

Analysis of Gen Z Muslims' Interpersonal Behavior in Halal Food Purchasing in Indonesia

Anton Bawono, Yudi Saputra and Fauzi Annur

Dean, Lecturer, Lecturer
Faculty of Islamic Economics and Business
Salatiga State Institute for Islamic Studies, Indonesia

Received: April 14, 2021, revised: September 13, 2021, accepted: October 14, 2021.

ABSTRACT. This study provides a new perspective for halal food suppliers to consider consumers' interpersonal influences to increase purchase intensity. The study, as far as the authors are aware of, will be one of the first to examine halal food purchase intention among Gen Z Muslims using the theory of interpersonal behavior, and it could serve as a reference for the authorities to encourage the provision and campaigning for halal-certified food. Previous research indicates that planned behavior has an influence, particularly on the intention to purchase halal food products among Muslim millennials. However, it has yet to be proven that interpersonal behavior affects halal food purchase among Gen Z Muslims. This research attempts to analyze the relationship between interpersonal behaviors towards halal food purchasing among Gen Z Muslims to determine if this relationship exists. Out of the 1,639 responses collected in the survey, this research uses 1,622 responses from Gen Z Muslim consumers in Indonesia for further analysis. The data analysis was conducted using partial least squares method to verify the relationship between the variables. The research found out that halal food purchasing is directly influenced by purchase intention, facilitating conditions and habit.

KEYWORDS: Halal food, Muslim, Gen Z, theory of planned behavior, Religiosity, Indonesia.

JEL CLASSIFICATION: D22

KAUJIE CLASSIFICATION: H32

1. Introduction

Recent data developments show that global spending by Muslims, particularly in the food sector, was about \$1.17 trillion in 2019 (GIE, 2020/21). According to the data, there is an increase of 3.1% compared to the previous year, 2018, which was \$1.13 trillion. Meanwhile, the impact of Covid-19 is estimated to decline 0.2% in 2020. However, a CAGR of 3.5% is projected between 2019 and 2024, with global Muslim spending of around 1.38 trillion in 2024 (GIE, 2020/21). In Indonesia, the Muslim community's spending on halal food is \$144 billion, ranking fourth after Malaysia, Singapore and the United Arab Emirates (GIE, 2020/21).

With a majority Muslim population, Indonesia indirectly impacts the consumption level of the society, mainly supported by the 4.0 era that is currently taking place. In Indonesia, Gen Z⁽¹⁾ is quite remarkable in its consumption style; it is one of the countries that is becoming a benchmark in offering the newest products. The shopping habits of millennials and Gen Z today have various methods, offline and online, which adds platforms wide enough for them to shop.

The research findings revealed that the halal industry in Europe has witnessed significant developments, especially in the food sector. This development has been triggered by the increasing demand for halal certification and quality assurance, as well as the development of the tourism sector (Aniqoh, et al., 2020). Similarly, although the Muslim population in developed countries is smaller, market demand for halal food products is high. Countries with small Muslim populations, such as Thailand, Britain and Australia, are finding an opportunity to increase the need for halal food in the global market, so most countries export halal food from these countries. In fact, even non-Muslim consumers are realizing the importance of consuming halal food, which is due to the freshness and safety of these food products. Therefore, producers need to promote halal food and maintain its production process (Nurrachmi, 2017).

In addition to food content factors (freshness and safety), other research findings show that concern about halal, religiosity, and perceived usefulness of halal and product ingredients have a significant effect on Willingness to Pay (WTP) for halal food, while attitudes have a non-significant effect on WTP (Ahmed, et al., 2019). Increased religious awareness also affects the demand for halal-certified products, as in the case of United Arab Emirates, Malaysia and Indonesia (Bappenas, 2018).

In more detail, it was found that subjective norms appeared to be the strongest of all predictors for choosing halal products (Mukhtar, et al., 2012). Even the research findings on non-Muslim consumers' perceptions of halal food products are influenced by attitudes, subjective norms and perceived behavioural control, especially in the Malaysian context (Haque, et al., 2015). Other research findings reveal that knowledge significantly affects religiosity and Islamic attitudes towards the halal label. Furthermore, the most interesting finding is that religiosity has not been shown to significantly influence attitudes towards the halal label (Aji, 2018).

