



THE INFLUENCE OF ATTITUDES AND REFERENCE GROUPS ON THE PURCHASE INTENTION OF HALAL FOOD MODERATED BY RELIGIOSITY

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ABSTRACT

The purpose of this study is to determine the effect of attitude dimensions on purchase intentions and the role of religiosity in moderating reference groups' intention to purchase halal food products. The study modified the Theory of Reason Action (TRA) model to outline attitude-forming factors that influence buying intentions and the role of religiosity that moderate the influence of reference groups on the purchase intention of halal food. The study population is a Muslim community in Indonesia and a sample of 200 respondents using non probability sampling. Data collection uses self-administrated questionnaire with closed-ended questions, provided online. Data analysis using Structural Equation Modelling. The results showed that knowledge of halal products and concern for health and safety of products had a significant positive effect in shaping attitudes while media exposure had no significant effect on attitudes and attitudes towards halal products had a positive effect on buying intentions. Reference groups have a positive effect on buying intentions and religiosity is able to moderate the influence of reference groups on buying intentions. In accordance with TRA it can be concluded that attitudes and reference groups influence the intention to buy halal food products and religiosity strengthens these influences. Media exposure has no effect on the formation of attitudes which means that confidence and evaluation in halal food products are not affected by the media. Religiosity strengthens the influence of reference groups to buy halal food. The study modified the TRA model to outline attitude-forming factors that influence buying intentions and the role of religiosity that moderate the influence of reference groups on the purchase intention of halal food.

Keywords: Attitudes, reference group, purchase intention, religiosity, and halal food

1. INTRODUCTION

According to figures from the Ministry of Home Affairs' Directorate General of Population and Civil Registration Indonesia's overall population would be 272.23 million in June 2021. 236.53 million individuals (86.88 percent) of this total are Muslims. This signifies that Islam constitutes the majority of Indonesia's population. Indonesia has the world's largest Muslim population (12%) followed by Pakistan (11,10%) and India (10,90%) (gomuslim.co.id). There are three major issues among global Muslims, namely the sharia economy, halal products and Muslim clothing (Hafidudin, 2007). Consuming halal products is important for Muslims. Islam requires its adherents to consume food and drinks that are clearly halal status. On the other hand, Islam prohibits Muslims from consuming haram food and drinks, both the raw materials and the process. Public awareness to consume halal food

products is getting higher. Therefore, the demand for halal products has become a very important and strong economic value at this time. Understanding and knowledge about halal food products is not limited only to Muslims but also to non-Muslim consumers who come from various races, cultures, and beliefs. For Muslims, to be a good Muslim, it is one's responsibility to seek and only consume halal food and drink because halal food is healthy and hygienic.

Indonesia has the world's greatest market share in the halal food sector. According to sharia economic data from 2015, halal items totaled IDR 3,000 trillion, with 70% of that total being in the halal food industry, which includes rice, spices, livestock-sourced food, and milk. However, there are few business actors in Indonesia (Media Indonesia, 2017). According to Bank Indonesia data, Indonesia ranks first as a market player in halal food, but tenth as a market and actor in the financial sector. The fashion industry is then ranked fifth as a market, while cosmetics for the market is ranked fourth. and as an eighth-ranked actor. Indonesia is ranked fifth in terms of travel market size (Bank Indonesia, 2019). Thus, marketers have a tremendous chance to grow the halal food market both locally and globally. Malaysia was ranked top in the Halal Industry, according to the 2015 Global Islamic Economic Report. The United Arab Emirates, Bahrain, Saudi Arabia, Pakistan, Oman, Kuwait, Qatar, and Jordan follow in order, with Indonesia in tenth place. Consumers that follow a halal lifestyle are expanding in number and size. At the moment, ten halal lifestyle sectors serve as indicators of the halal industry namely food, finance, travel, cosmetics, education, fashion, media recreation, pharmaceuticals, medical, art and culture. For Muslims, halal food products are essential. Halal food must be consumed by all Muslims. The way human food demands are met is controlled by Islamic law. Halal food, according to the Qur'an, is any food that is not specifically listed as haram and is prohibited or violates Islamic law, as specified in Surah Al-Baqarah 168, 172-173, and Al-Maidah 87-88.

