Analysis of the Theory of Planned Behavior on Intention to Buy Halal Food Products

Anita Maulina [a, 1] *, Hartono [b, 2], Maya Sofiana [c, 3]

[1,2,3] Institut Ilmu Sosial dan Manajemen STIAMI, Jakarta, Indonesia
[1] anita@stiami.ac.id; [2] hartono@stiami.ac.id [3] maya72sofiana@gmail.com
* corresponding author

A R T I C L E   I N F O

A B S T R A C T

Consciousness in consuming halal food or products is still ignored by Muslims in Indonesia, which is a country with the largest Muslim population in the world, even though it is a must. Even halal food is defined as food that is healthy, clean and hygienic. This study aims to analyze the behavior of consuming halal food using Theory of Planned Behavior (TPB) and to identify how the purchase intention of Muslims in Indonesia, especially in Jakarta, in buying snacks labeled halal. Using probability sampling techniques, out of 200 questionnaires distributed among students in Jakarta, only 152 were returned and only 137 qualified for further analysis. The quantitative method was chosen for this study with the help of the IBM SPSS version 25 application. After going through the process and variables of Religiosity, Subjective Norm and Perceived Behavioral Control simultaneously affected the Intention to Buy Halal Food variable by 42.6% while the remaining 57.4% was affected. by other variables not examined in this study. To the next researcher, they should choose a wider research sample so that the research results can be more generalized. Can add other variables that are not examined in this study for further research.More insight into the Theory of Planned Behavior (TPB) on Intention to Buy Halal Food by using other variables and research objects.

1. INTRODUCTION

Indonesia is a country with a majority Muslim population and is the largest Muslim country in the world. Based on data*Globalreligiusfuture*, Indonesia's population of Muslims in 2010 reached 209.12 million or around 87% of the total population. Then in 2020, population is Indonesia's Muslimestimated to reach 229.62 million. Meanwhile, the country with the second largest Muslim population is India, which is 176.2 million people. The country with the third largest Muslim population in the world is Pakistan, with 167.41 million people (Kusnandar, 2019). From these data, it is appropriate for the Indonesian people to carry out their daily lives based on Islamic law.

According to the Global Islamic Econony Report 2018/2019, the halal food industry dominates the Islamic economic sector. It is noted that the spending of Muslim citizens around the world is predicted to reach US $ 1.9 trillion in 2023, which is to grow by 6.1% (Dinar Standard, 2018). Halal food is not only for the benefit of Muslims in fulfilling religious requirements but also for safety, quality and integrity (Ab Talib& Ai Chin, 2018). For the Muslim world, a product is considered healthy, safe or hygienic, only if it has gone through the Halal process and is made with halal ingredients in accordance with sharia principles (Ahmed et al., 2019). In fact, in order to increase the number of sales, severalrestaurants*fast food* such as McDonald's, KFC, Burger King or Taco Bell have participated in enlivening the global halal market, including in countries with minority Muslims (Martin, 1971). Giant retailers such as Carrefour and Albert Heijn have also introduced Halal meat in their product range (Awan, 2015).

In short, the halal food industry is a very developed industry. Non-Muslims have begun to consider the halalness of consuming products (Ayyub, 2015). This is due to four themes that have emerged that affect non-Muslim perceptions of Halal, namely acculturation, knowledge of Halal, animal welfare issues and the quality of Halal products (Ayyub, 2015). In the global food and beverage industry, halal means pure food, does not contain pork or animals that are

prohibited in Islam for consumption and are not touched by pork residues or forbidden liquids (alcohol, blood, feces) (Fischer, 2012).

For Muslims, whatever is carried out in daily life must be in accordance with Islamic Sharia as a guide for living life. Especially in consuming food or consumable goods. As it is written in the Qur'an Surah Al Maidah verse 3, which reads

حرمت عليكم الميتة والدم ولحم الخنزير وما أَهلِذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ

"It is forbidden for you (to eat) carcasses, blood, pork, (animal meat) slaughtered in the name of other than Allah, the one who was strangled, the one who was hit, who fell, who was gored, and was killed by wild animals, unless you slaughter it, and (it is forbidden for you) to be slaughtered for idols." (Surah Al Maidah: 3)

It is clear that Muslims are given guidance in living their lives. What is allowed and what is prohibited is clearly written in the Al-Quran and Al Hadith. Muslims just have to be careful, smart and careful in choosing what to consume and how to get it. There are many cases in everyday life that are still a question mark for some Muslims, whether it is prohibited or permissible.

