tidak rasional, namun teori yang selama ini digunakan memang belum mampu digunakan untuk menjelaskannya. In the context of consumer behavior research, several previous studies have always clarified it with the conventional S-O-R model. Indeed, the model does not correctly capture the religious dimension. As discussed earlier, this model is too concerned with realm indicators, particularly stimulus and responses. Therefore, to understand the Islamic consumer behavior of sharia products, it should employ the S-O-R model that has been conceptualized by Jacoby (2002). The model is dynamic and more likely facilitated several non-realm indicators in stimulus, organism, and response. This model could clearly define the consumer behavior of Islamic sharia products than the previous model; therefore, this research proposes the hypothesis:

\(H_1: \) religiosity consciousness has a significant positive relationship to brand awareness

\(H_2: \) content quality has no significant relationship to brand awareness

\(H_3: \) content quality has no significant relationship to religiosity consciousness

**METHOD**

**Research Design**

This research employs a quantitative approach to examine the relationship between three measurable variables: content quality, religiosity consciousness, and brand awareness. For collecting the data, it occupies an online survey method that contained 13 close-end questions in its questionnaire to capture cross-sectional data of consumers’ perceptions. In such questions, respondents would be confirmed to respond regarding their agreeableness based on a Likert-type scale, which has ranged from 1: strongly disagree to 5: strongly agree. Moreover, such close-end questions are applied as measurement indicators of three variables employed in this research. The measurement indicators are developed from several previous studies, which have slightly adjusted to the raised issues in Islamic sharia products.

**Data and sample**

As mentioned above, this study collects the data of consumers’ perceptions regarding content quality (CQ), religious consciousness (RC), and brand awareness (BA) in the context of Islamic sharia products. So, the following Table 1 shows the measurement indicators of each variable.

This research applies convenient sampling for collecting the data. The questionnaire is shared with several representative leaders of the Muslim community in Indonesia, and then, they share the online questionnaire through each of their Whatsapp groups.
This study employs a covariance-based structural equation model (covariance-based SEM) to test the relationship between three variables. However, before analyzing its relationship, this research operates confirmatory factor analysis (CFA) to test the validity construct, such as the convergent validity of measurement indicators \( (\text{standardized loading estimate} > 0.5) \). Besides, to test the reliability of measurement indicators, this work employs the Construct Reliability Test as follow:

\[
\text{Construct Reliability (CR)} = \frac{[\sum \text{Standard Loading}]^2}{[\sum \text{Standard Loading}]^2 + \sum e_i}
\]

The value of CR should be 0.6 to 0.7 to meet the required margin of construct reliability.

RESULTS

Descriptive statistic

The descriptive analysis has an objective to portray several fundamental statistical values from several variables employed in this work.

Figure 2 shows a summary of the respondents’ profiles of this study. Based on the result, the total respondents are 1,429 people, consisting of 361 males (31%) and 1,028 females (69%). It contains 63% = Experienced, 37% = Inexperienced.
information about respondents experienced toward Islamic sharia products’ use, in which male = 63% experienced; 37% inexperienced; female = 67% experienced; 33% experienced. It could be concluded that female respondents dominate the research sample. It also provides interesting evidence that female respondents are more likely to be experienced in Islamic sharia products’ use than male respondents.

### Table 2. Descriptive Statistic

|               | Religiosity Consciousness (RC) | Content Quality (QC) | Brand Awareness (BA) | RC x CQ | RC x BA | BA x CQ |
|---------------|--------------------------------|----------------------|----------------------|---------|---------|---------|
| Mean          | 4.10                           | 3.29                 | 3.21                 | 0.32    | 0.25    | 0.58    |
| Modus         | 3                               | 3                    | 4                    |         |         |         |
| Standar deviation | 0.80                        | 0.68                 | 0.72                 |         |         |         |
| Variance      | 0.65                           | 0.46                 | 0.52                 |         |         |         |
| Total Sample  | 1,429                          | 1,429                | 1,429                |         |         |         |
| Correlation   |                                |                      |                      | 0.32    | 0.25    | 0.58    |

Consider to Table 2, the total sample of this research is 1,429, in which greatest value of mean = 4.10; mode = 4; standard deviation = 0.80; and variance = 0.65 is owned by religiosity consciousness variable. Such greatest value is not surprising since the sample of this study consisted of Muslim community members. Furthermore, the correlation value of each variable is 0.32 (religious consciousness and content quality), 0.25 (religious consciousness and brand awareness), and 0.58 (brand awareness and content quality), respectively.