For the Indonesian people, awareness regarding the necessity of halal food consumption still needs to be developed. This is demonstrated by their apathy for the existence or absence of halal logos and certificates on the food to be consumed. Consumers generally adhere to today's lifestyles, which value imported products above locally sourced brands that are already halal certified. Additionally, the influence of friends, family, and coworkers has an effect on consumers' intents to purchase halal food products. As shown in a study conducted on the Muslim community in France (Stitou and Rezgui, 2012), the majority of respondents (56%) stated that they would not purchase a product if they had doubts about its halal status, while others (87%) expressed a willingness to pay a premium for a truly halal product. Haider (2015) identified five factors that influence the interest in purchasing halal food namely halal awareness, personal perception, halal marketing, halal certification, and religious beliefs. According to the study's findings, halal awareness had no effect on halal foods purchasing intentions. According to Maghfiroh (2015), personal variables, such as social factors, information factors, and attitudes all influence the propensity to purchase halal-labeled packaged foods. According to Husaini (2016), the elements that influence Muslim students' consumption behavior are religiosity, social factors, attitudes, and perceived intentions, however the halal label has no effect on the intention to purchase halal food. Setiawan (2015) used attitude factors, subjective norms, and perceived behavior control to examine how consumers' purchase intentions are influenced by other halal-labeled food. The findings revealed that the perceived behavior control variable had no bearing on the desire to purchase halal food. According to Khan and Azzam's (2016) research on the factors that influence customer purchase intentions, religious characteristics and subjective norms had no effect, however attitudes and perceived behavioral control had a positive effect. The religiosity variable has been used in several studies on the purchase intention of halal products, either as a variable that directly affects purchase intention (Khan and Azam, 2016) (Husin & Rahman, 2013) (Said, Hassan, Musa, & Rahman, 2014) or as a mediating variable (Said, Hassan, Musa, & Rahman, 2014). (Garg & Joshi, 2018). However, few researchers have used religion as a moderating variable in their studies (Parvin Hosseini, Mirzaei, and Iranmanesh, 2019), (Kiriakidis, 2115). (Farouk, Md Idris, and Saad, 2018). According to research (Farouk et al., 2018), religion moderates the effect of subjective norms on zakat product purchase intentions, but not attitudes regarding purchase intentions. Religion moderates the influence of storage and transportation on the want to buy halal food items, but it does not moderate the effect of animal slaughter, country of origin, or the halal logo on the desire to buy halal food products, according to research by Parvin Hosseini et al., (2019). The results of studies on the factors that influence the purchasing intention of halal food products using the Theory of Planned Behavior are inconsistent. Aside from that, few research use the religion variable as a moderating variable, instead preferring to use it as an independent variable. As a result, the goal of this study is to look at the elements that determine whether or not people will buy halal food.

2. LITERATURE REVIEW AND HYPHOTHESES

2.1. Purchase Intention

According to Fishbein and Ajzen (1991), a person's intention to behave is a good determinant of how they behave in specific situations. It may be inferred that intention is a powerful predictor of behavior since it demonstrates how determined an individual is to try and how much work they put into planning in order to exhibit a behavior. Fishbein and Ajzen (1980, 2011) propose that a person's subjective evaluation, whether or not he would do the behavior, indicates the strength of his intention to demonstrate the activity. Intention refers to the amount of work that a person is willing to expend in order to engage in a particular behavior. This intention is utilized as a proxy for the factors that drive the desired behavior, which is a cognitive representation of an individual's willingness to engage in specific actions (Ajzen, 2006). Intention can be measured in this manner by providing numerous question items that inquire whether the subject intends to do a behavior or not.

