

# EXAMINING THE IMPACTS OF RELIGIOSITY, ATTITUDE, AND SUBJECTIVE NORM TOWARD INTENTION TO PURCHASE HALAL FOOD: A STUDY ON INDONESIAN MUSLIM CONSUMERS

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## ABSTRACT

This research aims to examine the impact of Religiosity, Attitude, and Subjective Norm Toward Intention to Purchase Halal Food. The type of this research is *explanatory research* that explains the causal relationship between variables by hypothesis testing. This research used the questionnaire and literature study to collect the data. Two hundred and ten (210) samples were used for this research requiring Muslim consumers in Surabaya to fill out the questionnaires. The sampling technique used was convenience sampling. Validity test, reliability test, and classical assumption test were the instruments used to test this research. The result of this research shows that *Attitude* has significant effect towards *Intention to Purchase* halal food, *Subjective Norm* has significant effect towards *Intention to Purchase* halal food, *Inter-personal Religiosity* has significant effect towards *Intention to Purchase* halal food, and *Intra-Personal Religiosity* has insignificant effect towards *Intention to Purchase* halal foods.

**Keywords:** *Intention to Purchase, Attitude, Subjective Norm, Religiosity, Halal Foods*

## 1. Introduction

Indonesia is one of the biggest agricultural and Muslim countries with an area of about 2 million km<sup>2</sup>. The number of Muslim reaches 87,18% of the population (BPS, 2011). Indonesia is the country with the first largest Muslim population in the world in 2010 and will become the third largest in 2050 (Pew Research Center, 2015). One of the important natural resources is the food that is a primary need of the community. Abundant number of food resources in Indonesia cannot all be consumed by people of Indonesia, as the majority of whom are Muslim as Islam food is grouped into *halal* (allowed) and *haram* (forbidden).

**Table 1.1**  
**Muslim Populations, 2010 and 2050**

No	Country	2010 Muslim Population	% of World's Muslim Population in 2010	No	Country	2050 Muslim Population	% of World's Muslim Population in 2050
1	Indonesia	209.120.000	13,1%	1	India	310.660.000	11,2%
2	India	176.200.000	11,0%	2	Pakistan	273.110.000	9,9%
3	Pakistan	167.410.000	10,5%	3	Indonesia	256.820.000	9,3%
4	Bangladesh	134.430.000	8,4%	4	Nigeria	230.700.000	8,4%
5	Nigeria	77.300.000	4,8%	5	Bangladesh	182.360.000	6,6%
6	Egypt	76.990.000	4,8%	6	Egypt	119.530.000	4,3%
7	Iran	73.570.000	4,6%	7	Turkey	89.320.000	3,2%
8	Turkey	71.330.000	4,5%	8	Iran	86.190.000	3,1%
9	Algeria	34.730.000	2,2%	9	Iraq	80.190.000	2,9%
10	Morocco	31.930.000	2,0%	10	Afghanistan	72.190.000	2,6%

Source: Pew Research Center, 2015

Problems of *halal* and *haram* in Islam is a major issue that needs to be considered by every Muslim. In the Qur'an, Allah SWT has ordered: *O mankind, eat of the lawful and good from what is contained in the earth, and do not follow the steps of Satan; because the real devil is a clear enemy* (QS. al-Baqarah [2]: 168). While in the hadith of the Prophet, including Prophet SAW it is said that: "*From Anas bin Malik Ra, of the Prophet, he said: "Seeking halal is mandatory for every Muslim"* (HR al-Thabarani).

From the words of Allah and the Prophet's sayings above, it is clear that as Muslims we cannot arbitrarily consume

products that are not *halal*. Islam provides guidance on what can be consumed. Drinking and eating must be *Sharia* compliant, meaning that *Halal* must be honored in the entire process including the origin of food, acquisition, preparation, etc. Ideally, Muslim consumers should decline economic pleasure if it conflicts with the Islamic spirit (Alam, Mohd, & Hisham; 2011). This is a challenge in today's modern era, in which people's food needs can be met with a wide range of outstanding products in the community. However, many food products in circulation do not hold *halal* certification and labeling from MUI.

According to the *Badan Pengawas Obat dan Makanan (BPOM)* or National Agency of Drug and Food Control the number of outstanding products in the community in 2014 is 155,000. Of these, only 8.39%, or about 13,000 that has been certified *halal* by the *Majelis Ulama Indonesia* or Indonesian Council of *Ulama* (kemenag.go.id, 2014). This fact shows that the manufacturers does not have high awareness regarding *halal* labeling of the products they produce.

**Table 1.2**  
**Halal Certification Percentage, 2011-2014**

Year	The number of distributed product (BPOM Data)	The Number of halal certified product (LPPOM MUI Data)	Percentage
2011	163752	26413	16,13%
2012	33060	17249	52,17%
2013	35039	9721	27,74%
2014	155000	13000	8,39%
Total	231851	53383	26,11%

Source: The data FROM Ministry of Religion, 2014

The number of MUI *halal*-certified products are still achieving a low percentage which means that the consumption following *halal* products is low. The Director General of the Ministry of Islamic Guidance (Kementrian Agama) Machasin said that Muslims' consumption trends for *halal* products has achieved encouraging level. Lukmanul Hakim the Director of LPPOM MUI said that consumption trends of Muslim consuming *halal* products are currently growing. The total transactions of *halal* products in Indonesia is more than 2 million US dollars in 2014 and 3.5 million in 2015 (Nahdlatul Ulama, 2015).

*Halal* is no longer just purely religious issue, *halal* is considered in all affairs including eating, drinking, clothing, cosmetics, and job functions and so on (Lada et al., 2009).

It is in the realm of business and trade, and it is becoming a global symbol for quality assurance and lifestyle choice.

The consumption behavior in Muslim societies is influenced by many factors. Religion is perhaps one of the most important social factors that influences the life of its believers. It works as an accountant that unifies, divides and amalgamates social groups (McCullough & Willoughby, 2009). Religion acts as a foundation stone on which humans build their attitudes and behavior. Furthermore, in the consumption world context, religious obligations and beliefs direct peoples' attitude and feeling towards a range of products, such as food, financial, cosmetics and pharmaceutical products (Mukhtar & Butt, 2012).

Among those factors, there is the belief that religious group is one of the most important social factors that influences consumer behavior. Religious obligation becomes a foundation in directing people behaviors (Wacharajirasophon, 2016). This is also true for Muslims as Islam influences and determines for its followers, not only the specific acts of worship but every aspect of their lives. In relation to the food purchasing decision and consumption, there are differences in practice from one religion to another, while culture and religiosity can also manipulate religious expression (Razzaque & Chaudhry, 2013). Alam, Mohd, and Hisham (2011) states that culture can have a great effect on choices and motives in shopping and consumption.

Numerous studies on consumer behavior regarding the behavioral decision making process have adopted some determinants of the Theory of Planned Behavior (TPB) to measure consumer intention related to certain behavior. The Theory of Planned Behavior (TPB) suggests that attitude, subjective norm, and perceived behavioral control have influence behavioral intention (Ajzen, 1991). There is an assumption that consumers who express their intention to perform specific action will be more likely to engage in the behavior rather than those who do not have such intention (Ajzen,1991). The Theory of Planned Behavior (TPB) is also widely used to determine consumer intention in different areas, for example, Management, Islamic marketing, science, food, and internet

research (Alam, Mohd, and Hisham; 2011). The studies of consumer intention can be complicated if researchers explore too many perspectives in relation to the topics.

Specifically, according to Lutz (1991) the Theory of Reasoned Action (TRA) has offered two important propositions. First is to predict purchase behavior, in which it is necessary to measure a person's attitude toward performing that behavior, not just the general attitude toward the object around containing purchasing behavior is. For example, although a person's attitude toward halal products is favorable, yet the person may never buy the halal product. Second, in addition to the attitude toward the behavior, TRA includes a second determinant of overt behavior: subjective norm. Social norm is intended to measure the social influences on a person's behavior (i.e. family members' and friends' expectations).