### Structural Equation Model Analysis

Based on the confirmatory factor analysis, this study proves that the required margin of construct validity accepts all measurement indicators in each variable. It shows that each value of Critical Ratio (CR) in measurement indicators is greater than 1.96, with the probability value is less than 0.05. Likewise, the following Table 3 shows the result of the convergent validity analysis.

### Table 3. The Standardized Loading Estimate

| Measurement Indicator                                                                                                                                                                                                 | Factor Loading |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| I can quickly recognize Sharia products’ brand compared to the brands of products that are not labeled sharia.                                                                                                           | 0.643***      |
| I am more familiar with product brands that are labeled by sharia law.                                                                                                                                                      | 0.679***      |
| The brand characteristics of Islamic products that I saw hit my mind more quickly.                                                                                                                                              | 0.771***      |
| Product brands that are labeled by sharia laws are easier to remember.                                                                                                                                                        | 0.679***      |
| The promotional content appearance of Islamic sharia products accurately reflects the quality of the product.                                                                                                                                 | 0.750***      |
| The promotional content appearance of Islamic sharia products is extremely attractive.                                                                                                                                          | 0.744***      |
| The promotional content appearance of Islamic sharia products contains valuable elements.                                                                                                                                       | 0.765***      |
| The promotional content appearance of Islamic sharia products appropriately reflects my spirit.                                                                                                                             | 0.755***      |
| I will still choose halal products over non-halal products even though the price of Islamic products is higher.                                                                                                               | 0.682***      |
Consider Table 2. The measurement indicators are fulfilling the value of convergent validity, which shows that all loading factor values are greater than 0.5. Therefore, this research concludes that measurement scales raised as indicators for measuring all variables are valid. In a while, the following Table 3 shows the reliability test of measurement scales of each variable.

Based on the result in Table 3, the measurement indicators employed in this work are reliable. Furthermore, the following Figure 2 shows the result of the structural equation model that analyzes the relationship between religious consciousness, content quality, and brand awareness.

![Figure 2. The Result of SEM Analysis](image)

**Table 3. Construct Reliability Test**

| Construct            | Reliability Score |
|----------------------|-------------------|
| Brand Awareness      | 0.86***           |
| Content Quality      | 0.90***           |
| Religious Consciousness | 0.92***        |

*** greater than 0.7
Content Quality, Religious Consciousness, and Brand Awareness: The Empirical Evidence on...

Table 4. Statistical Model Goodness of Fit

|          | Value |
|----------|-------|
| GFI      | 0.96  |
| AGFI     | 0.94  |
| RMSEA    | 0.05  |
| CFI      | 0.97  |
| Chi-square prob | 0.00  |

(AGFI), chi-square probability are successively 0.05 (less than 0.08), 0.97 (greater than 0.95), 0.96 (greater than 0.95), 0.94 (greater than 0.90), and 0.00 (less than 0.05). Therefore, it could be said that the employed model in this research is extremely robust.

DISCUSSION

Religious consciousness and brand awareness

Based on the previous session’s research results, religiosity consciousness has a positive effect on brand awareness. The consumers’ higher religiosity consciousness, the higher the probability of brand awareness of Islamic sharia products. The result confirms many previous scholars that argued religion is a critical determinant cultural factor that constructs the value of life and influences people’s attitude and behavior (Zamani Farahani and Henderson 2010; Zamani-Farahani and Musa 2012; Eid 2015). Even religion is an inseparable part of people’s lives, which embodied our society’s social structure, containing human behavior structure (Nwankwo and Gbadamosi 2013; Gursoy et al., 2017). Shabbir (2010) encounters that religiosity is a critical antecedent for the consumer decision-making on new product adoption. Many previous studies also found that religiosity affects consumer’s buying decisions (Eid and El-Gohary 2015; Minton et al., 2019; Agag and Colmekcioğlu 2020).

Content quality and religious consciousness

This study found that content quality does not significantly impact brand awareness. It means that content quality is not a determinant factor of consumers’ brand awareness. This means that a higher individual religious consciousness would enhance the extent of brand awareness. The evidence strengthens the line of reasoning regarding the more significant impact of non-rational drive motivation on consumer behavior in religious-based products. The result confirms many previous scholars that argued religion is a significant key determinant cultural factor that constructs the value of life and influences people’s attitude and behavior (Zamani Farahani and Henderson 2010; Zamani-Farahani and Musa 2012; Eid 2015). Even religion is an inseparable part of people’s lives, which embodied our society’s social structure, containing human behavior structure (Nwankwo and Gbadamosi 2013; Gursoy et al., 2017). In other words, when people believe in that, their behavior would always follow what has been taught by their religion, including the behavior to consume. Shabbir (2010) encounters that religiosity is a pivotal determinant for consumers to decide new product adoption. Many previous studies also found that religiosity arouses consumer’s buying decisions (Eid and El-Gohary 2015; Minton et al., 2019; Agag and Colmekcioğlu 2020).