The attitude of consumers, especially Muslim consumers, also contributes to the future progress of the halal industry in the world. Obtained from Central MUI Halal Certification data in May 2019, there are a total of 57,536 companies and 740.16 products that have received halal certification. From this data, it is clear that a lot of food does not have a halal label from the MUI. This should be worried about by Muslims in Indonesia. Prudence, thoroughness and accuracy are required in terms of consuming halal food or products.

Theory of Planned Behavior (TPB) identifies factors that predict and modify behavior (Ajzen, 1985). TPB is used to determine consumer intentions in buying and consuming halal food products. Research (Sherwani et al., 2018) investigated the factors that influence the consumption of halal meat among Muslim minorities in Germany. The results of the study (Elseidi, 2016) reveal that for consumers with high and low Islamic religiosity, subjective norms are the most influential determinants of their intention to buy food products labeled halal. Previous studies have also reported awareness as a significant factor in purchase intention for halal (Ambali& Bakar, 2014). However, research results from (Soong, 2007) state that the general public knows the meaning of halal but ignores the application of halal and the importance of halal in their lives.

From the analysis of previous research and the researcher's initial survey, it can be concluded that Muslims tend not to pay attention to the halalness of the products consumed. Based on this description, the questions of this research are (1) how much influence does religiosity have on the intention to buy snack products labeled halal, (2) how much influence is *subjective norm* on the intention to buy snack products labeled halal, (3) how much influence is *perceived behavioral control* on the intention to buy snacks labeled halal with a case study on students in the Jakarta area.The hypothesis in this study is:

1) H1 = it is suspected that there is an influence of the Religiosity variable on the Intention to Buy Halal Food Products
2) H2 = it is suspected that there is an influence of thevariable*Subjective Norm* on the Intention to Buy Halal Food Products
3) H3 = it is suspected that there is an influence of thevariable*Perceived Behavioral Control* on the Intention to Buy Halal Food Products

2. METHODS

ResearchThis uses a quantitative approach in which there are aspects of measurement and calculation. This research took place from September 2019 to January 2020. The research location took place in the Jakarta area with respondents from among students with a total population of 630,393. This was chosen because Jakarta is a big city with the largest number of private universities in Indonesia. Students were chosen as respondents because this group has an average age before adulthood, which is around 18-25 years and this age range is considered consumptive.

The data collection method is carried out through preliminary observations about consumer behavior in consuming halal food. Then proceed with the distribution of questionnaires in 3 private universities in the Jakarta area. Of the 200 questionnaires that were scattered, only 152 questionnaires were returned and only 137 questionnaires were declared to have fulfilled the filling requirements. The results of the questionnaire were processed using the IBM SPSS version 25 application. Using validity and reliability tests to see whether or not they were valid and the reliability of the instruments used. Then the hypothesis testing was carried out with multiple linear regression analysis, t-test (partial) and f-test (simultaneous) testing. Correlation analysis and the coefficient of determination are used to see the magnitude of the relationship and influence between the independent variables and the dependent variable.

3. RESULTS AND DISCUSSION

A. Validity

Testing Data validity testing in this study was carried out by statistical means, namely using *the Pearson Product-Moment coefficient of correlation test* with the help of the IBM SPSS Statistic 25 application.

From the observation results of r_{Table} , the value of the sample (N) = 137 is 0, 1678 so that it refers to the results of the validity test that all instruments on all variables produce a value (rcount)> than rTable and it can be concluded that all instruments are valid.

B. Reliability Testing

The reliability measure that is considered reliable is based on thecoefficient*Cronbach's Alpha* above 0.6 (Malhotra et al., 2017). If the degree of reliability is above or greater than thecoefficient*Cronbach's Alpha* , the measurement results can be considered as a measuring tool that has a good level of accuracy. Reliability test results can be seen in the table below:

Table 1. Reliability test results

No	Variable	Number ofItems	Cronbach's Alpha		Information
			Count	Standard	
1	Religiosity	21	0.793	0.60	Reliable
2	*Subjective Norm*	8	0.792	0.60	Reliable
3	*Perceived Behavior Control*	12	0.621	0.60	Reliable
4	Intention to Buy Food Halal	13	0.733	0.60	Reliable

Source: Data processed (2020)

From the table above, it can be seen that all the calculated values of *Cronbach's Alpha*> 0.60. So it can be concluded that all instruments in this study are reliable.