Based on the explanations above, the researcher is interested in conducting a research regarding the influence of attitude and subjective norm as proxy of TRA, and using Inter-personal and Intra-personal as proxy of Religiosity on purchase intention to choose *halal* food among Surabaya consumers. Surabaya is Indonesia's second largest city with a population of 2.942.372 in habitants and an area of 350,54 km<sup>2</sup> (Surabaya.go.id, 2016). Endowed with lots of population, making the availability of food choices are becoming increasingly diverse. Thus, the researcher would like to conduct a research entitles **'Examining the Impacts of Religiosity, Attitude, and Subjective Norm toward Intention to Purchase Halal Food: A Study on Indonesian Muslim Consumers'**.

## 2. Literature Review

This study is developed based on several prior studies and researches on the same topic related to attitude, subjective norm, and religiosity. The previous studies are used to explain and support the theoretical framework and to find how each variable influence each other. The previous studies are:

1. Mukhtar & Butt (2012) examined the impact of consumer attitude, subjective norm, and religiosity to purchase intention of choosing Halal products such as food, cosmetics, and financial services. The research data were collected from 180

adult respondents in the adjacent Pakistani cities of Rawalpindi and Islamabad. The data were gathered from various locations (restaurants, super markets and food parks) using a purposive sampling method. Only 150 responses were deemed suitable for further analysis, yielding a response rate of 83 percent. Stepwise regression analysis was used to test the proposed model. Stepwise regression procedure was applied to test the model. In the model all the independent variables were used to predict intention to choose Halal products. The research adopted regression analysis to examine the hypotheses. The results of the final model indicate that (a) attitude positively influences intention to choose the Halal products, (b) subjective norm positively influence the intention to choose the Halal products, and (c) intra-personal religiosity positively influences the intention to choose the Halal products. However, (d) the inter-personal religiosity fails to significantly influence the intention to choose Halal products.

2. Kordnaeij, Askaripoor, & Bakhshizadeh (2013) examined the impact of subjective norm and religiosity to consumer's attitude on products with Halal brand. Variables used in this study are subjective norm, religious, advertising, Halal products relative quality, consumption barriers, attitude other products, and attitude products with Halal brand. To achieve research aims, 384 customers of products with halal brand in Kuala Lumpur (Malaysia) were selected as the sample. To analyze data and to test research hypotheses/model, structural equation model (SEM) and confirmatory factor analysis (CFA) were used. Research findings indicate that there is a significant positive impact of (a) Advertising, (b) halal products relative quality, (c) religiosity, (d) subjective norm, and significant negative impact of (e) consumption barriers, (f) attitudes toward other products and believes on customer's attitude on products with halal brand.
3. Afendi, Azizan, & Darami (2014) conducted a study about the factors that influence purchase intention of Halal food products among consumers at selected supermarkets around Perlis, Malaysia. The variables used in this study were three

factors of the Theory of Planned Behavior (TPB). 100 were randomly selected to be respondents in this study through the questionnaire. The data was analyzed using Statistical Package for Social Sciences (SPSS) version 19.0. The descriptive analysis and correlation were applied to this study. (a) The result shows that there is a positive relationship between attitude and purchase intention. Attitude is an important factor in influencing consumer intention in purchasing Halal products because those with high positive attitudes appeared to have greater intentions on the intention to purchase Halal products. (b) The result shows that there is also a positive relationship between subjective norm and purchase intention. (c) The result shows that there is a positive relationship between perceived behavioral control and purchase intention. In collectivistic cultures such as the Muslim culture, people tend to perceive themselves as interdependent with their group and tend to strive for in-group rather than personal goals.

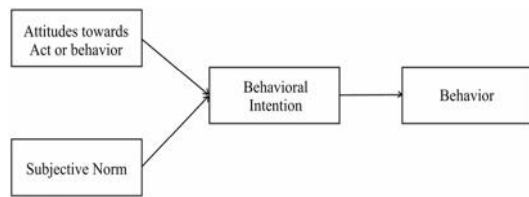
4. Alam, Mohd, and Hisham (2011) examined the effect of religiosity on Muslim consumer behavior and on purchasing decision. Relative and Contextual factors : trend of fashion, price of the product, brand name, quality, image, peer pressure, good sales presentation, and good customer services were used. The survey consisted of a sample of 232 Muslims from the middle and upper income groups who work in Shah Alam and Bangi in the Selangor state of Malaysia. The findings indicate that religious Muslims in Shah Alam and Bangi area consider Islam as their source of reference and they spend moderately, as commanded by Allah in the Quran. This study confirms that religiosity acts as a full mediating role in the relationship between relative and contextual variables, and purchase behavior of Muslim consumers.
5. Razzaque & Chaudhry (2013) investigated the impact of religious commitment of Muslim consumers in a non-Muslim country on their purchase decision-making process for grocery. It also aimed at identifying the sources of information that Muslim consumers

perceive to be most important in influencing their decision making and then measuring them in terms of consumers' trust and influence. Finally, it is intended to examine the effect of product information/labelling on the decision making of different categories of Muslim consumers. The study was undertaken in Sydney, Australia. Because of the rather small Muslim population in Sydney, convenience sampling was deemed appropriate for the study. The sample comprising 108 respondents, each being the main grocery buyer for his/her household, were selected from attendees at mosques, members of various Muslim socio-cultural organizations and parents of students at Islamic schools. The research reports that food and personal hygiene products, generally viewed as low-involvement products in the non-Muslim cultures, are actually high involvement products to religious Muslims. Religious commitment appears to be an antecedent to Muslim consumers' involvement in the brand decision. There are four decision segments within the Muslim market; each tends to vary with respect to information search for the purchase of food and personal hygiene products, depending on their trust on information presented on labels and product packaging.

## 2.1. The Theory of Reasoned Action

According to the theory, attitudes are a function of beliefs. A person who believes that performing a given behavior will lead to mostly positive outcomes will hold a favorable attitude toward performing the behavior, while a person who believes that performing the behavior will lead to mostly negative outcomes will hold an unfavorable attitude. The beliefs that underlie a person's attitude toward the behavior are termed behavioral beliefs (i.e. the act of consuming or buying halal or non-halal products). Subjective norm is also a function of beliefs that specify individuals or groups to think whether he/she should or should not perform the behavior. These beliefs underlying a person's subjective norm are termed normative beliefs. A person who believes that most referents with whom he is motivated to comply think he should perform the behavior will receive social pressure to do so (Mukhtar

& Butt, 2012).



Source: Fishbein & Ajzen, 1980

**Figure 2.1**  
(Theory of Reasoned Action)

Theory of Reasoned Action (TRA) has offered two important propositions. First is to predict purchase behavior, in which it is necessary to measure a person's attitude on performing that behavior, not just the general attitude toward the object around which the purchasing behavior is. For example, although a person's attitude toward halal products is favorable, yet the person may never buy the halal product. Second, in addition to the attitude toward the behavior, TRA includes a second determinant of overt behavior: subjective norm. Social norm is intended to measure the social influences on a person's behavior; i.e. family members' and friends' expectations (Lutz, 1991).

TRA is the most relevant theoretical model in context of Halal products. First' it explicitly embeds subjective norm in attitude formation process (Ajzen, 1991). Thus, it not only measures, the individual attitude an object but also accounts for the role of reference groups in forming and reinforcing such attitudes (Mukhtar & Butt, 2012; Lada et al., 2009; Lutz, 1991).

### 2.1.1. Attitude

Attitude is postulated to have a direct relationship with intention behavior. Attitude is the evaluation of performing a particular behavior involving the attitude object, such as buying the product (Afendi, Azizan, & Darami, 2014). Attitude is a function of belief which refers to a personal positive or negative evaluation toward attitude object (Kim&Chung, 2011). Measuring the precise attitude of consumers, especially Muslims, towards Halal food purchase, the intention is still questionable and is therefore an under-researched area (Lada et al., 2009).

