



THE EFFECT OF SUBJECTIVE NORM AND RELIGIOSITY ON PURCHASE INTENTION HALAL FOOD THROUGH STUDENT ATTITUDE IN UNIVERSITY

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Abstract

The halal industry in 2019 became a priority sector developed by the government in Indonesia. The increase in this industry is also expected to encourage the growth of national Islamic finance. The government issued Government Regulation (PP) Number 31 of 2019 concerning the Implementation of Law Number 33 of 2014 concerning the obligation for every business sector engaged in food and beverage products to have a halal certificate. This rule should provide a sense of security to consumers in Indonesia, most of whom are Muslims. This study aims to determine the effect of subjective norms and religiosity on attitude and purchase intention on halal food. The population in this study were Muslim students at 4 State Universities in Malang City. The number of samples in this study was 200. The model and data collection used a questionnaire. The analytical method used is Path analysis. The study results found that both subjective norms and religiosity had a positive and significant effect on Attitude. Then, subjective norms, religiosity, and attitude positively and significantly affect purchase intention. Furthermore, both subjective norms and religiosity positively and significantly affect purchase intention through Attitude. Based on the study results, subjective norms or religiosity directly or indirectly affect intention through Attitude

Keywords: Subjective Norm, Religiosity, Attitude, Purchase intention, Theory Reasoned Action (TRA).

INTRODUCTION

The halal industry in 2019 became a priority sector developed by the government. The increase in this industry is also expected to encourage the growth of national Islamic finance (Republika, 2019). The Global Islamic Economic Report shows that Indonesia globally represents the largest halal industrial market. However, Indonesia's global position has not yet exceeded the magnitude of this potential, which is ranked 10th out of the 15 highest countries in economic development. Sharia. Based on data, only 10% of a total of 16 million small companies and SMEs engaged in the food and beverage sector already have halal legality. Whereas based on the population census conducted by the Central Statistics Agency (2017), no less than 87% of the total population of Indonesia adheres to Islam. This large number should be an opportunity for halal products to develop in Indonesia. The halal industrial market should become a sector developed in the Indonesian market.

The Attitude of consumers, especially Muslim consumers, will contribute to the future progress of the halal industry. Reuters and Standard (2018) state that the younger generation dominates the Muslim population. According to cohort theory, a generation includes members born simultaneously and experienced everyday formative events during their developmental period, having a standard system of values, perceptions and attitudes (Kupperschmidt, 2000). Interestingly, most of the younger generation was born to parents with stable financial backgrounds and were prepared in a multicultural and technology-rich contextual environment. The contextual environment dramatically influences their upbringing, lifestyle, and personality as carefree, fun-loving, and willing to take risks. Hoyer and Macinnis (2010) stated that the younger generation has played an essential role in many studies in recent

years because it has different elements related to their attributes, behavior, values, and perceptions compared to their predecessors. Maryama et al. (2019) also stated that the younger generation has a different consumption orientation. This generation has characteristics as a technology literate generation, values become trendsetters and know brand awareness. It is interesting to examine whether the younger generation with the constant social media still holds religious values in their preferences for halal food.

Religion affects a person's behavior and behavior because religious teachings contain instructions on what to do and what not to do. In the end, religion affects consumers' lifestyles, thus influencing consumer decision-making behavior (Delener, 1994). Many studies explain that religion affects consumer attitudes and behavior (Pettinger, Holdsworth, & Gerber, 2004). Religion plays one of the most influential roles in determining food choices in many countries (Dindyal and Dindyal, 2003; Musaiger, 1993); its impact on food consumption depends on religion itself and on the extent to which individuals interpret and follow its teachings (Bonne et al., 2008; Lada et al., 2009). Religiosity is defined as the extent to which an individual is committed to religion reflected in attitudes and behavior (Briliana, 2017). A person's commitment to his religion can also determine a person's positive/negative Attitude and purchase intention in choosing halal food/drinks.

