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Determinants of Indonesian Consumer's Intention to Purchase Halal Food in Overseas: Modified Theory Planned Behavior Model with Religiosity

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ABSTRACT

This study aimed to find the relationship between the intentions of Indonesian consumers in buying Halal food products abroad as a dependent variable with components in the Theory of Planned Behavior (TPB) namely attitudes, subjective norms, perceived behavioural control modified with religious relations as an independent variable. This research is a combination of research previously conducted by Alam and Sayuti (2011) and Mukhtar and Butt (2012). This study expands the theory by combining the variables used in previous research conducted by Alam and Sayuti (2011), the use of the TPB theory in halal food purchasing in Malaysia and Mukhtar and Butt's (2012) research, the role of religiosity in the intention to choose halal products. Thus, this study contributes to broadens the understanding of the determinants that affect the reasons of Indonesian Muslim consumers purchase halal food in overseas. From a tourism point of view, the finding also provide support for investments decision in halal food supply chain for instance food producers or suppliers in non-Indonesian countries consider the potential of Indonesian Muslim consumers. This study uses qualitative and quantitative methods. Data collection method is done by distributing the questionnaire online with the nonprobability convenience sampling method. Responding to 201 respondents with the criteria Indonesian citizen who have travel abroad at least once. In processing the respondent's data, this study uses SPSS. The findings of this study indicate subjective norm, perceived behavioural control, and intra-personal religiosity have a positive and significant influence on the intentions of Indonesian consumers in purchasing Halal food products in overseas. Meanwhile, attitude and interpersonal religiosity not significant in explaining the intention of Indonesian consumers in buying Halal food products in overseas.

Keywords: Consumer Intention; Buying Behavior; Religiosity; Halal Food.

1. Introduction

Indonesia is the fourth most populous country in the world and has the world's largest Muslim population. It is estimated that 225 million people or 87% of the current Indonesian population are Muslims (IMTI, 2019). As the country which has the most Muslim citizen in the world, in one sided-hand Indonesia is one of the destinations of world Muslim tourists to enjoy the Halal tourism in Indonesia. However, on the other hand the Indonesian Muslim population is the largest target market of halal market in the world. Because, traveling abroad for some of Indonesian citizens have become one of their annual plans. Based on data from the Central

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Statistics Agency (BPS), the number of air passengers, including non-Indonesian passengers, on international routes in the Indonesian airport in January 2020 reached 7.61 million people.

International outbound travel trips by Indonesian residents are estimated at 7.0 million in 2016, and are forecasted to grow by an average of 8.6 percent per year to reach 10.6 million trips annually by 2021. Total outbound trips will grow much faster than total household growth (8.6 percent versus 1.0 percent) over the forecast period resulting in a ratio of outbound trips to households that is projected to reach 15.4 percent in 2021 from 10.7 percent in 2016 (Choong and Wong, 2017).

When traveling abroad, Indonesian Muslim citizens are confronted with a variety of halal and non-halal food products, especially when they are in a country with a predominantly non-Muslim population. As a Muslim, the role of religion in consumption world is not only a matter of a personal religious commitment but also conformance to the state laws (Mukhtar and Butt, 2011). Undoubtedly, for Muslim, Quran provides guidance in all aspects of human activities; thus, religion influences the direction of tourism choices by tourists (Samori et al., 2016). This implies that understanding the central role of the Quran would be a paramount essential before any discussion of tourism in Islam could be conducted (Jafari & Scott, 2014).

The needs of Indonesia's Muslim citizens in particular and the world in general make countries both Muslim and non-Muslim countries designed halal tourism to meet these demands. For the halal food market, the demand is increasingly outpacing the food supply and the two strongest markets for halal products are South-East Asia and the Middle East with the Muslim consumer base estimated to be 1.9 billion, spreading over 112 countries. On average, the world's halal food trade is estimated US\$150 million per year (Alam and Sayuti, 2011).