2.2. Attitude Toward Halal Food

Fishbein, Ajzen (1985) defines attitude as a person's general feeling regarding a stimulus object. A person acquires and behaves towards an object when they create a belief about it. Trusts link items to attributes, and people's attitudes about objects depend on how these traits are evaluated. In general, a person builds beliefs about an object by linking it with other objects, traits, or events. In terms of attitudes toward an action, each belief connects the conduct to a specific outcome or other characteristics, such as the costs associated with executing the behavior. Because the traits linked with the conduct have been rated as favorable or negative, it will acquire an attitude toward the behavior automatically and concurrently. Thus, a person learns to support behavior that is considered to have highly desirable effects while developing an unfavorable attitude toward activity that is predominantly connected with negative consequences. Subjective value outcomes, in particular, contribute directly to attitudes in proportion to the level of belief, that is, the subjective probability that the behavior will result in an outcome. Attitude is the proclivity to assess an item, circumstance, institution, concept, or person/group of people with some degree of favor or disfavor, as manifested in cognitive, affective, and behavioral reactions (Fishbein, 1980).

The attitude structure is composed of three interdependent components namely cognitive, affective, and the conative component (Hawkins, Mothersbaugh, 2010). Cognitive is a representation of what the individual owner of the attitude believes. The cognitive component contains perceptions, beliefs, and stereotypes that individuals have about something. Affective is an individual's feeling towards the object of attitude and involves emotional problems. This emotional aspect is usually the deepest root as an attitude component and is the most resistant aspect to influences that might change a person's attitude. The conative component of the attitude structure demonstrates how a person's actions or behavioral tendencies relate to the attitude object he faces. The antecedents of attitude to halal food refer to Rahman's research which is based on the TPB theory, namely product knowledge, safety and health concern, and media exposure. proposed hypothesis in this research is:

H1: There is a positive relationship between attitude towards halal food products and purchase intention

2.2.1. Product knowledge

Nowadays, Muslims must be conversant with halal products (Conner and Sparks, 1996; Vermeir and Verbeke, 2006, dalamislam.com). In Islam, halal food is classified into various categories, and each of these categories must be completed in order for the food to be considered halal. Halal food categories (dalamislam.com) include those that are halal in substance, halal in procurement, halal in processing, and halal in service, delivery, and storage. Several previous research have been conducted (Bang, Ellinger, Hadjimarcou, & Traichal, 2000) According to (Ayyub, 2015), (Husin & Rahman, 2013), (Ahmed, Vveinhardt, Streimikiene, & Pilinkien, 2019), (Abd Rahman, Asrarhaghghi, & Ab Rahman, 2015), (Said, Hassan, Musa, & Rahman, 2014), (Said, Hassan, Musa, & Rahman, 2014), knowledge, in general, refers to facts, feelings, or experiences that a person or group of people is aware of. It can also be defined as familiarity or awareness earned via experience or education. (Abd Rahman et.al, 2015). To be more explicit, knowledge refers to the competence and abilities that a person or a group of individuals have earned through a theoretical or practical understanding of a subject (Che Amat et al., 2011; Sinclair, 2010). Knowledge regarding organic food has been shown to have a favorable impact on sentiments toward such food in previous study (Aertsens et al., 2011; Gracia, 2007; stobbelaar et al., 2007). Only a few research (Abdul Aziz and Chok, 2013; Hamdan et al., 2013) have looked into the impact of knowledge on halal food attitudes. According to the findings of Hamdan et al. (2013), there is a weak link between halal food awareness and purchasing decisions. Non-Muslim consumers' purchasing intentions are favorably associated to their understanding of halal cuisine, according to Abdul Aziz and Chok (2013). Similarly, Ayyub (2015) finds that non-Muslim opinions regarding halal food in the UK are influenced by knowledge.

H1a: There is a positive relationship between product knowledge to attitude towards halal food

2.2.2. Safety and Health concern

Numerous research have indicated a link between an emphasis on safety and health and views toward halal items (Ambali & Bakar, 2014; Hussain, Rahman, Zaheer, & Saleem, 2016). (Nawawi et al., 2018). More precisely, (Ambali & Bakar, 2014) discovered that sentiments for halal products in Malaysia were positively influenced by their level of safety and concern for their health. Meanwhile, a poll conducted by (Hussain et al., 2016) indicated that safety and health concerns have a considerable beneficial effect on sentiments toward halal products in Pakistan. Halal food is defined as any food that may be consumed by humans and is permissible under Islamic law, as long as the food does not contain any of the haram foods specified in the Qur'an. Halal food products must be halal and thoyiban (halal and clean) so that for Muslims the health and safety factors of the product will affect attitudes.