According to Xiao et al., (2011) attitude is a psychological state and results in a good or bad image of an entity. It is also said that attitude is a learned tendency to act in a certain favorable or unfavorable manner. In other words, the attitude of consumers is based on their belief and knowledge regarding a certain commodity, which is a result of information integration process and ultimately influences individual's aim to behave in a certain manner (Xiao et al., 2011). Ajzen (1991) stated" the more favorable the attitude with respect to a behavior, the stronger is the individual's intention to perform the behavior under consideration".

Attitude construct has been broadly studied of late and is considered to be a predictor of consumer intention to purchase, especially in food category. Alam and Sayuti (2011) found that attitude poses a strong impact on consumer purchase intention and consumers having more high/positive attitude seem to have greater intent to purchase Halal food. Some other studies (Lada et al., 2009) also found a positive relationship between attitude and consumer purchase intention of Halal food products. Latest studies by Afendi, Azizan, & Darami (2014) and Mukhtar & Butt (2012) focused on Halal food found a significant relationship between Halal food purchase intention and the attitude to purchase it.

### 2.1.2. Subjective Norm

Subjective norm is a person's awareness of social pressure regarding performing the behavior (Donald,Cooper,&Conchie,2014). Subjective norm reflects one's perceived social pressure to perform a certain behavior (Kim&Chung,2011). The predictor social factor termed subjective norm is the perceived social pressure to comply with expectations about engaging in the behavior which should influence the individual's intention to perform or not to the behavior (Alam and Sayuti, 2011).

Subjective norm assesses the social pressure on individuals to perform or not to perform certain behavior, i.e. the motivation to comply with significant others' views. It represents the fact that important referents (other individuals or groups) think that one should carry out the actions and the inspiration to adhere to these referents (Awan, Siddiquei, & Haider, 2015)

Alam & Sayuti (2011) found that subjective norm was positively and significantly related to intention. Lada et al. (2009) supported that subjective norm are also significant to influence intention. In their findings, subjective norm has been shown to be most influential driver of intention to choose Halal products. Subjective norm in Malaysia do plays an important role where family members, friends and colleague are individual strong referent point.

One study though focuses on Organic food products (Tarkiainen and Sundqvist, 2011), while Halal food products have completely been neglected. A study by Mukhtar and Butt (2012) has also found that subjective norm appears to be the strongest of all the predictors for choosing Halal food products. Similar studies (Lada et al., 2009) have found subjective norm to be the most influential predictor of purchase intention.

## 2.2. Religiosity

Religion is a system of beliefs and practices that dictates individual response and interpretations regarding what is supernatural and sacred, it also persuades people's goals, decisions, motivations, purpose and satisfaction (Mukhtar & Butt, 2012). Religion is an important cultural factor to study because it is one of the most universal and influential social institutions that have significant influence on people's attitudes, values and behaviors at both the individual and societal levels (Mokhlis, 2009).

In general, the religions practiced in a society influence the emphasis placed on the material life, and the attitudes toward owning and using goods and services. Religious traditions may prohibit the use of certain goods and services, for example, Islamic teachings forbid its followers from drinking liquor and eating pork, while the veneration of the cow among the Hindus excludes them from consuming beef. Religion also affects the sanctity of different acts and rituals, for example, by officially prohibiting the use of certain method of contraception (Alam, Mohd, and Hisham, 2011).

Spiritual values and religiosity set behavior standards that directly and ultimately impacts option of meals attributes. Spiritual values perform important tasks to influence

consumer behavior and actions because of humans' nature, where their behavior and actions are based on their *values* (Shaari & Arifin, 2009). More religious consumer will buy more Halal meals as nearest as possible to the religious perception and prevent themselves from getting involved in activities that are against the religious guidelines (Schneider et al., 2011). Individual's level of religiosity positively affects attitude the Halal products (Mukhtar and Butt, 2012).

According to Berger (1961), Religion is a fundamental determinant of social behavior. Research in various disciplines, like psychology and sociology, therefore considers the influence of religious value systems on human actions. Inspired by Allport's (1950) work, Worthington et al. (2003), suggested a two-factor solution, one reflects the cognitive (intra-personal) dimension of religious beliefs and the other focuses on the behavioral (inter-personal) dimension by measuring individual participation in organized religious activities (Mokhlis, 2009; Worthington et al., 2003).

## 2.3. Purchase Intention

Basically, purchase intention represents to what consumers think they will buy (Wee, 2014). Intention is a state of a person's willingness to perform the behavior, and it is considered as an immediate antecedent of behavior (Ajzen, 1991). Purchase intention is a critical factor for any company to predict consumer behavior (Yunus et al., 2014). Shaharudin (2011) stated that it is often measured as an alternative for real purchase behavior. It is constructed by attitude and external factors (Chi et al., 2011) such as experience, preference, environment used to collect information, evaluation alternatives, and purchase decision (Chi et al., 2011).

According to the Theory of Reasoned Action (TRA), a person's intention is a function of two basic determinants, one personal in nature and the other reflecting social influence. The personal factor is the individual's positive or negative evaluation of performing the behavior. This factor is termed attitude toward the behavior (Ajzen and Fishbein, 1980). The second determinant of intention is the person's perception of the social pressure put on him/her to perform or not to perform the behavior in question (Ajzen and Fishbein, 1980).

Behavioral intention is an indication of an individual's readiness to perform a given

behavior, is based on attitude toward the behavior, subjective norm, and perceived behavioral control, and it is assumed to be an immediate antecedent of behavior (Ajzen, 1991). Behavior is an individual's observable response in a given situation with respect to a given target (Ajzen, 1991). Ajzen (1991) said a behavior is a function of compatible intentions and perceptions of behavioral control.

## 2.4. Halal Food

Halal (Arabic: *ḥalāl* l, "lawful") is a term designating any object or an action which is permissible to use or engage in, according to Qur'an and Sunnah (Al-Hanafi, 2006). The term is used to designate food seen as permissible according to Islamic law. For example, Halal meat can be got from those halal animals that have been slaughtered in the prescribed way according to the Islamic Jurisprudence/Sharia (Qureshi et al., 2012).

Commercially, the Islamic consumer market is the fastest growing in the world. Owing to two reasons, the halal food market is the fastest growing in the world. First, it can be linked to religious fervor and beliefs that it is cleaner, healthier, and tastier, and second, for the tremendous acceptance of halal within the global population through the process of assimilation. Foreign foods in some countries as in Europe have become assimilated and local tastes are changing, encouraged by global tourism and reverse colonization. The recognition is not only for the Muslim people but also for the benchmark for safety and quality assurance (Alam and Sayuti, 2011).

According to Wahab (2004), halal in general term means permitted, allowed, authorized, approved, sanctioned, lawful, legal, legitimate or licit. The word 'Food for Muslims' or 'food certified Halal' or 'Halal' or having similar meanings can be defined as follows:

- a) Free of, and not made of, or containing any part or substance taken or extracted from animal which are forbidden (haram) to be consumed by Muslims, according to Islamic laws.
- b) Do not contain any substances, which is declared as filth according to Islamic Laws.
- c) Not prepared, processed, produced or manufactured using utensils,

equipment and / or machinery which are not free from filthy substances as directed by Islamic Laws, and

- d) During preparation, processing or storage, it should not come into contact or be in close proximity with any food which do not fulfill the requirements as stipulated in Paragraph (a), (b) or (c) or any substance declared as being filth according to Islamic Law.

## 2.5.1. Halal Food/Restaurants in Indonesia

Obtaining the certificate Halal MUI (Majelis Ulama Indonesia) is an advantage to the owner of Restaurant, Bakery and Cafe in Indonesia. This is mainly because Indonesia is a country with a majority Muslim population, then by MUI Halal certificate the consumers will not doubt the products.

