Attitude towards Halal Food: When a Halal Certificate is Not the Goal

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ABSTRACT

This research aims to explore the challenges of changing consumer behavior for companies that have recently obtained halal certification in Indonesia after operating for 3 years. It focuses on important issues in predicting consumer behavior towards halal-certified products, specifically in ice cream and tea companies from China. Using a phenomenological approach, the research procedures and interview questions were reviewed by an ethics committee. This research employs quantitative methods, with a sample size of 115 respondents. The study has five hypotheses, all of which were accepted. The findings of this research can be valuable for halal authorities and businesses in the ice cream and tea sectors, as they are two main stakeholders. These insights can be used to plan or develop sales strategies by understanding consumer behavior, ultimately improving the quality of halal restaurants.

1. INTRODUCTION

Halal studies have gained tremendous interest in the fields of marketing, management, and supply chain according to Muslim demands (Alqudsi, 2014). However, in general, consumer behavior in purchasing halal-certified products is still underdeveloped and requires further investigation in critical research streams and the theme of future development (Rejeb et al., 2021). Various technologies and methods have been used by companies to deliver products (Rofiah et al., 2023). But there are also consumers who, with advances in science and technology, increasingly consider safety and security issues to be important and complex, and the same applies to consumables, especially food and beverage companies (Quoquab et al., 2020). Therefore, these companies need to innovate and develop new products in an effort to increase market share (Amelia et al., 2024).

Mixue first entered Indonesia in 2020 without having a halal certificate (Anwarudin & Sulaiman, 2023). Mixue's first franchise outlet was is in the city of Bandung, West Java. The city of Bandung was chosen as the pioneer of the first Mixue ice cream, because it is considered a city that is the center of culinary tourism in West Java. Currently, there are more than 300 Mixue outlets throughout Indonesia; not only in big cities are Mixue branches located, but in small towns there are also Mixue outlets, one of which is

(Al-Kholis & Ardiansyah, 2023). Mixue experienced serious challenges when faced with the halal issue of its ice cream products (Agustiani, 2023). This problem reached its peak when the Indonesian Ulema Council (MUI) imposed administrative sanctions on Mixue (Lubis & Syibromalisi, 2023). This sanction was imposed because the outlet had put a halal logo on its products before the certification process was complete (Nugroho, 2023).

The motivation for this research is twofold. First, this research evaluates in more depth consumers' purchases of halal certified products, specifically at ice cream and mixue tea companies in Indonesia and limits it to certain products because companies underestimate the role of halal certification in consumerism, even though the market is halal and growing rapidly in non-Muslim majority countries (Gu, S., & Fong, 2022). Second, halal is a new business sector whose popularity is rising (Haleem et al., 2020). The purpose of this research is to provide comprehensive knowledge on halal certified products that will gain greater market share as more and more people realize the importance of Islamic ideologies issues such as knowledge, ideological, ritualistic, and intellectual.

2. LITERATURE REVIEW

2.1. Halal Food
The words halal and haram usually appear together but have different meanings. Halal is defined as permissible, allowed, or halal, while haram or non-halal refers to prohibited or unlawful (Ambali & Bakar, 2014). Haram food is unclean and impure food that contains ingredients such as carrion, alcohol, pork, and animals that are not slaughtered according to Islamic procedures (Zakaria & Shoid, 2023). Consumers today have a higher awareness of buying quality products (Macdonald & Sharp, 2000).

2.2. Halal Certification
Halal certification must be regulated and provided by a specific regulatory body that oversees the certification process (Muneeza & Mustapha, 2021). It is important for Muslims to decide to buy halal products, especially food (Billah et al., 2020). A halal certificate will create comfort and a sense of security for Muslims when consuming products (Usman et al., 2022). Therefore, manufacturers and producers who intend to tap the Muslim market must take the necessary steps to obtain halal certification from the relevant regulatory bodies (Shahabuddin et al., 2020).

2.3. Halal Logo
Halal certification is analogous to the halal logo (Ismail et al., 2016) while others affirm the same within the context labeled as halal (Nugraha et al., 2022). Halal certification in the form of a logo or label, functions as a seal of approval from the authorized accreditation body (Latif, 2020). Certification helps consumers make informed decisions because it guarantees the suitability of a particular product for consumption and use.

2.4. Halal Brands and Labels
Halal branding refers to consumer awareness of the public image and presence of halal products (Ali et al., 2021). The halal brand involves halal labeling across three segments: the halal logo, ingredient label, and nutrition label (Kurniawati & Savitri, 2020). As a result, there has been a proliferation of centralized government systems and independent certification institutions that have begun the certification process to gain a larger share of the halal market (Secinaro et al., 2020).