In this era, three generations are combined into a space and time scale, namely Gen X, Y and Z. Meanwhile, the future will be in the latter's hands. According to a careful study by Bencsik and Machova, Gen Z, born after 1996, has several characteristics; they are present in an environment with rapidly developing digital technologies, are constantly exposed to the internet, and may find all the solutions through the internet. They live in the reality of a present, intuitive, fast reactive, courageous and stimulating freedom/non-commitment that provokes the conflict but does not react aggressively (Bencsik, et al., 2016).

In this case, it is important to analyze and understand the character of today's Gen Z in spending money on halal food in Indonesia, where the number of the productive age (15 years and older) exceeds 60% of the total population. In this regard, it is also undeniable that Gen Z Muslims live in a time where the development of digital technologies is so fast, the flow of information is very fluid, and they generally have quite different attitudes than previous generations.

(1) "Generation Z refers to the generation born between 1997-2012), following millennials. This generation has been raised on the internet and social media, with some of the oldest finishing college by 2020 and entering the workforce.", (Meola, 2021).

This research is very engaging and important because previous studies emphasize the Theory of Planned Behavior (TPB) more than the Theory of Interpersonal Behavior (TIB). As for several studies that highlight the problem of interest in buying halal food, starting from Muslim minorities in Singapore (Abu-Hussin, et al., 2017), foreigners living in South Africa (M. Bashir, et al., 2019), residents of southern Thailand (Billah, et al., 2020) Turkish Muslim immigrants in Germany (Sherwani, et al., 2018) Arab Muslims in Scotland (Elseidi, 2018) and others. If we look further, the above research subject is a Muslim minority group where internal factors such as the role of self-identity as a Muslim, moral obligation to buy halal products, and belief in the authenticity of halal products are the main factors in the decision to take an action. In this study, the researcher used TIB which not only involves internal factors directly, but

also plays on external factors in which intention, habit and facilitating conditions become moderators that could facilitate the implementation of a behavior. Other reasons include that TIB uses emotional responses to specific situations, facilitating conditions refer to the lack of environmental or situational constraints that may prevent an individual from performing the desired behavior and the individual's environment will influence intentions and behavior (Gregory, et al., 2013).

2. Literature Review

2.1 Past Research

This section will explain some previous studies discussing halal food purchasing. First, the research titles related to the purchasing behaviour of halal products were collected; then the samples and the theoretical basis used were identified as follows:

Author and Year	Research Title	Theoretical Basis	Quantity and Sample	Findings
(Alam, et al., 2011)	Application of the Theory of Planned Behaviour (TPB) to Halal Food Purchasing	TPB	258 Malaysian Consumers	This study's sample covers the entire age range of consumers in Malaysia. It found that attitude, subjective norm and perceived personal behaviour have a positive effect on halal food purchase intention.
(Aziz, et al., 2013)	The Role of Halal Awareness, Halal Certification, and Marketing Components in Determining Halal Purchase Intention among Non-Muslims in Malaysia: A Structural Equation Modeling Approach	TPB	226 Non-Muslim Malaysian Consumers	This study's sample covers the entire age range of non-Muslim Malaysian consumers. This study is consistent with previous research, where each component of TPB has a significant effect on the intention to purchase halal products. Even though the sample used is non-Muslim consumers. This research also confirms that halal certification has a positive effect on the purchase of halal products. Thus, an individual's evaluation of halal certification may be an attitude amplifier for purchasing halal products.