Based on the record of LPPOM MUI 2015, these are the following list of 36 restaurants that have been certified halal by MUI:

1. PT Banquet Eaton Indonesia (Ah Mei Cafe)
2. PDO Potato Donut
3. PT Cipta Selera Murni (Texas Chicken Indonesia)
4. Sejahtera Catering
5. Yoshinoya
6. PT Pendekar Bodoh (D'Cost)
7. Yvonne's Catering
8. Dunkin Donuts
9. PT Bella Maju Bersama
10. Jacklyn Bakery
11. Roti Boy
12. UD Ta B'nana Pangan Lestari
13. Dwidell Indonesia
14. PT Lotteria Indonesia
15. PT Anugerah Sinarmas Utara
16. Resto Soto Pesek
17. PT Mora Boga Sari Catering
18. Jagoan Baso Malang
19. PT Sarimelati Kencana (Pizza Hut)
20. PT Sarimelati Kencana (Pizza Hut Delivery)
21. Solaria
22. PT Bocuan Gapapa (D'stupid Baker)
23. PT Fast Food Indonesia (KFC)
24. PT Biru Fastfood Nusantara (A&W Restaurant)
25. PT Khas Citra Nusantara (A&W Restaurant)
26. Mc Donalds

27. Warung Makan Ayam Bakar Bang Mansy
28. PT Dom Pizza Indonesia (Domino's Pizza)
29. RM Kuliner Bandung
30. Syahputra Martabak Asli Bandung
31. PT Eka Bogainti
32. PT Kosong Melompong (Sushi Bodo)
33. Roti'o
34. Sushi Bar
35. California Fried Chicken
36. Hoka Hoka Bento

## 2.5. Hypotheses Development

Latest studies by Afendi, Azizan, & Darami (2014) and Mukhtar & Butt (2012) focusing on Halal food found a positive relationship between attitude and the influence purchase intention to choose Halal food. Other study (Lada et al., 2009) also found a positive relationship between attitude and the influence consumer purchase intention of Halal food products. According to Afendi, Azizan, & Darami (2014) stated that attitude is an important factor in influencing consumer intention in purchasing Halal products such as food, cosmetics, financial services, etc. Because those with high positive attitudes appeared to have greater intentions to purchase Halal products. Social pressure may compensate for high favorable attitudes in building intentions to purchase Halal products in such culture. Based on the explanation, the first hypothesis is proposed.

### **H1: Attitude influences the intention of Indonesian Muslim consumers to purchase halal foods.**

A study conducted by Alam and Sayuti (2011) found that subjective norm are important. In more individualistic cultures like Western cultures, people perceived themselves as autonomous and independent of the group and prioritized personal goals over collective goals, which would lead to a higher use of personal attitude versus social norms in behavioral decisions. On the other hand, in collectivistic cultures such as the Muslim culture, people tend to perceive themselves as interdependent with their group and tend to strive for in-group rather than personal goals. A study by Lada et al. (2009) also found a positive relationship between subjective norm and the consumer purchase intention of Halal food products. Subjective norm has been

shown to be the most influential driver of intention to choose halal products. In the context of a multiracial and multicultural society, subjective norm plays an important role as family members, friends and colleague are strong referent points (Lada et al., 2009). Based on the explanation, the following hypotheses are proposed. Latest studies by Afendi, Azizan, & Darami (2014) and Mukhtar & Butt (2012) focused on Halal food found a positive relationship between subjective norm and purchase intention to choose Halal food. Their study results supported all the previous study. Based on the explanation, the second hypothesis is proposed.

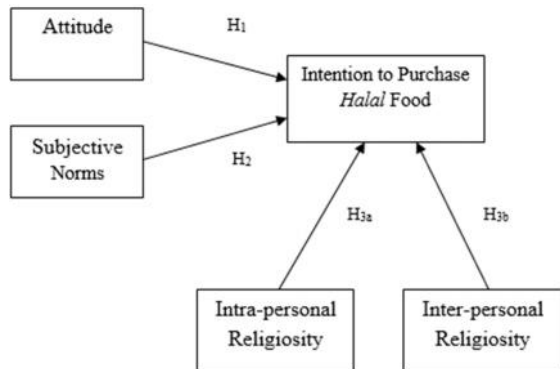
### **H2: Subjective norm influences the intention of Indonesian Muslim consumers to purchase halal foods.**

The study by Mukhtar & Butt (2012) shows that intra-personal and inter-personal religiosity positively influence purchase intention to choose Halal food products. Alam, Mohd, and Hisham (2011) stated that the results of their study reveals that Islam religion has great influence on the purchase decision of Muslim consumers, religiosity has significant and positive influence on purchase decision process, a possible interpretation could be that the individuals who committed to their religious group (although moderate) hold a strong social value and are more susceptible to normative influences as a result of their regular interaction with others affiliated with the same religious organization. These influences may have created greater awareness in halal brand. Mokhlis (2009) suggested that religiosity should be included as a possible determinant of shopping orientations in consumer behavior models, intra-personal and inter-personal religiosity have positive influence to shopping orientations. A study by Razzaque & Chaudhry (2013) further stated that religious commitment appears to be an antecedent to Muslim consumers' involvement in the halal brand decision, religious has positive effect on the brand decision. Religiously committed and highly involved Muslim consumers tend to be more intense information seekers. There is compelling reason to believe that Muslim consumers will vary in their levels of information search for the purchase of food and personal hygiene products, depending on their level of trust for information presented on labels and product

packaging (Razzaque & Chaudhry, 2013). Thus, the following hypotheses can be proposed.

**H3a: Intra-personal religiosity influences the intention of Indonesian Muslim consumers to purchase halal foods.**

**H3b: Inter-personal religiosity influences the intention of Indonesian Muslim consumers to purchase halal foods.**



Source: Data Processed (2016)

**Figure 2.2**  
**(Research Hypotheses Model)**

### 3. Methodology

#### 3.1 Type of Research

Based on the problem characteristic and research objectives, this research is conducted using quantitative approach, which emphasizes on hypothesis testing and the use of parametric or measured data. This research is also categorized as an explanatory research, which describes the casual relationship of variables through hypothesis testing. This research is conducted based on the established objective of explaining how attitude, subjective norm, intra-personal religiosity, and inter-personal religiosity influence purchase intention to choose halal food among Surabaya consumers.

#### 3.2 Research Location

The research is conducted in Surabaya city as the location to find the respondents. Surabaya is Indonesia's second largest city with a population of 2.942.372 inhabitants and an area of 350,54 km<sup>2</sup> (Surabaya.go.id, 2016). There are 2.499.116 Moslems, 117.850 Catholics, 271.231 Christians, 8.411 Hindus, 45.141 Buddhists, 446 chose Konghucu, and 177 chose other religions/faiths (Surabaya.go.id, 2016). Moslems in Surabaya

reaches 84,93% of populations. From that situation, it absolutely makes the halal food necessary of Surabaya consumers are really huge. Culinary industry (cafes and restaurants) in Surabaya grows by 20% annually. It can be seen from the number of permits on the establishment of cafes and restaurants in Pemerintah Kota Surabaya (Apkrindo, 2013). Chairman of Asosiasi Pengusaha Kafe dan Restoran Indonesia (Apkrindo) East Java Tjahjono Haryono said that the continued growth of the industry as cafes and restaurants in Surabaya apart driven by macro-economic development, also triggered by lifestyle Surabaya consumptive society. From the facts above, the researcher wants to conduct a research in Surabaya in November 2016 by distributing questionnaires to several customers.