C. Hypothesis Testing

Results of Multiple Linear Regression analysis are presented in the following table:

Table 2. Results of Multiple Linear Regression Analysis

Coefficients[a]						
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	-.176	6486		-.027	.978
	Religiosity	.086 .103.18 8			1,324	.114
	Subjective Norm	.188 .045.53 8			.618	.116
	Perceived Behavior Control	.094 .582 7,811 .000				.738
a . Dependent Variable: Intention to Buy Halal Food						

Source: Data processed (2020)

Based on data analysis using SPSS 25, the results of the regression equation are as follows:
Y = -0.176 + 0.114X1 + 0.116X2 + 0.738X3 + e
The regression equation above shows the relationship between the *independent* variable and thevariable*dependent* partially, and the conclusion is that: A

1) constant of 0.176 means that if there is no change in the variables of Religiosity, *Subjective Norm* and *Perceived Behavioral Control* (the values of X1, X2, X3 are 0) then the Intention to Buy Halal Food is 0.176. unit;

2) Religiosity regression coefficient of 0.103 means that for every 1 percent increase in the Religiosity variable, it will relatively affect the Intention of Buying Halal Food by 10.3%. This shows that the variable of religiosity contributes positively to the intention to buy halal food, namely the higher the influence of religiosity, the more it will affect the intention to buy halal food;

3) Theregression coefficient is *Subjective Norm* 0.045. This means that every change in one unit of thevariable*Subjective Norm* will relatively increase the Intention to Buy Halal Food by 4.5%. This shows that thevariable*subjective norm* contributes positively to the intention to buy halal food, that is, the higher theinfluence*subjective norm* , the more it will affect the Intention to Buy Halal Food.

4) The regression coefficient of *Perceived Behavioral Control is* 0.582. This means that every change in one unit of knowledge variable will relatively increase the Intention to Buy Halal Food by 58.2%. This shows that the variable *perceived behavioral control* contributes positively to the intention to buy halal food, thus the higher the influence of *Perceived Behavioral Control* , the more it will affect the Intention to Buy Halal Food.

D. T-test (Partial)

Based on table 2 above by observing rows, columns t and sig. can be explained as follows:

1) Effect of Religiosity variable against Intention Buy Food Halal (H1)
Based on SPSS output, it appears that significant Religiosity (X1) 0.188> 0.05 probability and value$_t$ religiosity variableis equal to 1.324 t$_{table}$<1.977it can be concluded that H1 or the first hypothesis is rejected. This means that the Religiosity variable (X1) has no effect on the Intention to Buy Halal Food.

2) variables influence *SubjectiveNorm* against Intention Buy Food Halal (H2)
Based on SPSS output, it appears that significant *Subjective Norm* (X2) of 0.538> 0.05 probability and the value of$_t$ the variable *Subjective Norm* is equal to 0.618 t$_{table}$<1.977it can be concluded that H2 or the second hypothesis is rejected. This means that thevariable*Subjective Norm* (X2)has no effect on purchase intention of halal food.

3) variable effect *Behavioral Control perceive* against Intention Buy Food Halal (H3)
Based on SPSS output can be seen that significant *Perceived Behavioral Control* (X3) of 0.000 <probability of 0.05 and value$_t$ variable *Perceived Behavioral control* is equal to 7.811>t$_{table}$ 1.977so It can be concluded that H3 or the third hypothesis is accepted. This means that thevariable*Perceived Behavioral Control* (X3)affects the intention to buy Halal food.

E. F-test (Simultaneous)

Testing This test is done by comparing the significance of the value of Fcount>Ftable. If the value of Fcount>Ftable, it means that the regression model has a joint effect. To understand the following F test, the results of SPSS data processing are presented:

Table 3.FTest Results

ANOVA[a]		
Model	F	Sig.
Regression	32,952	.000[b]
Residual		
Total		
a. Dependent Variable: Intention to Buy Halal Food		
b. Predictors: (Constant), *Perceived Behavioral Control, Subjective Norm, Religiosity*		

Source: Data processed in 2020

Based on the significance value of the ANOVA output above, it can be seen that the significance value is 0,000 <0, 05, it means that the variables Religiosity, *Subjective Norm* and *Perceived Behavioral Control* simultaneously affect the Intention to Buy Halal Food. The value of F_{count}> from the $F_{table,}$ namely F_{count} of 32.952> 2.67, it can be concluded that the variables of Religiosity, *Subjective Norm* and *Perceived Behavioral Control* simultaneously have a significant effect on the Intention to Buy Halal Food.