Author and Year	Research Title	Theoretical Basis	Quantity and Sample	Findings
(Abu-Hussin, et al., 2017)	Halal Purchase Intention among the Singaporean Muslim Minority	TPB	332 Singaporean Muslim Consumers	This study's sample covers the entire age range of Singaporean Muslim respondents. It shows that all the variables of TPB have a significant effect on the purchase intention of halal-certified products.
Amin et al, 2016	Malaysian Consumers' Willingness to choose Islamic Mortgage Products	TIB	282 Malaysian Consumers	This study's sample includes the entire age of the respondent. It found that each variable of TIB (affect, social factor, attitude and facilitating condition) has a positive effect on the choice to purchase an Islamic mortgage.
Hussain et al, 2016	Integrating Factors Influencing Consumer Purchase of Halal Products: Theory of Reasoned Action	TRA	282 Muslim Consumers of Pakistan	This study's sample includes the entire age of Pakistani Muslim respondents. It shows that all the variables of TRA (Attitude and Subjective Norms) have a significant effect on the intention to purchase halal food and also shape consumer behavior.
(Bashir, et al., 2018)	Factor Affecting Consumers' Intention to Purchase Halal Food in South Africa: A Structural Equation Modelling.	TPB	230 Non-South African consumers	This study's sample includes non-South African consumers of all ages. In contrast to previous research findings, each TPB component (attitude, subjective norms, and personal behaviour) significantly affects intention to purchase halal food. In this study, only attitude significantly affects intention to purchase halal food.
(Sherwani, et al., 2018)	Determinants of Muslim Consumers' Halal Meat Consumption: Applying and Extending the Theory of Planned Behavior	TPB	464 Muslim from Turkey living in Germany	This study's sample includes all ages of Muslim respondents who are from Turkey and living in Germany. In line with previous research, this study shows that all TPB variables significantly affect the intention to purchase halal meat.
(Amalia, et al., 2020)	Indonesian Millennials Halal Food Purchasing: Merely a Habit	TPB-TIB	339 Indonesian Muslim Millennials	This study's sample focuses on Muslim millennial circles in Indonesia. It shows that purchase intentions and habits have an independent effect on purchasing behavior. In line with previous research, TPB variables significantly affect purchase intention.

Author and Year	Research Title	Theoretical Basis	Quantity and Sample	Findings
(Billah, et al., 2020)	Factors influencing the Consumption Behaviour of Muslim and Non-Muslim Consumers: A Case Study of Halal Food	TPB	267 Thai Muslim and non-Muslim Consumers.	This study's sample covers both Muslim and non-Muslim respondents in Thailand. In line with previous research, this study suggests that all TPB components (attitude, subjective norms, and personal behavior) significantly affect halal food purchase. This study also confirms that consumers' understanding of the intention to purchase halal food can form a sustainable purchasing behavior.

Most of the previous studies have used TPB as a theoretical basis, and almost all studies claim that TPB variables have a significant relationship with halal purchase intention. The research conducted by Amalia, et al., 2020 tried to combine TPB and TIB.

The number of samples used in the previous studies ranges from 226 to 464 and is not specific to any particular generation. Only research conducted by Amalia, et al., 2020 specifically limits the sample population to the Muslim millennial generation. The main difference between our research and that of Amalia, et al., 2020 is the theory and variables used. Amalia et al. use the TPB-TIB theory, including the following latent variables: *attitude, subjective norm, perceived behavioral control, habit, purchase intention, and actual purchase*. They focus on the TPB variables and use only one TIB variable, namely *habit*.

Our research focuses on 1 main theory, namely TIB, with the following variables: *attitude, affect, social factor, religiosity, habit, facilitating condition, purchase intention and halal food purchase*. Amalia, et al, focuses on the Muslim millennial generation group with 339 respondents. This study attempts to use larger data, collecting 1,636 samples that focus on the later generation, namely Gen Z Muslims. According to Parker, et al., 2020, Gen Z was born after 1996, meaning they are approximately 23 years old at the time of this study. Gen Z is the most dominant generation in Indonesia, with a percentage of 27.94% compared to the millennial who occupies the second position with 25.87% (Rakhmah, et al., 2020). As Indonesia is a Muslim majority country,

research on Gen Z Muslims is considered very essential in predicting halal consumption patterns in the younger and larger generation groups in Indonesia.

Referring to (Wolf, et al., 2018), each generation (X, boomers and millennials) has a different consumption pattern, so Gen Z likely has a different consumption behavior than the previous generation. This study is one of the first studies to predict Gen Z Muslims' halal food consumption behavior.

2.2 Theoretical Framework and Hypothesis

2.2.1 Theory of Interpersonal Behaviour (TIB)

This study uses TIB as a theoretical basis to determine the factors that influence the purchase of halal food products. TIB is more commonly used as a basis for research on internet usage behavior (see, Cheung et al, 2000; Chang and Chung, 2001; Woon and Pee, 2004; Seymor and Nadasen, 2007; Pee et al, 2008). However, several recent studies have begun to develop or integrate TIB with halal purchasing behavior (Amalia, 2020; Amin 2015). Research on halal purchasing behaviour is dominated by the Theory of Planned Behaviour (TPB), which makes the novelty of research on this topic less significant. One thing that distinguishes TIB from TPB is the variable of facilitating conditions. The TPB variable does not take into account the facilitating conditions under which an individual's purchasing behavior is most likely to be formed. When resource preconditions are not found, the opportunity to form a particular behavior will be challenging to achieve (Amin et al, 2015).