### 3.3 Population and Sample

As the study is conducted as an explanatory research, the study was conducted with survey as the approach. Population and sampling are needed to restrict the research's subject or object. The population and sample of this research is described further as follow:

#### 3.3.1 Population

Sekaran (2006) explains population as the entire group of people, events, or things of interest that the researcher wishes to investigate. In this research, the proposed population is the consumers of halal food in Surabaya City.

#### 3.3.2 Sample

Sample is defined as a part of the population. Some members of the population are comprised to be studied. Researching the sample enable researchers to draw conclusions that are generalize-able to the population of the interest (Sekaran, 2006).

##### 3.3.2.1 Sampling Technique

Sampling is defined as the process of selecting a sufficient number of elements from the population. Sekaran (2006) defined two kinds of sampling method namely probability and non-probability sampling. The method used in this study is the non-probability sampling in which the element of the population does not have any probabilities attached to them being chosen as the sample subjects. Thus, the finding from the study of the selected samples cannot be confidently used to generalize the population. The procedure of non-probability sampling used in

the study is convenience sampling in which information are collected from members of the population who are convenient and available to provide the information (Sekaran, 2006).

### 3.3.2.2 Sample Number

Roscoe in Sekaran (2006) suggests the size of sample as followed:

1. Sample sizes with equation of  $30 < x < 500$  are appropriate for most researches.
2. If samples are to be broken into subsamples, a minimum sample size of 30 for each category is necessary.
3. If the multivariate research is conducted in the research (correlation or regression), the number of samples must be at least 10 times of the number of studied variables.
4. Simple research experiment, which uses experimental group and control group, should consist of 10 to 20 samples per group.

Based on Roscoe's theory, the number of samples in the research is determined by multiplying the variables with 10. As the research is using five variables that covers four independent variables and one dependent variable, the number of sample can be determined as  $5 \times 10 = 50$  samples. However, due to the size of the population, the researcher set the sample number as 210 samples to obtain a more objective and accurate result.

### 3.4 Type of Data

The data collected in the research are taken from primary sources and secondary sources that consist of:

#### a. Primary data

Sekaran (2006) defined primary data as the data that are gathered for research from the actual site of occurrence of events. These data can be in form of perceptions and attitudes of the targeted samples that can be obtained through observing events, people, and objects; or by administering questionnaire to individuals. In this research, primary data are gathered through distribution of questionnaire to consumers of halal food in Surabaya City.

#### b. Secondary data

Secondary data is defined by Sekaran (2006) as data gathered through existing sources. The examples of secondary data are statistical bulletins, government publications, online data, web sites,

internet, or previous research. The secondary data used in this research are taken from books, journal, online data, web sites, previous research related to the topic and other necessary resources.

### 3.5 Data Collection Method

When conducting the research, primary and secondary data are collected using the following techniques:

#### 1. Primary data

##### a. Questionnaire

Questionnaire is a pre-formulated written set of questions to which respondents record their answers, usually within rather closely defined alternatives (Sekaran, 2006). The questionnaires were distributed to respondents to gather necessary data for the research. The respondents who were given the questionnaires are existing consumers and potential consumers of halal food in Surabaya city.

##### b. Interview

When conducting the study, researcher also used direct interviews in order to get necessary data from the respondents that might not available in the questionnaire distributed. The researcher conducted interview with several of the consumers who had experienced purchasing halal food or those who intent to purchase halal food in the future.

#### 2. Secondary data

##### a. Literature survey

Literature survey is the documentation of a comprehensive review of the published and unpublished work from secondary sources of data in the areas of specific interest to the researcher (Sekaran, 2006). The researcher used this data collection method through literature studies such as journals, books, articles, and other written materials.

### 3.6 Operational Definitions of Research Variable

#### 3.6.1 Research Variables

Research variable is an attribute or the nature or value of people, objects or activities which have certain variations defined by the researchers to be learned and conclusions

drawn (Sekaran, 2006). In the study variables, it is divided into two types, namely the independent variable (independent), the dependent variable (dependent).

a. Dependent Variable

The dependent variable, or dependent variable is the variable that is influenced by other variables or become due (Sekaran, 2006). The value of the dependent variable depends on other variables, i.e. if the variables that influence change then the value will change. The dependent variable in this study is the intention to purchase of halal food products.

b. Variables (Independent Variable)

The independent variable (independent variable) is the opposite of the dependent variable. Independent variables are variables that affect the dependent variable, which influence both positive and negative effects (Sekaran, 2006). The independent variables in this study are religiosity, attitude, and subjective norm.

### 3.6.2 Operational Definition of Variables

Operational definitions of variables are limits drawn against each variable to explain the specific definition and measure each of these variables. Here is the operational definition of variables and indicators of each variable described in tabular form:

**Table 3.1**

**Operational Definition of Variables and Instruments of Purchase Intention**

Variable	Operational definition	Instrument	Reference
Purchase Intention	Represent to what consumers think they will buy.	1. I plan to choose halal food products in the forthcoming month 2. I am likely to choose halal food products in future 3. I will choose halal food products 4. I will not purchase or eat food if in doubt with its halal 5. I choose to purchase halal food even it is quite expensive	Lada et al. (2009), Shaari, J.A.N., and Mohd Arifin, N.S. (2009)
Attitude	The evaluation of performing a particular behavior involving the attitude object, such as buying the product.	1. Choosing halal food products is a good idea 2. I like to choose halal food products	Lada et al. (2009)
Subjective Norm	A person's awareness of social pressure regarding performing the behavior.	1. Most people are important to choose the 2. My family member prefer halal food products 3. My friends would think that I should choose halal food products	Lada et al. (2009)
Intra-personal Religiosity	Reflects the cognitive (intra-personal) dimension of religious beliefs.	1. I often read books and magazines about Islam 2. I spend time trying to grow in understanding of Islam 3. Islam religion is especially important to me because it answers many things about the meaning of life 4. Islam religion beliefs lie behind my whole approach to life 5. Islam religion beliefs influence all my dealings in life 6. It is important to spend periods of time in private religious thought and reflection	Worthington et al. (2003)
Inter-personal Religiosity	Focuses on the behavioral (inter-personal) dimension by measuring individual participation in organized religious activities.	1. I make financial contributions to islam organization 2. I enjoy spending time with others of my religious affiliation 3. I enjoy working in the activities of my religious affiliation 4. I keep well informed about islam religion and have some influence in its events	Worthington et al. (2003)

### 3.7. Data Analysis Technique

Quantitative method was used as the data analysis technique in this research. The technique was done through collecting, serving, and interpreting the numerical data. The analysis was done based on the collected

data from consumers of halal food in Surabaya City.

### 3.8 Description on the Distribution of Respondents' Answers

The description on the frequency of the distribution of respondent's answers aim to know the frequency of the respondent's answer regarding purchase intention as the dependent variable, and attitude, subjective norm, inter-personal religiosity, and intra-personal religiosity as independent variables in this research. 210 questionnaires were distributed to customers of the *halal* food in Surabaya city. The respondents were asked to fill out the questionnaire with the following level of scoring:

SA	: Strongly Agree
A	: Agree
N	: Neutral
D	: Disagree
SD	: Strongly Disagree

The distribution of respondent's answers on the results of the study variables are described using the mean value of respondent's answers. To categorize the mean of respondents used the class interval is sought with the following formula:

$$\text{Interval} = \frac{\text{Highest Score} - \text{Lowest Score}}{\text{Number of Classes}} = \frac{5 - 1}{5} = 0,8$$

Based on the 0.8 grade interval, the mean categories of respondents obtained is as follows:

**Table 3.6**  
**Mean Category of Respondents' Answer**

Interval	Category
4,21 - 5,00	Very High
3,41 - 4,20	High
2,61 - 3,40	Average
1,81 - 2,60	Low
1,00 - 1,80	Very Low

### 3.9 Analysis Method

To analyze the problems in this study, the steps are as follows:

1. Calculating each study variables in accordance with a predetermined variable.
2. Performing validity and reliability test to each study variables.
3. Conducting classic assumption test. To test the classical assumption of autocorrelation, multicollinearity, heteroscedasticity, and normality. Classic assumption test is done to ensure that the multiple linear regression model meet the assumptions BLUE (Best Linear Unbiased Estimator) so there is no bias in the results of the analysis. Here is a classic assumption test to do:
  - a. Auto correlation test aims to test whether in a linear regression model was no correlation between errors (error) in period t, with an error in period t-1. If there is a correlation between the errors, then in the regression model there is autocorrelation. To detect the autocorrelation problem, this study used the test Durbin Watson (D-W). If the value of D-W count is greater than dU and greater than 4 - dU, then there is no autocorrelation in the regression model. DU value can be seen in Table Durbin Watson (according to the number of observations and study period).
  - b. Multicollinearity test aims to test whether the regression model found a correlation between independent variables (independent). Good model should not happen correlation between independent variables. How to detect problems multicollinearity. is to look at the variance inflation factor (VIF) and tolerance. If the value of VIF <10 and tolerance values > 0.10, the multiple linear regression equation is free from multicollinearity.
  - c. Heteroscedasticity test aims to test whether the regression model occurred inequality residual variance from one observation to another observation. A good regression model was that there was no trouble heteroscedasticity.

Heteroscedasticity test can be done by looking at the scatterplot graph between the predicted value of the dependent variable is ZPRED with residual SRESID. Detection of the presence or absence of heteroscedasticity can be done by looking whether there is a specific pattern on a scatterplot graph. Rationale: If there is a specific pattern, like dots are there to form a certain regular pattern (wavy, widened and then narrowed), there have been heteroscedasticity. If there is no clear pattern, and the point spread above and below the number 0 on the Y axis, the regression model is free of problems heteroscedasticity.

- d. Normality test aimed to test the normality of the data distribution. A good regression model is that data are normally distributed or near normal. In this study, the normality test is done in two ways: by looking at the graph of P-P Plot of regression and given the level of significance on the table Kolmogorov Smirnov. Basis for a decision: If the data is spread around the diagonal line P-P plot graph and follow the direction of the line, then the regression model to meet the assumption of normality. Then, if the level of significance in the table Kolmogorov-Smirnov showed more than 0.05, then the data are normally distributed.
4. Perform regression analysis using data from the calculation in stage one.
5. Hypothesis test includes:
  - a. The T-test  
The t-test is also called partial assay used to test the effect of each independent variable on the dependent variable partially.
  - b. Determining a significance level of 5%
  - c. Determining whether or not significant t-test
  - d. If the significance of  $t < 0.05$ , then hypothesis is accepted.
  - e. If the significance of  $t > 0.05$ , then hypothesis is rejected.

- f. The coefficient of determination ( $R^2$ )

The coefficient of determination ( $R^2$ ) indicates the proportion or percentage of independent variables jointly contribute to the change in the dependent variable. If  $R^2$  is getting closer to one means the better the regression model in explaining the dependent variable.

## RESULTS AND DISCUSSION

### 4. General Description of the Research Object

#### 4.1.1 Surabaya City

Surabaya is the capital city of East Java province and it is also one of the largest province in Indonesia. Surabaya is the second largest city in Indonesia after Jakarta. Surabaya city is also a center of business, commerce, industry, and education in East Java. It is located 796 km east of Jakarta, or 415 km northwest of Denpasar, Bali. Surabaya is located on the edge of the northern coast of Java and Madura Strait and adjacent to Java Sea as well.

Surabaya has an area of approximately 350.54 km<sup>2</sup> with a population amounted to 2,942,372 inhabitants in 2016. Surabaya is the second largest metropolitan area in Indonesia after Jabodetabek. Surabaya is served by an airport, namely Juanda International Airport, as well as two ports, the Port of Tanjung Perak Port and Edge.

Surabaya is known as the City of Heroes because of its history long time ago as the city was exist due to the sacrifice given by Arek-Arek Suroboyo (Surabaya Youth) to maintain the independence of the Indonesian nation from invaders.

The Javanese are the indigenous ethnic groups that make up the majority of Surabaya people. Compared to the Java community in general, Surabaya people is a little bit hot tempered. One of the reasons is because Surabaya is a little bit far away from the palace which is seen as the central Javanese culture. Java island is dominated by Javanese (83.68%). However, Surabaya is the home for various ethnic groups in Indonesia, including the Madurese (7.5%), Chinese (7.25%), Arabics (2.04%), and the rest are other tribes such as the Bali, Sunda, Batak, Bugis, Banjar, Manado, Minangkabau, Dayak, Toraja, Ambon, Aceh, Malay, Betawi, and as well as foreigners.

Islam is the majority religion of Surabaya citizens. Surabaya is one of the earliest center of Islamic religion in Java and it is the base of *Nahdlatul Ulama* which is considered as moderate islamic organization. There are 2.499.116 Moslems, 117.850 Catholics, 271.231 Christians, 8.411 Hindus, 45.141 Buddhists, 446 chose Konghucu, and another 177 chose other religions/faiths. In 2015, there were 36.327 marriages and 2.069 went to Holy Land do do Hajj Pilgrimage (Surabaya.go.id, 2016).

#### 4.1.2 Halal Food

Nowadays, the demand for halal products globally continues to increase. For Southeast Asia markets, halal product exports reached 100 million dollars. This was an increase of 100% compared to the previous year, at 50 million dollars. While the volume of world trade halal products reached 200 billion dollars. Other data says that the halal industry reached 547 billion dollars, and in the near future it can reach 1 trillion dollars ([www.republika.com](http://www.republika.com)).

Halal products market in major countries in Asia, such as Indonesia, China, Pakistan, and India, the average grew about seven percent annually and is estimated to double in the next 10 years. While in the EU, although the number of minority Muslim population and few in number, large growth due to high purchasing power, such as in France and the Netherlands. For example, Muslims in France spend 30 percent of their income on halal food. The quantity of food consumption of meat is about 400 thousand metric tons a year. While in the Netherlands, halal food was consumed not only by Muslims, but also by non-Muslims, so that the total demand for halal market is able to reach 2.8 billion dollars per year. For Indonesia alone is estimated there will be additional demand for halal meat food products reached 1.3 million metric tons a year. While other Asian countries could reach two million metric tons a year. ([www.halalguide.com](http://www.halalguide.com), 2007).

Indonesia is a country with a number of the largest Muslim population in the world. By looking at this market, of course, halal certification is a necessary thing. It is done as the manufacturer wants to distribute lawful products which means products distributed should be able to protect consumers who are majority Muslim.

In addition to protecting the Muslim consumers in the country, halal products in Indonesia also have an opportunity to enter the world export market. For the European market, for example, halal products from Indonesia is still considered wide open. It is stated clearly by Antoine Bonnel, Ethnic Food Marketing Algodoal in the seminar "halal food market in France and the European Union" in early February 2007. In addition, according to Head of Market Development Europe region National Export Development Agency, Los Nus Nozulia Ishak, it is said that in the event that is potential for EU market, halal products were valued at 15 billion euros ([www.tempointeraktif.com](http://www.tempointeraktif.com), 2005). That number was obtained from the 20 million Muslims in addition to Turkey in the European Union.

## 4.2 Validity and Reliability Test

### 4.2.1 Validity Test

The validity test in this research is conducted by comparing the  $r$  calculated and  $r$  table. According to Cooper and Schindler (2011), a questionnaire is said to be valid if the  $r$  calculated is greater than  $r$  table. The value of  $r$  table was calculated using SPSS. With 210 questionnaires distributed, the number of  $r$  table obtained was 0.30. Table 4.13 displayed the validity test result of this study. As seen in the table, the  $r$  calculated for each indicator is greater than the  $r$  table.