In addition to one's commitment to one's religion, the social pressure in one's environment also determines one's attitudes and behavior towards selecting halal food. Subjective norms also referred to as normative norms, are beliefs that determine individual thoughts about behavior they will accept in the group. The role of social groups in a person's behavior can include expectations of friends, peers and family members. The subjective norm in this study is the belief, motivation and pressure felt by a person in consuming halal food from a reference group. According to (Mutsikiwa and Basera, 2012), the college millennial demographic has a stronger preference for elements such as nutrition, taste, comfort or pleasure and speed or convenience compared to previous generations. When a consumer feels pressure from their reference, they can have an attitude according to the social pressure of the group (Wilson and Grant, 2013).

METHOD

This research used quantitative research with an explanatory approach. Quantitative research methods test specific theories by examining variables' relationships (Cresswell, 2013: 5). It is called an explanation because this study explains the magnitude of the direct and indirect effect between Subjective Norme (X1), Religiosity (X2), Purchase Intention (Y), and Attitude (Z). The research design in this study is as follows:

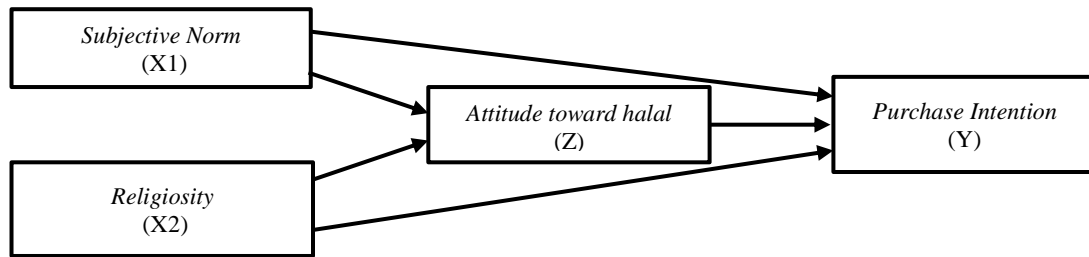


Figure 1. Research Design

Based on the theoretical study, Figure 1 explains four parts to this research. Section 1 illustrates that SN affects PI and R affects PI. Section 2 illustrates that SN affects ATH and R affects ATH. Section 3 illustrates that ATH affects PI. Section 4 illustrates that SN affects PI through ATH, and R affects PI through ATH. Thus, it can conclude that PI is the dependent variable, SN and R as the independent variable, and ATH is the intervening variable.

The population is Muslim students of 4 state universities in Malang. Sampling was done purposive sampling by taking data with specific consideration. The sample calculation was done using Davis and Conzena (1993). Based on these calculations, the number determined as many as 171 respondents. To avoid filling the incomplete questionnaires, the sample size was 200 respondents. Data collection was carried out using a questionnaire. The scoring used a Likert scale (Cooper & Schindler, 2014: 380) with alternative answers starting from the highest score (5) for Strongly Disagree to the lowest score (1) for Strongly Agree. Next, the data were analyzed using SPSS version 24. Before performing data analysis, the data was tested using validity and reliability tests. Then the data analysis was done using the descriptive analysis method and inferential analysis.

RESULTS AND DISCUSSION

Validity Test

The validity test results for each variable in this study were found to be valid because the 23 sub-variables had $r_{\text{count}} > r_{\text{table}}$, which was 0.361 at a significant level of 5%.

Table 1. Validity Test Results

Variable	Pearson Correlation										Results
Subjective Norm	0,785	0,678	0,815	0,813							Valid
Religiosity	0,803	0,922	0,830	0,852	0,873	0,768	0,749	0,881	0,904		Valid
Purchase Intention	0,616	0,783	0,910	0,871	0,804						Valid
Attitude	0,700	0,765	0,892	0,817	0,625						Valid

Reliability Test

Reliability test results for each variable were reliable because of the value of Cronbach Alpha > r_{table} . The Cronbach Alpha value (60%) compared to the r table value is sought at a significance of 0.05.