Another thing that makes TIB considered as a theory to be used as a foundation for research related to halal food purchase compared to TRA and TPB is that the social factor variables used in TIB provide a more comprehensive definition space compared to the social norm used in TPB (Moody, et al., 2013); therefore, TIB has the potential to be

better at predicting the formative factors of social behavior compared to TRA and TPB (Amin, et al., 2015). TIB social factors are influenced by self-concepts, indicating that TIB considers the space for self-formation independent and not only related to dominant community norms or formations. The following is a brief overview of the TIB.

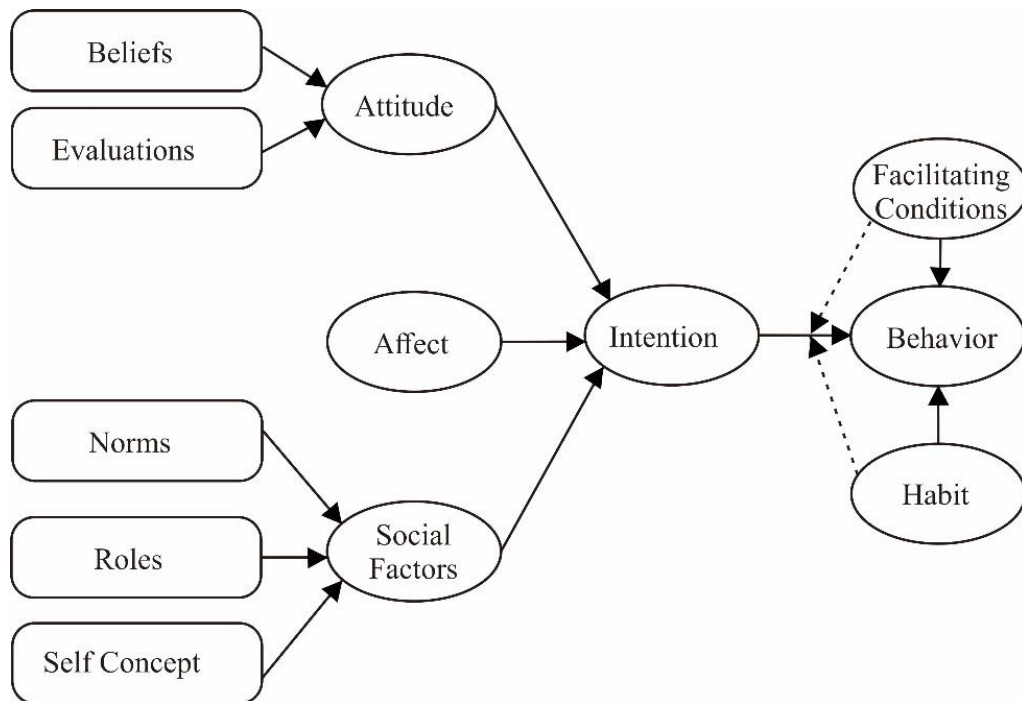


Figure (1). Theory of Interpersonal Behavior (TIB) From Triandis, 1977.

Based on this theoretical foundation, the hypotheses used in this study are as follows:

- H1.** Social factor of Gen Z Muslims significantly influences their intention to purchase halal food.
- H2.** Attitude of Gen Z Muslims significantly influences their intention to purchase halal food.
- H3.** Affect of Gen Z Muslims significantly influences their intention to purchase halal food.
- H4.** Purchase intention of Gen Z Muslims significantly influences their halal food purchases.

- H5.** Facilitating conditions of Gen Z Muslims significantly influence their halal food purchases.
- H6.** Facilitating condition positively moderates the intention to purchase halal food.
- H7.** Habit positively moderates the intention to purchase halal food.
- H8.** Habits of Gen Z Muslims significantly influence their halal food purchases.