In assuring the product is Halal, manufacturers and marketers use the halal certification and logo as a way to inform and reassure their target consumers that their products are halal and Shariah compliant (Alam and Sayuti, 2011). This is done so that Muslim consumers feel safe and calm when consuming a product. For instance, Japan embarks to provide a comfortable tourist experience for Muslim. Basic Muslim tourists' needs such as a proper place to pray and Halal food have been provided to ensure the convenience of Muslim tourists at airport and selected shopping complex. For example, at both Narita and Kansai International Airport, there are more prayer rooms being made available for Muslims and the popular Japanese food such

as Udon and Ramen are certified Halal so that Muslim tourists could treasure Japanese food (Samori et al., 2016).

According to Alam and Sayuti (2011), purchasing behavior depends on specific social, cultural, economic, legal, and political contexts, which may differ significantly between countries and even regional areas that limit the generalization of research results from one country's to another country's contexts. Furthermore, existing literature have articulated the strong relationship between culture, religious such as Islam and consumers consumption behaviours, specifically the food consumption habits and behaviours of Muslim households (Mokhlis, 2009; Wilson and Liu, 2010; 2011; Temporal, 2011; Wilson et al., 2013; Wilson, 2014) (Elseidi, 2017). However, much of the research on attitude towards Halal products ignored to investigate the relevance of religiosity in dictating such attitudes (Al-Harran and Low, 2008; Lada et al., 2009) (Mukhtar and Butt, 2012). Thus, looking at the relationship between attitudes towards Halal products and the relationship with the religious level of Indonesian consumers becomes an interesting issue.

2. Literature Review

2.1 The Concept of Theory Planned Behavior (TPB)

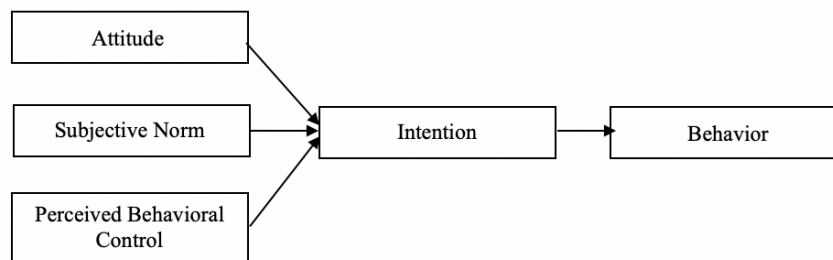
The theory of planned behavior (TPB) is an extension of the theory of reasoned action (Ajzen & Fishbein, 1980; Fishbein & Ajzen, 1975) made necessary by the original model's limitations in dealing with behaviors over which people have incomplete volitional control (Ajzen, 1991).

Behavior that is not consciously considered cannot be explained by this theory. The TPB model explains if an individual's performance of a certain behavior is determined by his or her intent to perform that behavior. For TPB, attitude towards the target behavior and subjective norms about engaging in the behavior are thought to influence intention halal food purchasing behavior, and TPB includes perceived behavior control over engaging in the behavior as a factor influencing intention and purchasing behavior. An attitude towards a behavior is a positive or negative evaluation of performing that behavior and perceived behavioral control is informed by beliefs about the individual's possession of the opportunities and resources needed to engage in the behavior (Ajzen, 1991).

According to Ajzen (1991), TPB consist of three conceptually independent determinants of intention. The first is the attitude toward the behavior and refers to the degree to which a person

has a favorable or unfavorable evaluation or appraisal of the behavior in question. The second predictor is a social factor termed subjective norm; it refers to the perceived social pressure to perform or not to perform the behavior. The third antecedent of intention is the degree of perceived behavioral control refers to the perceived ease or difficulty of performing the behavior and it is assumed to reflect past experience as well as anticipated impediments and obstacles.