Table 2. Reliability Test Results

Variable	Nilai Cronbach's Alpha	Results
Subjective Norm	0.759	Reliable
Religiosity	0.789	Reliable
Attitude	0.768	Reliable
Purchase Intention	0.858	Reliable

Descriptive Analysis

The profile of respondents showed that 70 respondents are male while 130 respondents are female. It showed that the number of majorities aged 18-20 was 86 while for minority aged ≤ 17 was 2. Descriptions based on the university's origin have been presented for each university based on the number of Muslim student populations from each 4 (four) state university in Malang. Based on the income level, it showed that the number of the majority has an income of <Rp. 1,000,000 was 88 while the minority who has an income of Rp. >Rp.3.0000.000 was 9.

Normality Test

The normality test in this study was generally distributed because of the test results, and data was spread diagonally following the histogram lines on a regular probability plot graph.

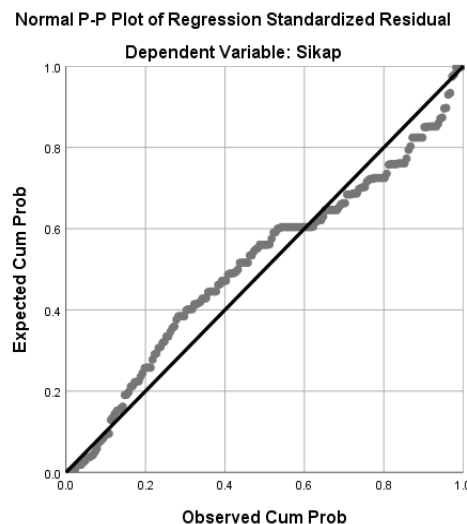


Figure 2. Average Probability Plot Graph Results

Heteroscedasticity Test

The data in this study did not occur in heteroscedasticity. This showed that the dots spread randomly and did not have a specific pattern.

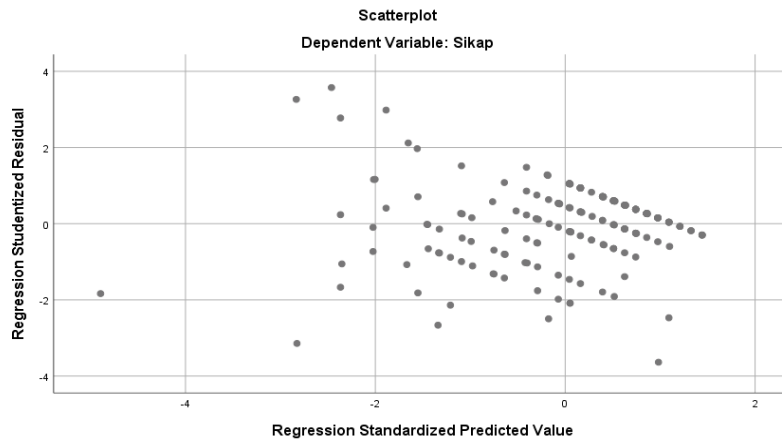


Figure 3. Heteroscedasticity Test Results

Multicollinearity Test

The multicollinearity test results showed no multicollinearity in each variable because the VIF value of the three variables was <10 , and the tolerance value was between 0 and 1.

Table 5. Multicollinearity Test Results

Variable	Tolerance	VIF	Results
SN (X1)	.605	1.652	Multicollinearity does not occur
R (X2)	.675	1.481	Multicollinearity does not occur
ATH (Z)	.520	1.925	Multicollinearity does not occur

Path Analysis

Table 6. The Effect of SQ (X1) and DA(X2) on VS (Z)

Model Summary				
Model	R	R Square	Adjusted R Square	Std. An error of the Estimate
1	.693 ^a	.480	.475	1.603

a. Predictors: (Constant), DA (X2), SQ (X1)

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	6.928	1.216		5.699	.000
SN X1)	.525	.065	.461	8.060	.000
R (X2)	.179	.029	.352	6.155	.000

a. Dependent Variable: ATH (Z)

Table 6 showed the direct effect of subjective norm and religiosity on Attitude, based on standardized coefficients beta, and the significant value was ($0.000 < 0.05$).