2.2.2. Religiosity

Religiosity can be broadly defined as the intensity or level of a person's belief in God, accompanied by a commitment to follow His commandments and prohibitions (McDaniel & Burnett, 1990; Emmons, 2005). Religiosity plays an essential role in shaping a person's ethics and behavior (Weaver, et al., 2002). In this case, they point out that this formation is a manifestation of the individual internalization process that occurs and their expectations in a particular religion. Several previous studies that focus on the effect of religiosity and ethics on consumption find that religiosity significantly affects the renunciation of unethical behavior (Cornwell et al, 2005; Schneider et al, 2011; Vitell et al, 2005). If associated with TIB, internal behaviour can at least be represented by a person's attitudes, affects, and habit variables that separately influence the formation of consumption behavior. Therefore, a hypothesis can be formulated to determine the empirical relationship between religiosity and the three variables as follows:

- H9.** Religiosity of Gen Z Muslims may influence their attitudes towards halal food purchasing.
- H10.** Religiosity of Gen Z Muslims may influence their affect of halal food purchase.
- H11.** Religiosity of Gen Z Muslims may influence their halal food purchasing habits.

Mahtras et al, (2016), divides religiosity into two types: social religiosity and individual religiosity. Previous research has revealed that religious groups form certain patterns of consumption behaviour that arise from the sense of belonging to their religious group. Individual religiosity is also thought to affect ethical consumption behavior related to halal food consumption. Based on the results of the previous research, the following hypothesis is developed:

- H12.** Religiosity of Gen Z Muslims may influence their intention to purchase halal food.

Religiosity is an important variable, especially for people living in Muslim-majority countries such as Indonesia. Several previous studies related to the purchase of halal products find a significant relationship between religiosity and intention to purchase halal products (Mukhtar, et al., 2012); (Rahman, et al., 2015); (Nurhayati, et al., 2019); (Vanany, et al., 2019); (Amalia, et al., 2020). When scaled back to younger generation respondents, they feel unhappy to see other Muslims eating non-halal food (Wu, et al., 2014). This may illustrate the consumption behaviour of the younger Muslim generation who prefer to buy halal products. The same was found with more specific respondents, namely the millennial generation (Amalia, et al., 2020). Based on this statement, the following hypothesis is developed:

- H13.** Religiosity of Gen Z Muslims is influenced by their social factor.

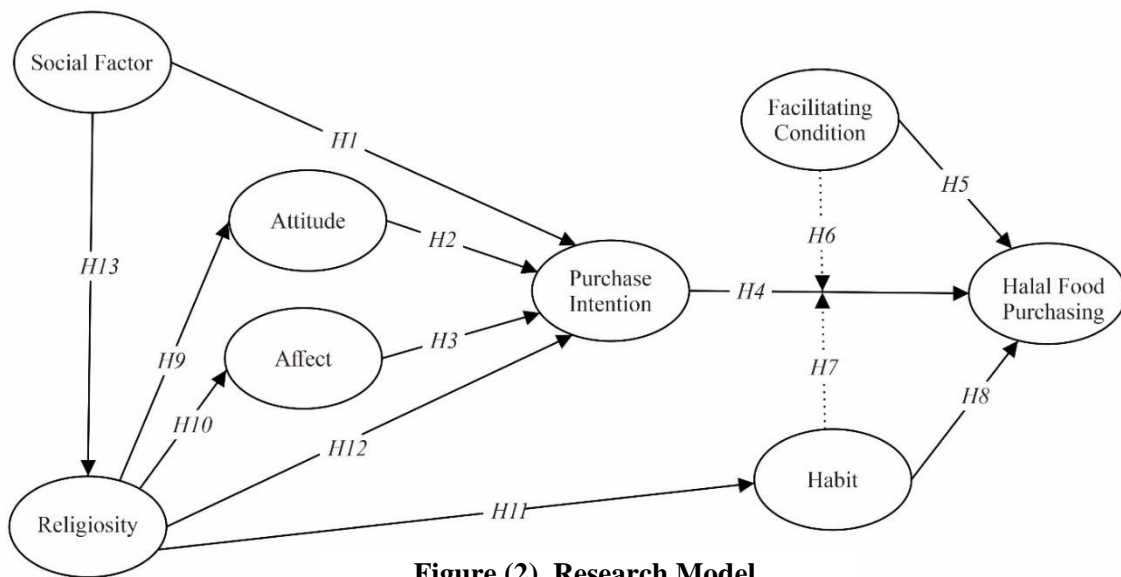


Figure (2). Research Model.

3. Research Methods

3.1 Research Model

The research model refers to the model of interpersonal behavior theory (Triandis, 1977), adding the variable of religiosity, with the measurement instrument of religiosity adjusted from the previous research conducted by Amalia et al., (2020).