Content quality and brand awareness

The results of this study support all the proposed hypotheses. It further serves as empirical evidence that content quality and religious consciousness have no significant relationship. It means that the content quality of the product has not affected the dimension of individual religious consciousness. The result strengthens previous arguments, which taught that religious-based product is dominantly driven by non-rational behavior. Moreover, this study also confirms that Islamic Sharia products’ consumer behavior supports the S-O-R model reconceptualized by Jacob. So, consumer behavior works or runs in sectors 2, 3, 4, and 6, as shown in Figure 4. In other words, the S-O-R model could still be employed as a theory to explain consumer behavior in the context of religion-based products. However, as emphasized earlier, the S-O-R model used is a model that has been conceptualized by Jacoby (2002). Indeed, because religion-based products it is domi-
nated by non-realm indicators. It is different from conventional products, which are more dominated by realm indicators (external environment or packages).

CONCLUSIONS

This research seeks to delve into antecedent variables of consumers’ brand awareness in Islamic Sharia Products. It analyzes the relationship between content quality and religious consciousness to brand awareness. Consider many previous studies that underline the S-O-R approach’s theoretical framework. They appeal that content quality is a pivotal antecedent variable in enhancing consumers’ brand awareness, particularly in recent massive technology applications in the digital era. However, those studies lack paid more attention to how their theoretical framework reveals consumer behavior in particular characteristics like Islamic sharia products. Consider many previous studies regarding consumer religiosity. There should likely be no relationship between content quality and consumers’ brand awareness.

This study analyzes 1,043 people of the Muslim community and employs a covariance-based structural equation model to test the proposed hypothesis, which stated there is no relationship between content quality and brand awareness. This study’s robust statistical model accepts the proposed hypotheses. Religiosity consciousness has no significant effect on brand awareness. Content quality has no significant effect on brand awareness. Religiosity consciousness has no significant effect on content quality. The evidence of the proposed hypothesis, this research also proved that the measurement indicators of the three variables employed in this work are valid and reliable.

The results of this study provide empirical evidence that religious consciousness has a significant role in composing consumers’ brand awareness, particularly in the Islamic sharia product industry. Furthermore, the result gives an insight into consumer behavior in religion-based products. It sheds light on developing either a theoretical foundation and practical implication. For instance, in such a context of Islamic sharia products, marketers should give more attention to touch the dimension of consumers’ religiosity consciousness to enhance brand awareness. Practically, they could work together with religious-influencer or several religious institutions to effectively communicate their sharia products. More than that, marketers must play more in-depth to non-realm areas (sectors 2, 3, 4, 6) to communicate religion-based products. For future research, this study suggests digging in deep the characteristic of Muslim consumers as it could be the result of this work is likely different in the case of young Muslim consumers’ (Muslim millennial consumers).

IMPLICATIONS

The result of this study provides both theoretical and practical contributions. Related to theoretical surroundings, it serves as a breakthrough regarding the discourse of consumer behavior theory, particularly on how consumers behave toward Islamic sharia products. Meanwhile, in a practical setting, the result provides insight to many marketeers on a thriving strategic marketing approach to persuade and acquire consumers’ attention.

LIMITATIONS

This study concerns the consumer behavior theory in Islamic sharia products. However, the analysis restricted on factors that influence consumers’ brand awareness. So, consider the consumer path theory, which stated that the consumer journey starts from consumer awareness – consumer attraction – consumer actuating – consumer advocation. This research keeps within bounds in consumer awareness. Furthermore, although it succeeded in acquiring huge samples, such members were limited to many Muslim members in Surakarta, Jawa Tengah.

RECOMMENDATIONS

Based on the limitations of this work, the study suggests further works to enlarge the study of consumer behaviour theory in Islamic sharia products concerning consumer attraction, consumer actuating, and consumer advocation. Consider the research
sample this paper puts forward to extend the reach area of sample members. In other words, further research should not concern with Surakarta, Jawa Tengah to acquire the data. Further scholars should examine the many regions in Indonesia.

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Bayu Sindhu Raharja

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