2.5. Knowledge

Rahman et al. (2015) defines knowledge as facts, feelings, or experiences known by a person or group of people. It can also be defined as awareness or familiarity gained through experience or learning. There is a significant influence between knowledge and attitudes on products (Hamdan, et al., 2013).

H1: Knowledge Has a Significant Effect on Attitudes towards Halal Food

2.6. Ideological

According to Hamdan et al., (2013), ideology is a thought that has an idea in the form of rational consumption (aqidah aqliyah), which includes creed and solutions to all problems of human life. Ideology becomes fundamental in determining attitudes towards products (Ahmadova, et al., 2020).

H2: Ideological Has a Significant Influence on Attitudes towards Halal Food

2.7. Ritualistic

According to Qodim (2019), ritualistic refers to a series of actions that always involve religion or magic, which are then established through tradition. Ritualistic has a significant effect on attitudes towards products (Lada, et al., 2009).

H3: Ritualistic Has a Significant Effect on Attitudes Towards Halal Food

2.8. Intellectual

Intellectual refers to a collection of individual abilities to acquire knowledge and apply it in relationships with the environment and problems that may occur (Gunarsa, 1991). Intellectuals can influence attitudes towards products (Mulle, Williams and Hunt, 2000).

H4: Intellectual Has a Significant Influence on Attitudes Towards Halal Food

2.9. Attitude towards Halal Food

According to Schiffman and Kanuk (2007), attitudes towards products encompass are all marketing-related activities that can influence consumer attitudes. Attitudes towards products within a brand can create repurchase intention (Kim, et al., 2021).

H8: Attitudes Towards Halal Food Have a Significant Effect on Purchase Intention

2.10. Repurchase Intention

Repurchase Intention is defined as a person's planned decision to make repeated purchases of certain services, taking into account the situation that occurs and the level of customer satisfaction (Hellier et al., 2003). According to Engel, Blackwell, and Miniard (2001), a specific form of purchase intent is repurchase intent, which reflects an expectation to repurchase the same product or brand.

3. METHODOLOGY

This research adopts a causal research approach as it builds upon previous research models to address existing problems. Utilizing quantitative methods, the study gathers data through questionnaires distributed to Mixue Muslim consumers. The research methodology involves concurrent analysis processes facilitated by references and employs SPSS software version 22.0 for quantitative analysis. The study focuses on Mixue Muslim consumers as the population of interest. It encompasses two types of research: qualitative, involving data reduction, use, and explanation; and quantitative. Given the inability to identify the entire population, a non-probability sampling technique, specifically purposive

sampling, is employed. We collected data from 115 respondents Mixue Muslim customers in Indonesia. Out of a total of 115 respondents, men 39.13% and women 60.86% so in this study it is known that the majority of customers are women. The sample elements were also purposively drawn to ensure that only those capable of providing the requisite responses were included in the sample. The survey administration lasted for three days while respondents were allowed one weeks to complete and return the questionnaire. The research instruments were delivered to respondents within Indonesia. Potential respondents were instructed to complete a self-administered questionnaire that probed their perception of Shopee in respect of the operationalized variables (i.e., knowledge, ideological, ritualistic, intellectual, attitude towards halal food, repurchase intention). The respondents completed the questionnaire voluntarily.
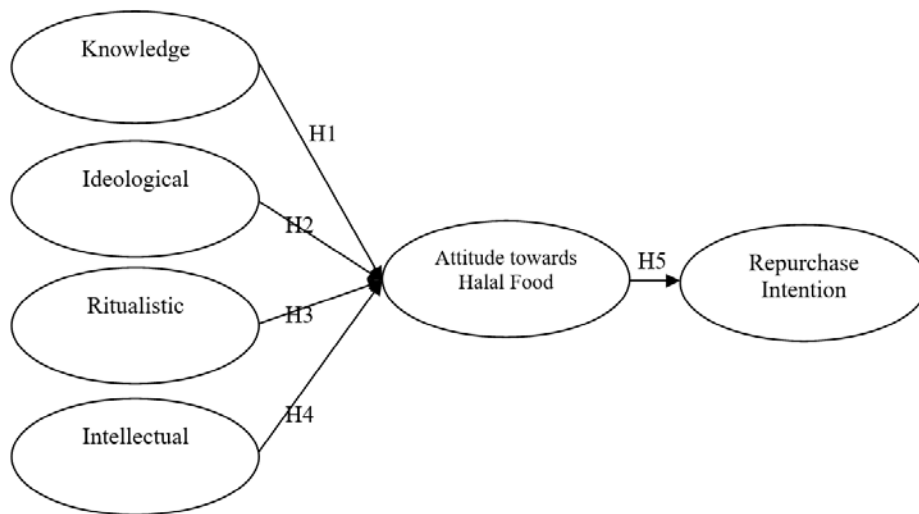