3.2 Data Collection

As the research was conducted during the COVID-19 pandemic, the distribution of the questionnaires was carried out entirely online. In general, the research method implemented is divided into two phases, pre and post data collection:

3.2.1 Pre-Data Collection

Overall, we conducted 42 questions to be completed by the respondents, 6 questions related to demographics and 36 questions as measurement variables in the study. 31 questions for TIB variable and 4 questions for religiosity and 1 question for halal food purchasing. Each question used refers to previous research. For TIB, the research instrument was adopted from Moody & Siponen (2013); for religiosity and halal food purchase, the instrument used by Amalia et al (2020) was adopted. During the questionnaire preparation, three experienced researchers were needed to ensure that there is no ambiguity in the questions or statements in the questionnaire. Once the questionnaire was completed, it was distributed in small numbers to ensure that the respondents did not find it challenging to fill out the questionnaire.

We used Google Forms as an online form service provider. Data dissemination was carried out through WhatsApp groups that are members of the PTAIN (State Islamic College) network throughout Indonesia.

3.2.2 Post-Data Collection

In this phase, the data that has been collected was examined to find the amount that can be processed. The data was processed with the Smart PLS 3.0 software, in order to perform further statistical tests.

3.3. Data Analysis

This research is a quantitative study using primary data sources derived from questionnaires. The questionnaire uses a 10-point Likert, in order to obtain more rigid research data. Before distributing the questionnaire, the research will use the Structural Equation Model-Partial Least Squares (SEM-PLS) technique. This technique was chosen to meet the adequacy of exploratory research (Hair et al, 2011), making it more possible to build and test new models in a study. Of the 1639 data collected, only 1622 can be further processed. The number and demographic distribution of respondents covering all provinces in Indonesia are presented in the following table:

Table (1). Respondent Demographics.

Variable	Description	Frequency	%
Gender	Male	358	22.07
	Female	1,264	77.93
Age	16-17	54	3.33
	18-19	657	40.51
	20-21	717	43.20
	22-23	194	11.96
Occupation	Student	1,572	96.92
	Private Employee	19	1.17
	Entrepreneur	5	0.31
	Public servant	13	0.80
	Other	13	0.80
Income Per Month	<Rp 1 million	1,451	89.46
	Rp 1-2 million	126	7.77
	Rp 2-5 million	26	1.60
	Rp 5-10 million	16	0.99
	>Rp 10 million	3	0.18
Education	Senior High School	652	40.20
	Diploma	49	3.02
	Bachelor	909	56.04
	Master	11	0.68
	Doctorate	1	0.06
Area	Aceh, Jambi, and Gorontalo	96	5.92
	Bali, NTT, dan NTB	228	14.06
	Banten, DKI Jakarta and Jawa Barat.	186	11.47
	Bengkulu and Lampung	118	7.27
	Jawa Tengah, Jawa Timur, and DIY	570	35.14
	Kalimantan Barat, Kalimantan Selatan and Kalimantan Tengah.	38	2.34
	Kalimantan Timur and Kalimantan Utara	28	1.73
	Kepulauan Bangka Belitung, Kepulauan Riau, dan Riau	25	1.54
	Maluku and Maluku Utara	24	1.48
	Papua and Papua Barat	60	3.70
	Sulawesi Barat, Sulawesi Selatan and Sulawesi Tengah.	61	3.76
	Sulawesi Tenggara and Sulawesi Utara	15	0.92
	Sumatera Barat, Sumatera Selatan and Sumatera Utara.	173	10.67

Note: n = 1622

4. Results Evaluation

The variable *religiosity* did not pass the discriminant test, so it was decided to exclude it from the test

model. The following is a test of the final model (without religiosity).