**Table 4.13**  
**Validity Test Result**

Variable	$r$ calculated	Remarks
Purchase Intention	0.400	Valid
	0.448	Valid
	0.455	Valid
	0.489	Valid
	0.436	Valid
Attitude	0.453	Valid
	0.453	Valid
Subjective Norm	0.305	Valid
	0.548	Valid
	0.417	Valid
Intra-personal	0.503	Valid
	0.742	Valid

religiosity	0.204	<b>Not valid</b>
	0.604	Valid
	0.171	<b>Not valid</b>
	0.696	Valid
Inter-personal religiosity	0.866	Valid
	0.874	Valid
	0.667	Valid
	0.697	Valid

Source: Primary Data Processed, SPSS 16 (2016)

Therefore, there are two indicators that are not valid from the questionnaire respondents. Indicators such invalid are items Intra-personal religiosity (IA) 3 and Intra-personal religiosity (IA) 5 having a value below the tolerance limits. The removal of two of these indicators are applied to follow all the indicators in the questionnaire are considered valid.

**Table 4.14**  
**Validity Test Result**

Variable	r calculated	Remarks
Purchase Intention	0.4	Valid
	0.448	Valid
	0.455	Valid
	0.489	Valid
	0.436	Valid
Attitude	0.453	Valid
	0.453	Valid
Subjective Norm	0.305	Valid
	0.548	Valid
	0.417	Valid
Intra-personal religiosity	0.513	Valid
	0.713	Valid
	0.501	Valid
	0.662	Valid
Inter-personal religiosity	0.866	Valid
	0.874	Valid
	0.667	Valid
	0.697	Valid

Source: Primary Data Processed, SPSS 16 (2016)

#### 4.2.2 Reliability Test

Sekaran (2006) stated that items are considered reliable if the Cronbach's alpha is greater than 0.6. As displayed in table 4.15 below, the Cronbach's alpha for each variable are higher than 0.6. This means that the variables used in a research consisting of purchase intention, attitude, subjective norm, intra-personal religiosity, and inter-personal religiosity are considered as reliable.

**Table 4.15**  
**Reliability Test Result**

Variable	Cronbach Alpha	Remarks
Purchase Intention	0.688	Reliable
Attitude	0.615	Reliable
Subjective Norm	0.609	Reliable
Intra-personal Religiosity	0.784	Reliable
Inter-personal Religiosity	0.899	Reliable

Source: Primary Data Processed, SPSS 16 (2016)

### 4.3 Classical Assumption Test

#### 4.3.1 Normality Test

The normal distribution can be determined by looking at the kolmogorov-smirnov table test. The distribution is considered normal if the value of significance is above 0,05. The result of normality test can be seen in table 4.16 below. It shows that the value of significance is 0,612, it is above 0,05. Thus, it can be concluded that the regression model is suitable with the assumption of normality.

**Table 4.16**  
**Normality by Kolmogorov-Smirnov test**

		Unstandardized Residual
N		210
Normal Parameters <sup>a</sup>	Mean	.0000000
	Std. Deviation	1.36158194
Most Extreme Differences	Absolute	.052
	Positive	.052
	Negative	-.044
Kolmogorov-Smirnov Z		.759
Asymp. Sig. (2-tailed)		.612

Source: Primary Data Processed, SPSS 16 (2016)

#### 4.3.2 Multicollinearity Test

Multicollinearity can be determined by looking at the tolerance value and the variance inflation factor (VIF) identification. In order for a regression model not to have multicollinearity problem, the tolerance value should be  $> 0.10$  and VIF value  $< 10$  (Pallant, 2005). The result of multicollinearity test in this study, as shown in table 4.17 below, shows that there is no multicollinearity problem found. This is supported with the tolerance value of  $> 0.10$  and VIF value for  $< 10$  for each of the independent variables.

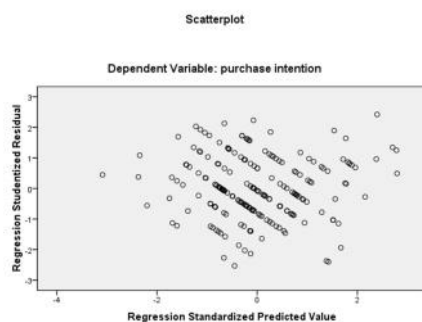
**Table 4.17**  
**Assumption on Multicollinearity Test Result**

Model	Collinearity Statistics	
	Tolerance	VIF
1 (Constant)		
attitude	.877	1.140
subjective norm	.981	1.019
intra-personal	.980	1.020
inter-personal	.862	1.160

Source: Primary Data Processed, SPSS 16 (2016)

#### 4.3.3 Heteroscedasticity Test

Heteroscedasticity can be determined by looking at the pattern in the scatter plot paragraph. The plots should be concentrated in the center and should not have clear systematic pattern to indicate the inexistence of heteroscedasticity problem (Pallant, 2005). The heteroscedasticity test in this study is explained in figure 4.7. It shows that the points do not form regular pattern and is concentrated in the center. Thus, it can be concluded that there is no heteroscedasticity problem found in the study.



Source: Primary Data Processed, SPSS 16 (2016)

**Figure 4.1**

#### Heteroscedasticity Test Result Scatter Plot

#### 4.4 Model Analysis and Hypotheses Test

The multiple regression analysis is conducted to determine the relationship between attitude, subjective norm, intra-personal religiosity, and inter-personal religiosity influence purchase intention. This test is conducted to determine the role of attitude, subjective norm, intra-personal religiosity, and inter-personal religiosity influence purchase intention.

##### 4.4.1 Multiple Regression Analysis

In this research, the multiple regression analysis is conducted to analyze the support of hypotheses 1 until 3B ( $H_1$ - $H_{3B}$ ). The acceptance or rejection of hypotheses is considered based on the significance ( $p$ ) compare to the probability value (0.05). Hypothesis is accepted if the probability count is smaller than probability value ( $p < 0.05$ ). The multiple regression analysis of attitude, subjective norm, intra-personal religiosity, inter-personal religiosity, and purchase intention is displayed in the following table.

**Table 4.18**  
**Multiple Regression Analysis of Attitude, Subjective Norm, Intra-Personal Religiosity, Inter-Personal Religiosity, and Purchase Intention**

		Sig
<b>Constant</b>	3.454	0.001
<b>Attitude</b>	1.197	0.000
<b>Subjective Norm</b>	0.111	0.038
<b>Intra-personal</b>	0.068	0.113
<b>Inter-personal</b>	0.191	0.000
<b>R</b>	0.745	
<b>R Square</b>	0.555	
<b>Adj R Square</b>	0.546	
<b>Durbin-Watson</b>	1.725	

Source: Primary Data Processed, SPSS 16 (2016)

The implication of the regression model is as followed:

- a. **H1: Attitude influences the consumer's Purchase Intention ( $r_1 = 1,197$ ,  $p < 0.05$ ).** In this study, it is found that attitude has positive influence on purchase intention ( $r_1 = 1,197$ ). Thus, when attitude increases, the purchase intention will increase as well. The hypotheses of **Attitude positively influence Purchase Intention ( $H_1$ ) is supported** ( $p < 0.05$ ) with significance of 0.000 is less than 0.05.
- b. **H2: Subjective Norm influences the consumer's Purchase Intention ( $r_2 = 0,111$ ,  $p < 0.05$ ).** Subjective Norm is positive in influencing purchase intention ( $r_2 = 0,111$ ). However, significance value of 0.038 that is less than 0.05 showing that the hypotheses of **Subjective Norm positively influences Purchase Intention ( $H_1$ ) is supported**.
- c. **H3A: Intra-personal Religiosity influences the consumer's Purchase Intention ( $r_{3A} = 0.068$ ,  $p > 0.05$ ).** Intra-personal Religiosity is positive correlated with purchase intention, but the variable has insignificant influence ( $p = 0.113$ ). It means that significance value is more than 0.05 showing that the hypotheses of **Intra-personal Religiosity positively influences the consumer's Purchase Intention ( $H_{3B}$ ) is not supported**.
- d. **H3B: Inter-personal Religiosity influences the consumer's Purchase Intention ( $r_{3B} = 0,191$ ,  $p < 0.05$ ).** Inter-personal Religiosity has positive impact to purchase intention that is shown by  $r_{3B} = 0.191$ . Therefore, purchase intention would likely increase as inter-personal religiosity increases. This hypotheses of **Inter-personal Religiosity positively influences the consumer's Purchase Intention ( $H_{3B}$ ) is supported** with significance of 0.000 is less than 0.05.