Figure 1. Research Model
Source: Researcher, 2024

4. RESULTS

4.1. Characteristics of Respondents
In every research, it is necessary to understand the characteristics of the respondents. One important aspect that influences differences in individual views, behavior, and preferences are gender and age.

Based on Table 1, out of a total of 115 respondents, the majority of customers are women. More women can be classified as sweet liker than men (Iatridi et al., 2021). Based on Table 2, all respondents are of productive age in Indonesian society. Respondents in this study were dominated by those aged 21 – 30 years, amounting to 75%. Respondents aged 31-40 years were 20%, and finally respondents aged 41-50 years at 14.78%.

Table 1 Characteristics of Respondents Based on Gender

No	Description	Qty	Percentage
1	Male	45	39.13%
2	Female	75	60.86%
Total Qty		115	100%

Source: Questionnaire respondents, 2024

Table 2 Characteristics of Respondents Based on Age

No	Description	Qty	Percentage
1	21 – 30	75	65.22%
2	31 – 40	23	20%
3	41 – 50	17	14.78%
4	51- 56	0	0
	Total Qty	115	100%

Source: Questionnaire respondents, 2024

4.2. Validity, Reliability and Multicollinearity Test

The outputs from this process, in the form of corrected item-total correlation and Cronbach's alpha, represent the validity and reliability of each questionnaire based on the indicator of each variable. To pass the validity test, the corrected item-total correlation must be greater than R Table (0.196), and for the reliability test, Cronbach's Alpha value must be greater than 0.7. Additionally, to pass the multicollinearity test, VIF must be less than 10, and tolerance must be greater than 0.1.

Table 3. Validity, Reliability, and Multicollinearity Test

Variable	Indicator	Validity Test	Reliability Test	Tolerance	VIF
Knowledge (KN)	KN1	.723	.701	.788	1.343
	KN2	.634			
	KN3	.669			
Ideological (ID)	ID1	.674	.788	.894	1.233
	ID2	.588			
	ID3	.632			
Ritualistic (RT)	RT1	.734	.688	.901	1.554
	RT2	.698			
	RT3	.711			
Intellectual (IN)	IN1	.634	.701	0.763	1.453
	IN2	.768			
	IN3	.699			
Attitude towards Halal Food (AT)	AT1	.695	.775	0.856	1.76
	AT2	.784			
	AT3	.766			
Repurchase Intention (RI)	RI1	.756	.844	-	-
	RI2	.766			
	RI3	.786			

Source: Data processed, 2024

Based on the data validity, reliability, and multicollinearity tests in Table 3, it is proven that all indicators used to estimate each variable are valid and reliable, and also pass the multicollinearity test.

4.3. Normality Test

Normality test is conducted to test whether, in the regression model, the residual variable has a normal distribution. The Kolmogorov-Smirnov test will be used for this test. If the Asymp Value is greater than 0.05, then the residual is normally distributed.

Table 4. Normality Test

No.	Equation	Asymp.Sig. (2-tailed)	Critical Number	Description
1.	KN, ID, RT, IN → AT	0.055	0.05	Normal
2.	AT → RI	0.051	0.05	Normal

Source: Data processed, 2024

From Table 4, the value of Asymp. Sig is significant, which is greater than 0.05. Therefore, the data collected in this research are normally distributed.

4.4. Multiple Regression and T-Test

Table 5. Multiple Regression and T-Test

Variable	Standardised Coef	Sig	Description
KN*AT	.334	.008	Hypothesis Accepted
ID*AT	.288	.011	Hypothesis Accepted
RT*AT	.214	.018	Hypothesis Accepted
IN*AT	.354	.004	Hypothesis Accepted
AT*RI	.532	.000	Hypothesis Accepted

Source: Data processed, 2024

The results of the t-test significance from Table 5 show that three hypotheses are supported because the t-test value is less than 0.05. So, it can be concluded that H1, H2, H3, and H4 are supported. Also, from Table 5 above, it can be concluded that Attitude Towards Halal Food has the largest and positive influence directly on Repurchase Intention with a regression coefficient of 0.532. The factors with the greatest positive influence on Repurchase Intention are Intellectual (0.354), Knowledge (0.334), Ideological (0.288), and finally Ritualistic (0.214).