F.   Correlation Analysis and Determination Coefficient

To see the magnitude of the relationship and the magnitude of the influence of each independent variable on the dependent variable Buying Intention of Halal Food based on correlation and determination can be seen in table 2.Based

on table 2 above, it is known that the coefficient of determination or R Square is equal to 0.426 or equal to 42.6%. This figure implies that the variables Religiosity, *Subjective Norm* and *Perceived Behavioral Control* simultaneously affect the intention to buy Halal food by 42.6%, while the remaining 57.4% is influenced by other variables not examined in this study.

4. CONCLUSION

Based on the results of the analysis and discussion above, it is concluded that the partial testing in this study shows that the variables of Religiosity and *Subjective Norm have* no effect on the Intention to Buy Halal Food. Meanwhile, thevariable*Perceived Behavioral Control* has a significant effect on the Intention to Buy Halal Food. The simultaneous testing of the variables of Religiosity, *Subjective Norm* and *Perceived Behavioral Control* has a significant effect on the Intention to Buy Halal Food. Based on the coefficient of determination obtained, it can be explained that the variables of Religiosity, *Subjective Norm* and *Perceived Behavioral Control* contributed a proportion of 42.6% to the intention to buy Halal Food variables. While the remaining 57.4% is explained by other factors outside the variables studied.

From the results of these conclusions, the advice that can be given is that food producers should consider the factors in this study to develop a product marketing strategy. To the next researcher, they should choose a wider research sample so that the research results can be more generalized. Can add other variables that are not examined in this study for further research.More insight into the *Theory of Planned Behavior* (TPB) on Intention to Buy Halal Food by using other variables and research objects.

REFERENCES

Abdul Kadir, MA (2011), "Malay adolescents are not sensitive to halal status", Community Council.

Ab Talib, MS, & Ai Chin, T. (2018). Halal food standard implementation: are Malaysian firms proactive or reactive? *British Food Journal*, *120*(6), 1330–1343. https://doi.org/10.1108/BFJ-07-2017-0366

Ahmed, W., Najmi, A., Faizan, HM, & Ahmed, S. (2019). Consumer behavior towards willingness to pay for Halal products: An assessment of demand for Halal certification in a Muslim country. *British Food Journal*, *121*(2), 492–504. https://doi.org/10.1108/BFJ-02-2018-0085

Ambali, AR, & Bakar, AN (2014). People's Awareness on Halal Foods and Products: Potential Issues for Policy-makers. *Procedia - Social and Behavioral Sciences*, *121*(September 2012), 3–25. https://doi.org/10.1016/j.sbspro.2014.01.1104

Cloud. (2015). Management Research Review For Authors. *Management Research Review*, *38*(2). https://doi.org/10.1108/MRR-08-2013-0185

Ayyub, RM (2015). Exploring perceptions of non-Muslims towards Halal foods in UK.*British Food Journal*, *117*(9), 2328–2343. https://doi.org/10.1108/BFJ-07-2014-0257

Dinar Standard, TR and. (2018).State of the Global Islamic Economy Report 2018/19.*Dubai International Financial Center*, 112. https://haladinar.io/hdn/doc/report2018.pdf

Elseidi, RI (2016). Article information: Determinants of halal purchasing intentions: evidences from UK. *Journal of Islamic Marketing*.

Fischer, J. (2012). Halal branding.*Anthropology Today*, *28*(4), 18–21.

Kusnandar, VB (2019). Indonesia, the Country with the Largest Muslim Population in the World. Https://Databoks.Katadata.Co.Id/Datapublish/2019/09/25/Indonesia-Negara-Dengan-Penduduk-Muslim-Terbesar-Dunia, 1.

Malhotra, NK, Kunan, D., & Birks, DF (2017). Marketing research an Applied Approach Fifth Edition. In *The Marketing Book: Seventh Edition*. https://doi.org/10.4324/9781315890005

Martin, CRA (1971). British Food Journal.*British Food Journal*, *73*(3), 65–96. https://doi.org/10.1108/eb011680

Sherwani, M., Ali, A., Ali, A., Hussain, S., &Zadran, HG (2018). Determinants of Muslim consumers' Halal meat consumption: applying and extending the theory of planned behavior. *Journal of Food Products Marketing*, *24*(8), 960–981. https://doi.org/10.1080/10454446.2018.1450173

Soong, SFV (2007). Managing halal quality in the food service industry.*Master of Hospitality Administration William*, 1–40.