## 4.5 Discussion

### 4.5.1 The Influence of Attitude on Purchase Intention

According to Xiao et al., 2011 attitude is a psychological state and results in a good or bad image of an entity. It is also said that attitude is a learned tendency to act in a certain favorable or unfavorable manner. Based on expectancy value theory of Fishbein, attitudes are roles of beliefs, in fact, one can consider beliefs as the causes of attitudes. Overall, attitude is defined as a person's positive or

negative feeling about an act. An attitude shows relative sustainable evaluations, feelings and tendencies toward a product or thinking. They are attitudes that make people feel interested or hate something and go toward it or refuse it.

In this research, attitude has positive significant effect on purchase intention. The result shows that when a person has high attitude he or she will also have high purchase intention too. This result is supported by most of previous researches such as Mukhtar& Butt (2012), Afendi, Azizan, & Darami (2014), and Alam and Sayuti (2011).

Alam and Sayuti (2011) found that there is a significant and positive relationship between attitude and intentions to purchase halal products. Their study results show that the Theory of Reasoned Action (TRA) model could explain 29,1 percent of the variance in the intentions to purchase halal products. Attitude is considered as an important element in influencing consumer intention in purchasing Halal products because those with high positive attitudes appeared to have greater intentions to intent to purchase Halal products. This finding strengthen Ajzen (1980), statement which is he has stated that attitude can be described as an important element in predicting and describing human behavior.

### 4.5.2 The Influence of Subjective Norm on Purchase Intention

Subjective norm is a person's awareness of social pressure regarding performing the behavior (Donald, Cooper, & Conchie, 2014). The effect of subjective norm on purchase intention shows a positive relationship ( $r_2 = 0,111$ ). It means when subjective norm increase, purchase intention will experience an increase also. This condition is suitable with some studies conducted by Lada et al. (2009), Alam and Sayuti (2011), Mukhtar& Butt (2012), and Kordnaeij, Askaripoor, & Bakhshizadeh (2013).

Different consumers have different beliefs about Halal products, where attitudes and subjective norm play an important role to perform intention (Lada et al. 2009). Subjective norm is the perceived social pressure that influences consumers' decisions to purchase halal food (Alam&Sayuti, 2011).

A study by Karijin et al. (2007) on attitude halal meat purchasing in France found that attitude, social norm, and perceived control significance for intention to consume halal meat have found evidence that there is a causal path between subjective norm and intention.

Lada et al. (2009) supported that subjective norm are also significant in influencing intention. In their findings, subjective norm has been shown to be most influential driver of intention to choose halal products. Subjective norm in Malaysia do play an important role where family members, friends, and colleague are individual strong referent point.

#### **4.5.3 The Influence of Religiosity on Purchase Intention**

Religion is a system of beliefs and practices that dictates individual response and interpretations regarding what is supernatural and sacred, it also persuades people's goals, decisions, motivations, purpose and satisfaction (Mukhtar& Butt, 2012).

##### **a. The Influence of Intra-personal Religiosity on Purchase Intention**

Intra-personal religiosity is defined as one reflects the cognitive dimension of religious beliefs (Worthington et al., 2003). The study conducted by Mukhtar& Butt (2012) shows that intra-personal religiosity has a positive relationship with purchase intention. The result of this study is, however, shows in same result where the variable is having positive relationship ( $r_{3A} = 0.068$ ) but has insignificant influence ( $p=113$ ). Another previous study conducted by Alam, Mohd, and Hisham (2011) is also support the result of this study. They found positive relationship between intra-personal religiosity and purchase intention, people with good intra-personal religiosity are willing to buy more halal products, included foods.

##### **b. The Influence of Inter-personal Religiosity on Purchase Intention**

Inter-personal religiosity focuses on the behavioral dimension by measuring individual participation in organized religious activities (Mokhlis, 2009). Inter-personal religiosity, on the other hand, has a positive relationship with purchase intention ( $r_4 = 0.191$ ). This means when inter-personal religiosity increase, the purchase intention of customers has the tendency to increase. This result supports a study by Mokhlis (2009) stating that this religious dimension is

particularly important in consumer research since there are many explanations of consumer decision-making process revolve around the concept of cognitive and behavior. The present study also indicates that those having high inter-personal religiosity tend to be less impulsive when making purchase decision (Alam, Mohd, and Hisham, 2011).

## **4.6 Implications**

### **4.6.1 Food and Beverage Companies**

1. The result of this research can add to the scientific knowledge on how food and beverage companies should improve and maintain their halal products to increase their sales and consumer's trust to purchase their products. Purchase intentions variable is important since it will help the company to obtain more sales concerning its product. It can also help the company to know how customers prefer their halal products compared to other products.
2. Marketing strategy with the focus on building customer purchase intention is necessary for companies. The research shows that consumer's purchase intention has been influenced by attitude subjective norm and religiosity. Producing halal products which wanted by consumer can be an option for company to enhance the consumer purchase intention, since the results show that consumers in Surabaya have high intention to buy halal food products.
3. Customers of halal food products have the tendency to purchase halal products as they are influenced by internal environment, attitude, and external environment, subjective norm and inter-personal religiosity. Company therefore needs to ensure their product has been known the halal status by consumers.

### **4.6.2 Further Research**

1. For further research, the result of this research can serve as the initial research for further advance researches regarding the relationship of attitude, subjective norm, and religiosity.
2. This research can also serve as the base for conducting further complete and comprehensive discussion. It can also be used as the base to explain better influence

of each of the variables or with other variables.

## 5. Conclusion and Suggestion

### 5.1. Conclusions

Based on the result of the study it can be concluded that:

1. Attitude has significant impact on the purchase intention of halal products for consumers in Surabaya. It means when attitude increases, the consumer's purchase intention tend to increase also.
2. Subjective norm has significant effect on the purchase intention. This shows that customers have tendency to be influenced by people, such as family and friends to decide to buy halal food products.
3. Intra-personal religiosity has positive effect on purchase intention, but insignificant. It shows that intra-personal religiosity does not influence consumer purchase intention in consumer in Surabaya.
4. Inter-personal religiosity has significant effect on consumer's purchase intention. It means inter-personal religiosity has a role in choosing halal food among consumers in Surabaya.

### 5.2. Suggestions

Based on the result of the study, the researcher would like to offer several suggestions that can be considered by companies who produce food and beverage products. The recommendations are as follow:

1. Food and Beverage companies should consider to produce trusted halal food products by getting halal label from MUI. It will increase their sales, because the total population of Muslim in Surabaya has reached 85%.
2. Consumer's purchase intention is an important factor that companies should consider in marketing their products. The result study shows that purchase intention of Surabaya consumer is high influenced by the other variables such as attitude, subjective norm, and religiosity. Marketing division should make sure that their products is known by the consumer about the halal status.

### 5.3. Limitations and Future Directions

The research, as well as other studies, still has several limitations regarding the conduct. The limitations are:

1. The data collected for this study used convenience sampling and choose muslim consumers only.
2. Due to time and situational constraints, the respondents were only limited to the citizens of Surabaya.

The study only investigates consumer general attitude *halal* products. In the future, breaking down the products into different categories might be helpful in projecting a more precise picture of the issue.

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