5. DISCUSSION

The result of this study indicates that Knowledge (KN), Ideological (ID), Ritualistic (RT), and Intellectual (IN) have a positive and significant effect on Attitude towards Halal Food (AT). This study also shows that Attitude towards Halal Food (AT) has a positive and significant effect on Repurchase Intention (RI). Consequently, all five proposed hypotheses are accepted.

From the results of the research, it's evident that Intellectual (IN) has the most significant influence on creating Attitude towards Halal Food (AT), with coefficient of 0.354. The study indicates that it is crucial in enhancing Attitude towards Halal Food (AT) by increasing the role of Brand Ambassadors used by food product brands, who must have basic knowledge of Islam, exhibit good behavior, and adhere to applicable norms, especially within Islam.

The second variable that has the most influence on Attitude towards Halal Food (AT) is Knowledge (KN), with a coefficient of 0.334. The results of this study indicate that it is important to enhance Attitude towards Halal Food (AT) by increasing the role of food product brands in providing adequate information about the halal labels displayed on packaging, explanations about the use of halal ingredients in products, and information about halal certification for newly introduced products.

The third variable that influences Attitude towards Halal Food (AT) is Ideological

(ID), with a coefficient of 0.288. The results of this study indicate that it is important to enhance Attitude towards Halal Food (AT) by increasing the role of Brand Ambassadors who demonstrate supportive behavior towards Islamic teachings, use language that supports Islamic teachings, and have strong beliefs in supporting Islamic teachings.

The fourth variable that influences Attitude towards Halal Food (AT) is Ritualistic (RT), with a coefficient of 0.214. The results of this study indicate that it is important to enhance Attitude towards Halal Food (AT) by increasing the role of Brand Ambassadors who demonstrate the ability to dress modestly according to Islamic guidelines, support the holy month of Ramadan, and participate in various Islamic activities.

Furthermore, it is important to enhance Attitude towards Halal Food (AT) because of its direct influence on Repurchase Intention (RI) with a regression coefficient of 0.532. The results of this study indicate that it is crucial to enhance Attitude towards Halal Food (AT) by increasing customer satisfaction with food products, ensuring clear and prominent halal labeling on packaging and sales locations, and ensuring that halal products are of high quality.

Overall, these strategies can contribute to improved attitude towards halal food and repurchase intention, enhancing the food product's reputation and competitiveness in the industry.

6. CONCLUSION

Based on the results of this study, it can be seen that the majority of respondents are women aged 18-25, who represent a young generation serving as a bridge between generations, conveying product information across different age groups. Therefore, it is crucial for companies to ensure that all information, especially regarding the halal status of products, is maintained as an essential part, particularly in the food and beverage industry.

Managerial implications of this finding can be based on the theory that has been developed as follows:

First, Intellectual (IN) is a crucial variable in enhancing Attitude towards Halal Food (AT), particularly in the food and beverage industry. To enhance this variable, companies should collaborate with brand ambassadors and influencers who have an image as individuals with a solid understanding of Islam, no legal or societal norms issues, and a good track record.

Second, Knowledge (KN) is a crucial variable in enhancing Attitude towards Halal Food (AT), especially in the food and beverage industry. To improve this variable, companies should provide packaging that prominently displays the halal logo in an attractive manner. Various advertisements should explain the use of halal ingredients, and both offline and online stores should display halal certification in an appealing way.

Third, Ideological (ID) is an important variable in enhancing Attitude towards Halal Food (AT), particularly in the food and beverage industry. To enhance this variable, companies should collaborate with brand ambassadors and influencers known for their humble reputation, strong religious foundation, and adherence to Islamic teachings.

Fourth, Ritualistic (RT) is an important variable in enhancing Attitude towards Halal Food (AT), especially in the food and beverage industry. To improve this variable, companies should select brand ambassadors and influencers actively involved in community religious activities, respect and observe fasting during Ramadan, and embody a pious persona in society.

Fifth, Attitude towards Halal Food (AT) is a crucial variable in enhancing Attitude towards Halal Food (AT), especially in the food and beverage industry. To improve this

variable, companies should choose packaging that is appealing yet distinctively highlights the halal nature of the products, provide educational advertisements about product quality and halal attributes, and ensure that all products are certified halal beforehand.

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