Figure 1. The framework of Theory Planned Behavior (Ajzen, 1991)



Attitude refers to the degree to which a person has favorable or unfavorable evaluation or appraisal of the behavior in question. As a general rule, the more favorable the attitude and subjective with respect to a behavior, and the greater the perceived behavioral control, the stronger should be an individual's intention to perform the behavior under consideration. The relative importance of attitude, subjective norm, and perceived behavioral control in the prediction of intention is expected to vary across behaviors and situations (Ajzen, 1991). Attitude is the evaluation of performing a particular behavior involving the attitude object, such as buying the product (Blackwell et al., 2006). Khan and Azam (2016) found that attitude was to be most significant in predicting the purchase intention of halal-certified products. Other studies confirm that consumer attitude towards halal food has a significant and positive influence on purchasing intention (e.g., Abd Rahman et al., 2015; Bashir, 2019; Mukhtar and Butt, 2012; Alam and Sayuti, 2011; Bashir 2019). According to the previous literature, it is hypothesised that:

H1: There is a significant and positive relationship between attitude and intention to purchase Halal food products in overseas.

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. If social expectations are that people should perform

in the behavior in question, then the individual should be more likely to do so. Conversely, if social expectations are that people should not perform in the behavior, then the individual should be less likely to do so. In this case, if purchasing of halal food is seen as socially desirable behavior, based on what important others think about it, than the individual is more likely to make a halal food purchase. In this study, subjective norm is the perceived social pressure that influences consumers' decisions to purchase halal food (Alam and Sayuti, 2011). Therefore, it is hypothesised that:

H2: There is a significant and positive relationship between subjective norm and intention to purchase Halal food products in overseas.

According to Ajzen (1991), perceived behavioral control is the extent to which a person feels able to engage in the behavior. It has two aspects: how much a person has control over behavior and how confident a person feels about being able to perform or not perform the behavior. It is determined by the individual's beliefs about the power of both situational and internal factors to facilitate the performing of the behavior. The more the control an individual feels about making halal food purchases, the more likely he or she will be to do so (Alam and Sayuti, 2011). Therefore, the hypothesis is:

H3: There is a significant and positive relationship between perceived behavior control and intention to purchase Halal food products in overseas.

Religion can be considered as very important indicator in any decision-making processes where it is the foundation that leads a person to behave lawfully and ethically. According to Johnson (2001), religiosity is the extent to which an individual is committed to his religion, where it is then reflected in his/her attitudes and behavior. In simple words, religiosity is the degree of being religious (Run et al., 2010; O'Connell, 1978) (Ahmad et al., 2015). A number of other studies support the application of the religiosity construct in consumer research (Delener and Schiffman 1986; Delener 1989 1990 1994). For example, religiosity appears to influence family decision making in the purchase of major durable goods (Esoo and Dibb, 2004). 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 behavioural (inter-personal) dimension by measuring individual participation in organized religious activities (Mokhlis, 2009; Worthington et al., 2003) (Mukhtar and Butt, 2012). Therefore, it is hypothesised that:

H4: There is a significant and positive relationship between Inter-personal religiosity and intention to purchase Halal food products in overseas.

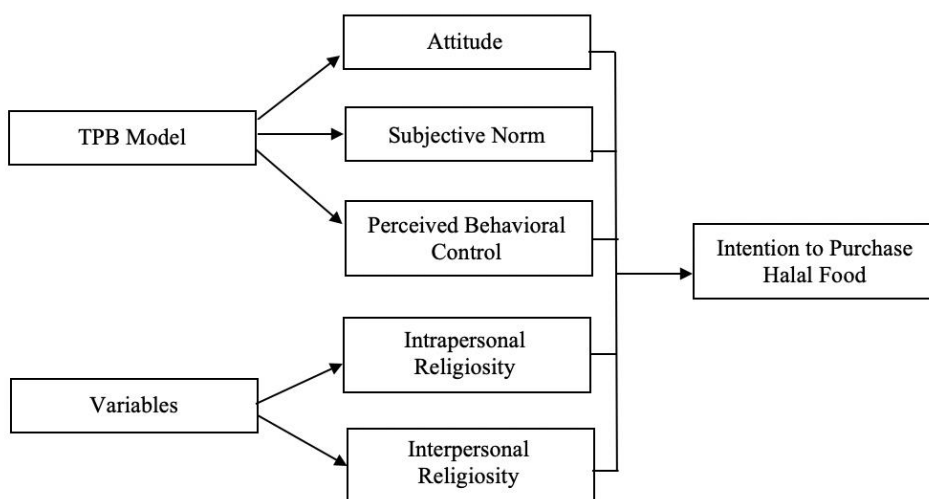
H5: There is a significant and positive relationship between Intra-personal religiosity and intention to purchase Halal food products in overseas.