Then, the error value was $(e_2) = \sqrt{1 - R^2} = \sqrt{1 - 0,480} = 0,7696$

Thus, the equation in the second model was as follows.

$$\begin{aligned} Z &= \beta_3 (X1) + \beta_4 (X2) + e_2 \\ &= 0,461 X1 + 0,352X2 + 0,7696 \end{aligned}$$

The results of the relationship between the subjective norm and attitude indicated the value of standardized coefficients beta positive ($\beta = 0.461$) and significant ($0.000 < 0.05$). The results of the relationship between religiosity and attitude toward halal showed the value of standardized coefficients beta positive ($\beta = 0.352$) and significant ($0.000 < 0.05$).

R-square (R^2) showed a value of 0.480 which means that the Subjective Norm (X1) and Religiosity (X2) variables could affect the Attitude Toward Halal (Z) variable by 48% while the remaining 52% was the influence of other variables which was not included in this study.

Table 7 The Effect of SQ (X1), DA(X2), and VS (Z) on RI (Y)

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.756 ^a	.572	.565	2.058

a. Predictors: (Constant), ATH (Z), R (X2), SN (X1)

Coefficients					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	-4.649	1.685		-2.760	.006
SN (X1)	.196	.096	.122	2.027	.044
R (X2)	.103	.041	.143	2.520	.013
ATH (Z)	.823	.091	.584	9.001	.000

a. Dependent Variable: PI (Y)

Table 7 showed the direct effect of subjective norm, religiosity, and Attitude toward halal on purchase intention based on standardized coefficients beta, and a significant value was ($0.000 < 0.05$).

Then, the error value was $(e_1) = \sqrt{1 - R^2} = \sqrt{1 - 0,572} = 0,654$

So, the equation in the first model was as follows.

$$\begin{aligned} Y &= \beta_1 (X1) + \beta_2 (X2) + \beta_5 (Z) + e_1 \\ &= 0,122 X1 + 0,143 X2 + 0,584 Z + 0,654 \end{aligned}$$

The results of the relationship between the subjective norm variable and purchase intention showed the value of standardized coefficients beta positive ($\beta = 0.122$) and significant ($0.044 < 0.05$). The results of the relationship between religiosity and purchase intention showed the value of standardized coefficients beta positive ($\beta = 0.143$) and significant ($0.013 < 0.05$).

The result of the relationship between Attitude toward halal and purchase intention showed the value of standardized coefficients beta positive ($\beta = 0.584$) and significant ($0.000 < 0.05$).

The R-square (R^2) in the table above was 0.572, which means that the Subjective Norm ($X1$), Religiosity ($X2$), and Attitude Toward Halal (Z) variables could affect the Purchase Intention (Y) variable by 57.2%. In comparison, the rest 42.8%, was the influence of other variables not included in this study.

Based on the equation model that had been done, we could check the model's validity through the total coefficient of determination (Rm^2) with the following equation.

$$\begin{aligned} Rm^2 &= 1 - (e_1^2) (e_2^2) \\ &= 1 - (0,769)^2 (0,654)^2 \\ &= 0,72 \end{aligned}$$

The results of the calculation of Rm^2 was 0.72 in this equation model, and it could be said to be very good since the value is close to 1. This result means that the Subjective Norm ($X1$), Religiosity ($X2$), and Attitude toward Halal (Z) variables could explain the formation of the Purchase Intention (Y) variable, which was 72%. In comparison, the remaining 28% was the influence of other variables which did not include in the model and error. The following were the results of the path analysis depicted in diagrammatic form:

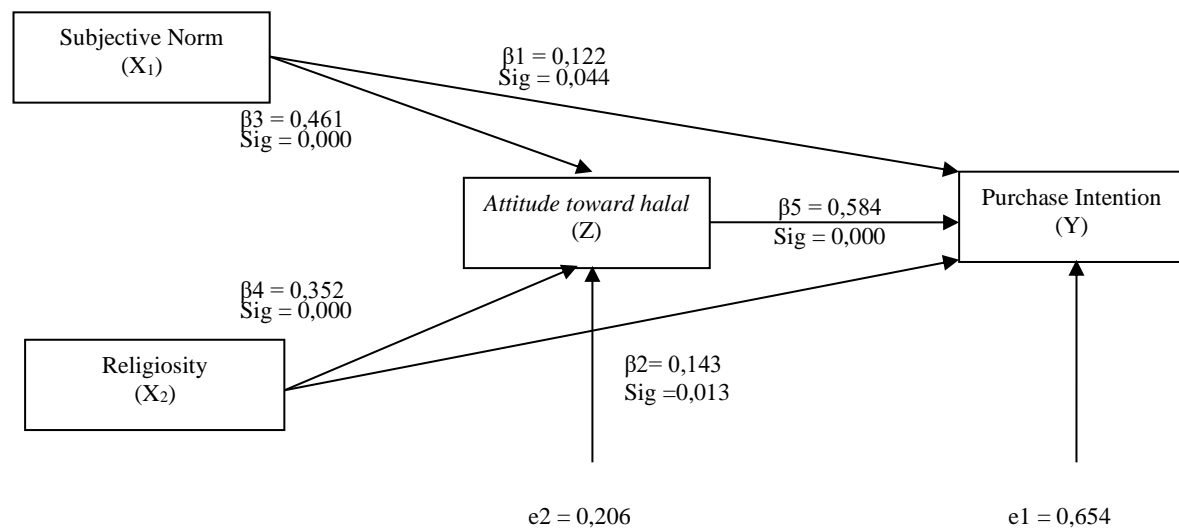


Figure 4. Path Analysis Results

The Effect of Subjective Norm and Religiosity on Purchase Intention

The inferential test directly and significantly at the student in university. The results of this study were in line with the findings that subjective norm directly influences consumer purchase intentions (Amalia et al. 2020; Maryama et al.; 2019). Indonesia is a country with solid collectivist culture, and this will encourage Indonesians who possess great loyalty and coherence toward their circles (De Bruijn and Rhodes, 2011; Irawanto et al., 2011)

The inferential test found that prove religiosity to affect purchase intention directly and significantly at Malang students positively. Religiosity can determine purchase intention. This result is reinforced with past research (Bonne and Verbeke, 2006; Hollenbeck and Kaikati, 2012; Mukhtar and Mohsin Butt, 2012; Amalia et al., 2020), purchasing Halal foods is a means to express and uphold their religious senses.

The Effect of Subjective Norm and Religiosity on Attitude

The result of the inferential test found that subjective norms prove to have a positive effect on Attitude directly and significantly at the student in university. The results of this study agreed with other studies, which also found that subjective norm leads to Attitude toward halal (Briliana; et al., 2000; Muchtar & But., 2012). Another finding even stated that subjective norm is also a function of beliefs that require individuals or groups to think about whether they should behave in a certain way Lada and Amin (2009).

The inferential test found that religiosity was proven to positively affect Attitude directly and significantly at the student in Malang. The results of this study were supported by Amalia et al. 1 (2020) found that religiosity can affect Muslim Millennials' Attitude to halal food. These findings corroborate with Mukhtar and Mohsin Butt (2012) and Vanany et al. (2019). Religiosity offers a strong

encouragement for Muslims to always act harmoniously with Islamic values and norms (Muhamad et al., 2016; Nurhayati and Hendar, 2019). Religiosity can affect Attitude, which reinforces a study of El-Bassiouny (2014) study since it will incorporate religious values into the belief system of daily consumption.