H1b: There is a positive relationship between safety and health concern to attitude towards halal food

2.2.3. Media exposure

The media as a source of information about halal products includes all forms of communication, including television, radio, the internet, banners / billboards / outdoor displays, magazines, posters, brochures, bulletins, newspapers, documentaries, articles, commercials, and sales promotions (Che Omar, 2013; Rahim & Pawanteh, 2009; Ayanwale et al., 2005). The impact of media exposure on halal items (references from the media) has been shown to have a greater effect on attitudes (Bonne, Vermeir, Bergeaud-Blackler, & Verbeke, 2007), (Kamarulzaman, Veeck, Mumuni, Luqmani, & Quraeshi, 2016), (Md Husin et al., 2016), and (Rahim et

al., 2013). There are few studies that demonstrate how the media might influence an individual's subjective norms. As a result, this study identifies media references as a factor in the establishment of subjective norms (Md Husin et al., 2016). This is because the research is primarily focused on the marketing component of halal food products, making the mass media more pertinent. Consumers may feel that personal referrals from family members or friends can influence their purchase of halal food items, however online and offline media references might also influence their purchase of halal food products. The term "mass media" refers to all modes of communication, including newspapers, radio, television, and the internet (Pasek et al., 2006). The mass media, according to Aggarwal et al. (1998), is informational. The mass media have a number of advantages, which are exemplified by their capacity to rapidly reach vast audiences, generate knowledge, and transmit information (Rogers, 1995). Numerous research have confirmed the mass media's major influence on subjective norms (Zolait and Ainin, 2009; Conner et al., 2001; Limayem et al., 2000). For instance, Zolait and Ainin (2009) examined the effect of mass media on Yemeni citizens' intentions to utilize internet banking. They discovered that mass media had a considerable influence on people's intentions to utilize internet banking. In another study (Bhattacharjee, 2000), a comparable construct known as external influence was used, which is best demonstrated by mass media influence.

H1c: There is a positive relationship between media exposure to attitude towards halal food

2.3. Reference Group

Numerous studies on Islamic financial services and information technology have established a strong correlation between interpersonal referrals (friends, family members, and coworkers) and subjective standards (Husin and Rahman 2013; Husin et al. 2016). It is detailed in further detail in a conceptual paper that examines the aspects that influence a customer's intention to become a family member. According to research on takaful schemes (Husin & Rahman, 2013), interpersonal referrals from friends, family members, and coworkers are crucial precursors that can put social pressure on individual intentions to join in family takaful schemes.

H2: There is a positive relationship between reference group to purchase intention on halal food

2.4. Religiosity

Religion is a commitment to religion or faith beliefs that is manifested in the activities or behavior of persons who adhere to that religion or faith. Religion is defined as knowledge, the strength of one's belief, the frequency with which one's worship and regulations are observed, and the depth of one's admiration for the religion to which one adheres. For a Muslim, religiosity is defined by the extent to which he or she understands, believes in, practices, and appreciates Islam. According to this definition, religiosity in Islam consists of five components: aqidah, worship, charity, morals, and knowledge (Astogini, 2011). According to Glock's 1965 definition of religiosity, religion has five dimensions: ideological, ritualistic, experiential, intellectual, and consequential. Religiosity acted as a moderator of reference group influence on purchasing intention.

H3: religiosity moderates the influence of reference groups on purchase intention

The research model for attitude toward halal food and reference group to purchase intention as below.