3. Research Methodology

3.1 The Implementation of Theory Planned Behavior in Intention to Purchase Halal Products

Intention reflects future behavior. Attitude is postulated to have a direct relationship with intention behavior. The relationship between subjective norms and behavioral control is also posited as a direct relationship here (Alam and Sayuti, 2011). Besides, TPB has also been the basis for several studies on consumer food choices (Sparks and Shepherd, 1992; Conner and Sparks, 1996; Karijin et al., 2007). Religion is an important cultural factor to study because it is one of the most universal and influential social institutions that has significant influence on people’s attitudes, values and behaviors at both the individual and societal levels (Mokhlis, 2009). However, there have not been many studies combining TPB with variable religiosity. Whereas the factor of religiosity has been proven to have an influence on one's intentions in the buying behavior of Halal products (Mukhtar and Butt, 2012). Therefore, to see whether there is a relationship between attitude, subjective norm, perceived behavioral control, intra-personal religiosity and inter-personal religiosity with intention to purchase Halal Food products in overseas, five hypotheses are designed.

Figure 2. Research Framework



This study uses primary data collected through personally administered online questionnaires. The questionnaires were distributed through social media and online messengers during holidays so that respondents could fill out the survey freely. The filling period for questionnaires is 2 days. The questionnaires are divided into 3 sections, the first section is to get information about respondents' demographic. The second section is to measure consumer attitude, subjective norms, perceived behavioral control toward Halal foods and their intention to purchase Halal products in overseas. The third section is used to measure intra and inter personal religiosity of respondents.

Respondents who can participate are Indonesian adults aged 21 and above, who are consumers, irrespective of whether they have concerns or not about the intention to purchase Halal food products (Alam and Sayuti, 2011). In addition, respondents also had to travel abroad at least once. Data were collected from 225 respondents using a non-probability convenience sampling method. After going through the screening process, there were 24 respondents who did not meet the criteria to obtain 201 respondents who would be used in this study and the effective response rate was 89.33%. The sample is relatively small due to the constraints of time, costs, and resources in order to get enough respondents.

Variables used in the study consisted of attitude, subjective norm, perceived behavioral control, intra-personal religiosity, interpersonal religiosity, and intention of Indonesia consumers to purchase Halal food in overseas. All items in the questionnaire were adjusted to previous published studies. Measurements for variable attitude and perceived behavioral control use measurements adopted from Taylor and Todd (1995) research and then adjusted to the context of Halal food purchases such as the research of Nature and Sayuti (2011). Meanwhile, the measurement of subjective norm and intention variables was modified from the research of Venkatesh and Davis (2000) which was also done previously by Alam and Sayuti (2011). Intra personal religiosity and interpersonal religiosity was measured using Religious Commitment Inventory – 10 or RCI-10 (Mokhlis, 2009; Worthington et al., 2003).

The RCI-10 consists of four statements measuring intra-personal religiosity and six statements measuring inter-personal religiosity on a five-point Likert-type scale (Lung et al., 2008). While for others independent variables, attitude was measured using 4 items, subjective norm was measured using 2 items, perceived behavioral control was measured using 4 items, and intention towards Halal product was measured using 2 items. All four variables were measured

using a six-point Likert-type which 1 indicated “strongly disagree,” 2 indicated “disagree,” 3 indicated “somewhat disagree,” 4 indicated “somewhat agree,” 5 indicated “agree,” and 6 indicated “strongly agree (Alam and Sayuti, 2011).