The Effect of Attitude On Purchase Intention

The inferential test found that Attitude was to have a positive effect on purchase intention directly and significantly at the student in university. The results of this study concurred with Amalia et al. (2020). They argued that Muslim millennials could purchase halal food once encouraged by their favorable evaluation of halal food. Several studies had confirmed a significant relationship between Attitude toward halal and purchase intention (Petty dan Krosnick, 2014), who argued that Attitudes towards an object could affect the processing of related information, judgments and the resulting behavior. A negative attitude can have a significant or more extended impact than a positive or neutral attitude (Petty and Krosnick, 2014). Concerning halal positioning, research conducted by Mukhtar and Butt (2012) in Pakistan shows that Muslims in Pakistan have a very positive awareness and Attitude towards halal products, which has a positive effect on their intention to buy halal products

Attitude toward halal as Intervening Variable

The test results using the Sobel test show that the indirect effect of subjective norm on purchase intention through Attitude toward halal is t-count (4.72) more significant than the t-table (1.97). This result means that Attitude toward halal could be a significant intervening variable in the relationship between subjective norm and purchase intention. The results of this study were consistent with the relationship between subjective norm and Purchase intention (Briliana et al. et al., 2017) where. Attitude and Subjective Norm were positively related to intention, with Subjective Norm being the more influential predictor. Subjective Norm was also positively related to the Attitude towards choosing halal products. Amalia et al. (2020) argued that Muslim millennials would establish their favorable evaluation, considering important people's perceptions, and measure their confidence level in realizing halal food purchases. Lada and Amin (2009) indicated that the Theory of Reasoned Action (TRA) is a valid model to predict the intention to choose halal products.

Moreover, Sobel test with the indirect effect of religiosity on purchase intention through Attitude toward halal, which is t-count (5.72) greater than t-table (1.97). That means Attitude toward halal could become a significant intervening variable on the relationship of religiosity to purchase intention. Religiosity can affect Attitude, which reinforces a study of El-Bassiouny (2014) since the religious values will incorporate into the belief system of daily consumption. If consumers in some markets are more religious, then the new products and the way these products are promoted need to be prepared

following the spiritual and religious dictates and influences that those consumers acknowledge (Rehman & Shabbir, 2010)

TRA was developed to understand better the relationship between attitudes, intentions and behavior (Fishbein, 1967). Based on TRA (Ajzen and Fishbein, 1980; Fishbein and Ajzen, 1975), behavioral intention is expressed as a direct antecedent of behavior and is the result of a combination of attitudes towards behavior, defined as a person's general feeling of pleasure or inability for that behavior (Ajzen and Fishbein, 1980).). The first determinant is called Attitude towards behavior, where the personal factor is the positive or negative evaluation of the individual performing the behavior. The second determinant is called subjective norm, defined as a person's perception that most important people think he should or should not perform the intended behavior. A person's behavior is influenced by social pressure (Ajzen and Fishbein, 1980). Thus, TRA not only measures an individual's Attitude towards an object but also takes into account the role of reference groups in shaping and strengthening that Attitude (Lada et al., 2009).

CONCLUSION

Attitudes towards an object can affect related information, judgments and the resulting behavior. Attitude is proven to be an intervening variable in the relationship between subjective norms and purchase intention. Attitude can also be an intervening variable in the relationship between religiosity and purchase intention. Based on the study results, it can conclude that subjective norms can influence a person's purchase intention in choosing halal food. Among the younger generation, it is evident that their normative belief in what their reference group believes still influences positive attitudes towards halal food so that their intention to act. Respondents were also shown to want to have a motivation that is in line with the reference group's people. This research can be a consideration for some parties that the environment in Indonesia, which is predominantly Muslim, still has excellent intentions in buying halal food. In this study, respondents proved to still adhere to the teachings of Islam to buy halal food. On the other hand, in Indonesia, a Muslim majority, buying halal food is a habit.

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