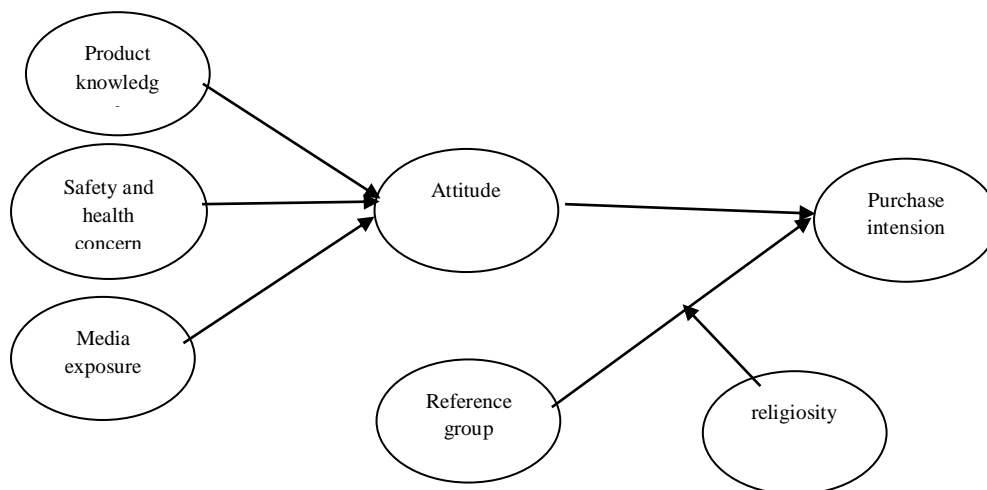


Figure 1. Research model

3. RESEARCH METHODOLOGY

3.1. Sample

This study focuses on Muslim communities or consumers in Indonesia who are aware of and expect to purchase halal food products in the future. The sampling technique used in this study is non-probability sampling, which is a sampling technique that does not provide equal opportunities for each element or member of the population to be sampled (Cooper and Schindler, 2013). Sample selection based on certain factors (criteria) related to the study aims or research challenges. The researcher employs judgment sampling to select respondents from Muslim communities in Indonesia who are at least 17 years old, are familiar with halal food products, and want to purchase them. The reason for choosing the 17-year age requirement is to adhere to Tilker and Hurlock's periodization of human development in Suryana (2011), which states that early adolescence lasts until the age of seventeen, while late adolescence lasts until the age of legal adulthood. Specifically, 21 years of age. Additionally, under Indonesian law, everyone over the age of seventeen is deemed intellectually mature and is entitled to a resident identity card. The method for determining the minimum sample size differs significantly. Five factors influence the sample size required for Structural Equation Modeling (SEM) (Hair et al., 2014), including (1) the normality of multivariate data, (2) estimation techniques, (3) model complexity, (4) the number of missing data, and (5) the mean error of variance among reflective indicators. The needed sample size should be established, in particular, utilizing data analysis based on the section of the model with the most predictors. The sample size for this study was based on the SEM model's minimum sample size criteria, which was 225. Descriptive statistic of sample shown in table I below

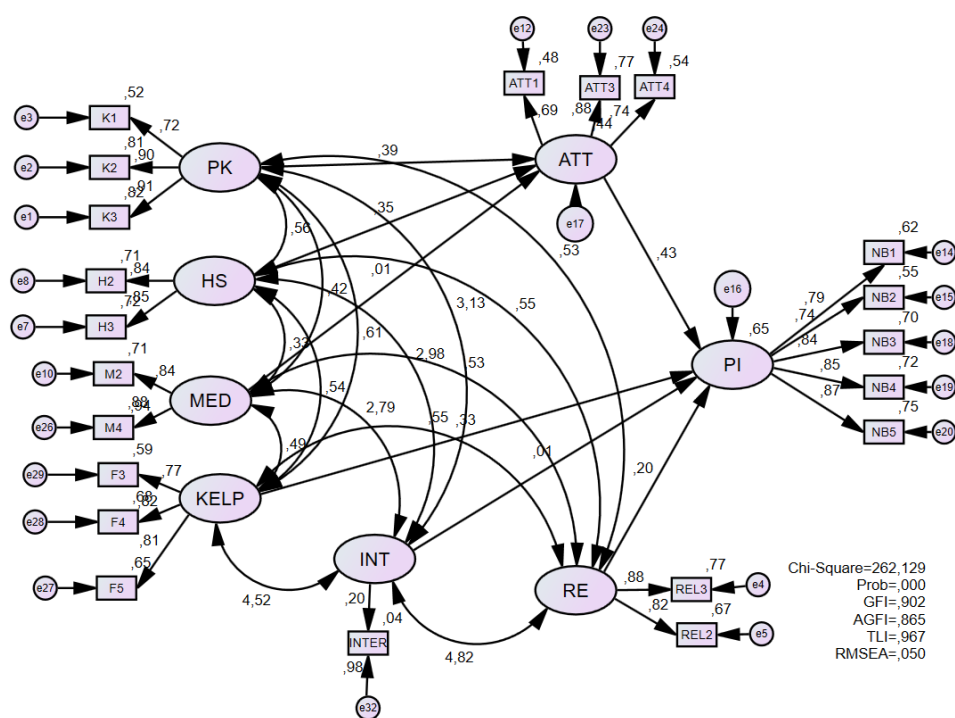
Table 1. Demographic profile of respondents