4. Results

Based on the results of a questionnaire distributed online from 201 respondents who met the criteria, the gender composition between men and women was 44.28% and 55.72%. The highest respondents were from the age group of 21-30 years old (52.74%). In terms of educational level and domicile, the majority of respondents have a Bachelor Degree (63.18%) and live in Jabodetabek (73.63%).

Table 1. Respondents' Demographic Profile.

	Frequency	Percentage
Gender		
Male	89	44,28%
Female	112	55,72%
Domicile		
Jabodetabek	148	73,63%
Outside Jabodetabek	62	30,85%
Age group (years)		
21 - 30 years old	106	52,74%
31 - 40 years old	50	24,88%
41 - 50 years old	26	12,94%
Above 50 years old	19	9,45%
Educational level		
Senior High School	4	1,99%
Diploma Level	11	5,47%
Bachelor Degree	127	63,18%
Master Degree	56	27,86%
Doctoral Degree	3	1,49%

The reliability of each variable was verified by the Cronbach's alpha. According to Nunnally (1978) and Hair et al. (1998), a minimum Cronbach's values of 0.6 a minimum alpha of 0.6 sufficed for early stages of research. All variables have Alpha values equal to or greater than 0.6 so that the construct has adequate reliability.

Table 2. Reliability coefficients

Variables	No. of item	Cronbach's α
Intention to Purchase Halal food	2	0,600

Variables	No. of item	Cronbach's α
Attitude	4	0,780
Subjective Norm	2	0,941
Perceived Behavioral Control	4	0,600
Intra personal Religiosity	6	0,846
Interpersonal Religiosity	4	0,708

This study uses two methods in determining whether there is multicollinearity among independent variables, namely a tolerance test and variance inflation factor (VIF) (Kleinbaum et al., 1988; Alam and Sayuti, 2011). Table 3 represent the result of these analyzes, it can be seen that none of the tolerance levels is ≤ 0.01 and all VIF values are below 5. The acceptable Durbin-Watson range is between 1.5 and 2.5 (Alam and Sayuti, 2011) and the result of Durbin-Watson is 2.05, still in the acceptable ranges. It indicates there was no auto correlation in this research. Therefore, independent variables do not reach levels indicate of multicollinearity.

Table 3. Test of collinearity

Variables	Tolerance	VIF
Attitude	0,732	1,366
Subjective Norm	0,665	1,503
Perceived Behavioral Control	0,712	1,404
Intra personal Religiosity	0,497	2,012
Interpersonal Religiosity	0,500	2,000

This study using a multiple regression analysis to evaluate the strength of the relationship between attitude towards Halal food, subjective norm, perceived behavioral control, intra personal religiosity, and interpersonal religiosity as independent variables and intention to purchase Halal food in overseas as dependent variable. Five hypotheses were constructed and all the variables are reliable as tested before.

Based on the multiple regression result, H2, H3, and H4 were found to be positively significant to the intention to purchase Halal food product in overseas as shown in Table 4. The relationship between subjective norm in purchasing Halal food ($\beta = 0.232$ and $p < 0.001$), and perceived behavioural control in purchasing Halal food ($\beta = 0.083$ and $p < 0.001$), intra-personal religiosity ($\beta = 0.071$ and $p < 0.01$). Meanwhile, attitude in purchasing Halal food and inter-personal religiosity fail to describe the significance of intention to purchase Halal food products.

Table 4. Regression results.

Variables	β	<i>t-value</i>	<i>Sig.</i>
Constant	2,736	4,162	0,000
Attitude	0,034	1,053	0,294
Subjective Norm	0,232	5,422	0,000*
Perceived Behavioral Control	0,083	4,389	0,000*
Intra personal Religiosity	0,071	3,044	0,003**
Interpersonal Religiosity	-0,001	-0,034	0,973

Notes: Significance at: * $p < 0.001$ and ** $p < 0.01$; $R^2 = 0.472$, adjusted $R^2 = 0.459$; dependent variable: Halal food purchasing intention in overseas

5. Discussion

Attitude is an important factor in influencing consumer intention in purchasing halal food products because those with high positive attitudes appeared to have greater intentions to intent to purchase halal food products (Alam and Sayuti, 2011). Attitude towards Halal food also has positively significant to describe intention on purchase intention and buying behaviour (Mukhtar and Butt, 2012; Elseidi, 2017; Ashraf, 2018; Bashir, 2019). However, attitude was found to be insignificant in this study. The behavior of Indonesian consumers does not reflect their intention to make Halal food purchases in overseas.