Characteristics	%
Gender	
Male	39 %
Female	61 %
Age	
17-25	36,0%
26-35	36,9%
36-45	14,2%
46 – 55	9,3%
56 - 65	3,6%
Level of Education	
High School	36,0%
Diploma	8,0%
Undergraduate	49,8%
Post graduate	5,8%
Occupation	
College student	22,2%
Civil servant	7,6%
Private sector worker	36,4%
Employees of state-owned enterprises	21,3%
Entrepreneur	4,0%
Others	8,4%
Monthly Income	
Below Rp1.000.000	12,0%
Rp 1.0001 – Rp 3.000.000	20,9%
Rp 3.000.001 – Rp 5.000.000	43,6%
Above Rp5.000.000	23,6%
County	
Banten	5,8%
DIY	38,2%
DKI Jakarta	10,7%
Jawa Tengah	5,8%
Jawa Barat	18,2%
Jawa Timur	3,6%
Riau	3,6%
Sumatera Selatan	14,2%

3.2. Data Analysis And Results

The analytical data used Structural Equation Modeling (SEM) to simultaneously and moderation model and examined hypothesized relationship proposed in the study. One of the requirements is that the measurement model that measures individual latent construct using multiple indicators needs to be analyzed using confirmatory factor analysis (CFA) so that its validity can be confirmed. CFA of the measurement model is considered appropriate when there is a theoretical and empirical knowledge of the underlying latent variable structure (Anderson & Gerbing, 1988; Byrne, 2001). At this stage, the strength of the regression paths from constructs to their observed variables is the key interest of the research. The primary concern is the extent to which the observed variables are generated by the underlying constructs. Once the measurement model is validated and goodness-of-fit is satisfied the model is ready for the next analysis, that is, structural model. The second step evaluates latent factors' moderating effect on endogenous variables.

The result shows that measurement model is a model of measurement for conformance testing. SEM confirming indicator or manifest of a latent variable to two or more variables of study (Sumadi, 2016). The measurement model shows that Chi-square= 262,129. Probability = 0,00 GFI = 0,902, AGFI= 0,865, TLI = 0,967, CFI = 0,974 and RMSEA = 0,050. The criteria fit so that the whole model can be accepted.



The proposed hypotheses were tested using a simultaneous regression and the moderation effect of religiosity on reference group to purchase intention of halal food. Table II shows the results of hypotheses testing

Table 2 Results of Hypotheses testing

Hypothesis	Estimate	p Value	Result
H1: Attitude toward halal food → purchase intention	0,436	0,000	Supported
H1a: Product knowledge → Attitude toward halal food	0,376	0,000	Supported
H1b: Safety and Health concern → Attitude toward halal food	0,282	0,000	Supported
H1c: Media Exposure → Attitude toward halal food	0,010	0,856	Not supported
H2: Reference group → purchase intention	0,326	0,000	Supported
H3: Religiosity*Reference group → purchase intention	0,004	0,000	Supported

Knowledge of halal food products, health and safety concern (Nawawi et al., 2018), and media exposure are all antecedents (determinants) of attitudes toward halal food items (Khan & Azam, 2016).

4. DISCUSSION

The purpose of this study is to determine the antecedents or dimensions affecting attitudes toward halal food (knowledge, safety and health, and media exposure), and the reference groups influencing the intention to buy halal food. This study succeeded in proving that attitude has a positive and significant effect on purchase intention of halal food. Various behavioral studies have proven that attitude is the main predictor of purchase intention (Ajzen, 1985); (Ajzen, 1988); (Fishbein & Ajzen, 2011); (Ajzen, 2012). Attitude is an overall evaluation of a particular action that shows how much a person likes or dislikes doing an action. The attitude of a Muslim consumer describes the overall evaluation in carrying out the Islamic faith.

Numerous research on halal food knowledge have been conducted with the goal of determining the level of understanding regarding halal food products. The term "knowledge" refers to the competence and abilities that an individual possesses and acquires through a theoretical or practical understanding of an object (Abd Rahman, Asrarhaghighi, & Ab Rahman, 2015). Knowledge is also a factor that influences consumer buying attitudes and behavior. This research is consistent with the findings of (Larasati, Hati, & Safira, 2018); (Abd Rahman et al., 2015); (Said, Hassan, Musa, & Rahman, 2014); and (Said, Hassan, Musa, & Rahman, 2014). (Johan & Putit, 2016). 2019 (Maharani and Sivia). (Ahmed, Vveinhardt, Streimikiene, & Pilinkien, 2019); (Ahmed, Vveinhardt, Streimikiene, & Pilinkien, 2019); (Ayyub, 2015). The more knowledge a someone possesses, the more favorable his or her attitude toward halal food products will be.

Consumer perceptions regarding halal cuisine are impacted by consumer worries about food safety and health. Consumers who are concerned about their safety and health will develop a favorable attitude (Ambali & Bakar, 2014; Hussain, Rahman, Zaheer, & Saleem, 2016). (Nawawi et al., 2018). The study's findings demonstrate that customer attitudes toward halal food are influenced by safety and health concerns.

The mass media can also be utilized as a guide on whether or not to take a particular activity (Md Husin, Ismail, & Ab Rahman, 2016). Consumer behavior will be influenced by the type of media used and the completeness of information obtained. The role of the media becomes increasingly crucial in an era when the use of information technology via gadgets has become a necessity. Electronic media, such as television, and online media were the most extensively used medium in this survey. Consumers favor the media that provides thorough information on halal items. However, media exposure is not proven as an antecedent of attitude.

The hypothesis in this study that the reference group has a positive and significant effect on purchasing intention. Reference groups such as parents, relatives, close friends, and coworkers expect individuals to perform or not perform certain behaviors, which are used as references to direct behavioral intentions (Baron & Byne, 2003, Riptiono, 2018).

In this study, religiosity acts as moderation variable that can strengthen the influence of reference groups on the purchase intention of halal food products. Religiosity has a positive effect on purchase intention. The interaction of religiosity and reference groups has a positive effect on purchase intention. The form of moderation that occurs is quasi moderation.

5. CONCLUSION

Attitude has a positive effect on the intention to buy halal food products. This means that the more positive a person's attitude towards halal food products increases the purchase intention. This result is supported by the majority of respondents' responses strongly agree with the statement about attitudes towards halal food products. Knowledge has a positive effect on attitudes. This means that the better knowledge about halal food that a person has will form a positive attitude. The aspect of knowledge about halal food is important in shaping one's attitude. Concern for safety and health factors has a positive effect on attitudes. The more people care about food safety and health, the more positive their attitude will be. Respondents strongly agree that halal food is safer for health. media exposure has a positive effect on attitudes towards halal food. The more selective in using the media as a reference for halal food, the better a person's attitude will be. Reference group has a positive effect on purchase intention. This means that the higher the role of the reference group will increase the intention to buy halal food. Religiosity moderates the influence of reference groups on the purchase intention of halal food products. The moderating effect (religiosity interaction and reference group) has a positive effect on purchase intention. This means that the role of religiosity in the relationship between reference groups and purchase intention is to act as a quasi-moderation. Quasi-moderation is a variable that moderates the relationship between the independent variable and the dependent variable and at the same time acts as an independent variable.

6. LIMITATION AND FUTURE RESEARCH

This study has several limitations including the research sample is not evenly distributed throughout Indonesia, the study only examines ready-to-eat halal food products (halal culinary) and does not distinguish the size of restaurants that serve halal food. This study only examines the final product of halal food (fast food) without considering the supply of raw materials and production

processes that are guaranteed to be halal and this study does not specifically examine the halal logo issued by the MUI which must be present in a halal restaurant in the form of a barcode or MUI halal sticker, because this will increase awareness of halal food products.

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