Subjective norm has a positive significant effect on Indonesian consumer's intention to purchase Halal food in overseas. Consistent to the study of Karijin et al. (2007), Alam and Sayuti (2011), subjective norm was positively and significantly related to intention. This study also confirms other studies like Kamariah and Muslim's (2007) which found subjective norms to be important. This is like being a character of Indonesian people where they pay close attention to the views and words of those who influence and are around them.

Perceived beharioval control also has positive significant effect on Indonesian consumer's intention to purchase Halal food in overseas. The relationship is a positive relationship which means that the greater impact of control in explaining variability in behavior is not unusual (Alam and Sayuti, 2011). Like Bonne et al. (2007) and Ashraf (2018), there was a strong association between perceived behavioural control and actual purchasing of halal food. Consistent also with Bonne and Verbeke (2006), Muslims are more willing to put considerable effort in obtaining halal food (Karijin et al., 2007).

Intra-personal religiosity has positive significant effect on Indonesian consumer's intention to purchase Halal food in overseas. Rezai et al. (2009) found that consumers with high level of religiosity and education are more likely to be concerned about Halal food. However, the present study found that inter-personal religiosity fails to significantly influence intention to purchase halal product in overseas. This is consistent to the study of Mukhtar and Butt (2012). According to Mokhlis (2009), individuals may perceive themselves to be highly religious (cognitive component) but for whatever reason, are not behaviourally expressive in their religious beliefs, e.g., they do not attend, mosque, church, tithe and so forth (behavioural component) or they may be motivated to give generously of their time and money to organized religion by appeals to their need for prestige and social appearances while not ascribing strongly to religious precepts.

6. Conclusion

The main purpose of this study is to find out how the TPB framework modified with religiosity commitment can affect the intention of Indonesian consumers to purchase Halal food products in overseas. By combining the TPB framework with the level of religiosity commitment both interpersonal and intrapersonal religiosity, the model built can explain 42.7% of the variance in the intentions to purchase Halal food products in overseas and the rest is influenced by other variables. Taken together, the model was statistically significant to explain the intention of Halal food product purchasing. Other studies have also successfully used the TPB as a theoretical framework from which to examine the purchase intention (Alam and Sayuti, 2011).

Unlike most of the previous studies, this present study found that attitude was insignificant in explaining the intention to purchase Halal product variables in overseas. Mukhtar and Butt (2012) Elseidi (2016); Ashraf (2018); Bashir (2019), in their studies, found that attitude has an important role in determining the intention to purchase Halal food in Indonesia. This contradiction may occur because respondents see not too fond of Halal food but they intend to buy it for other reasons.

The reason can be in the form of subjective norm variables and perceived behavioral control which have a positive and significant influence on the intention of Indonesian consumers to purchase Halal food in overseas. This can explain that social pressure and the views of influential people are preferred by Indonesian consumers in purchasing halal food in overseas.

This is in line with research conducted by Alam and Sayuti (2011) and Karijin et al., (2007) which found that perceived behavioral control is an important factor in influencing consumers.

Likewise, with the intra-personal religiosity variable, this present study also confirmed that the variable has a significant effect on halal food purchasing intentions for Indonesian consumers. Those with a good level of religious cognitive tend to choose to buy Halal food. However, this study found that the inter-personal religiosity variable produced the reverse regression results, namely that this variable did not have a significant effect on intention to purchase Halal food abroad. Therefore, Indonesian consumers' intra-personal religiosity is more dominant than inter-personal religiosity in influencing their decision to purchase Halal food in overseas.

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