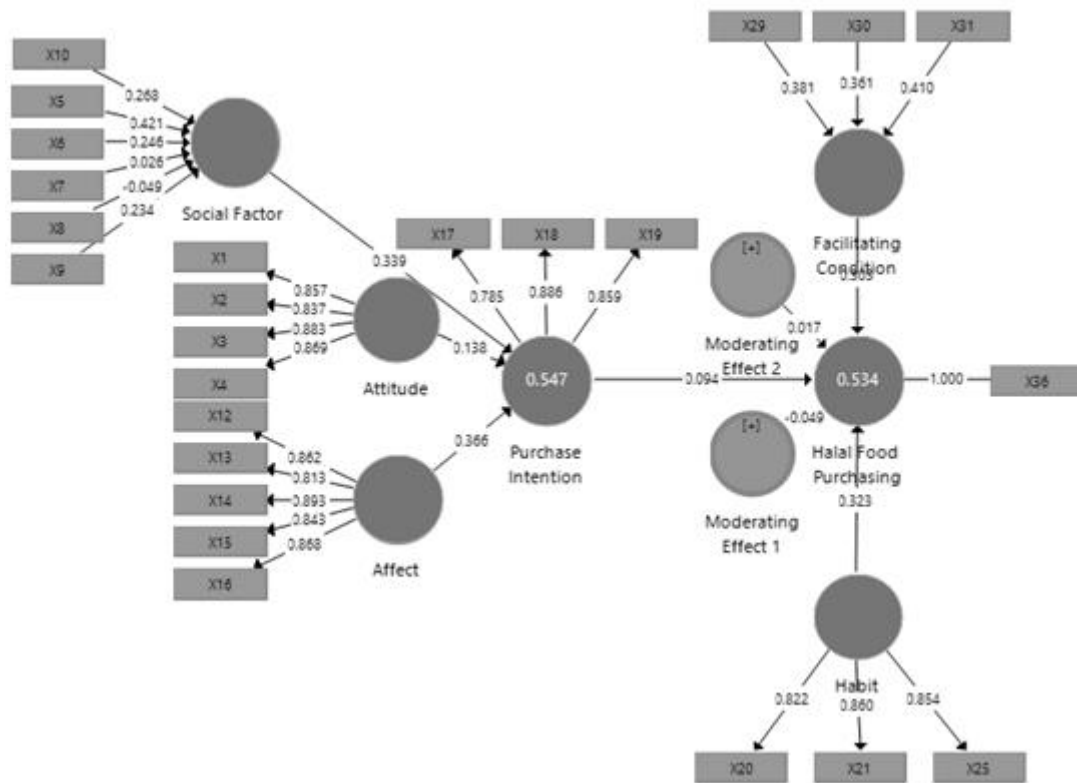


Figure (3). PLS-SEM Result.

Table (2). Assessment Result of Reflective Measurement Models.

Variables	Indicator *Moderating Variable	Convergent Validity		Internal Consistence Reliability	
		Loading	AVE	Cronbach's Alpha	Composite Reliability
		> 0.70	> 0.50	0.70-0.90	> 0.70
Moderating Effect 1 (ME1)	*Facilitating condition		1.000	1.000	1.000
Moderating Effect 2 (ME 2)	*Habit		1.000	1.000	1.000
Attitude (Att)			0.743	0.884	0.920
X1	Consuming halal-certified food is important to me.	0.857			
X2	Consuming halal-certified food is my wish.	0.837			
X3	Consuming halal-certified food is good for me.	0.883			
X4	Consuming halal-certified food has a positive effect on me	0.869			
Affect (Aff)			0.734	0.909	0.932
X12	I feel happy consuming halal-certified food.	0.862			

Variables	Indicator *Moderating Variable	Convergent Validity		Internal Consistence Reliability	
		Loading	AVE	Cronbach's Alpha	Composite Reliability
		> 0.70	> 0.50	0.70-0.90	> 0.70
X13	I am interested in consuming halal-certified food.	0.813			
X14	I feel comfortable consuming halal-certified food	0.893			
X15	I feel safe consuming halal-certified food.	0.843			
X16	I am grateful that I can consume halal-certified food.	0.868			
Purchase Intention (PI)			0.713	0.801	0.882
X17	I am willing to pay more to consume halal-certified food.	0.785			
X18	I am willing to look for shops / stalls / places further away to consume halal-certified food	0.886			
X19	I want to consume halal-certified food on a daily basis.	0.859			
Habit (H)			0.715	0.800	0.883
X20	I always check if the food I am going to eat is halal-certified.	0.822			
X21	I want to get used to consuming halal-certified food.	0.860			
X25	I have been consuming halal-certified food for a long time	0.854			

4.1 Reflective Measurement Model Assessment

To measure discriminant validity, we used the HTMT value, which is shown in Table 3. The HTMT value should be < 0.85 (Sarstedt et al, 2021). The

HTMT results show that all of them have a value < 0.85, so it is obvious that there is no discriminant validity issue.

Table (3). HTMT Value.

	Aff	Att	H	HFP	ME1	ME2	PI
Aff							
Att	0.836						
H	0.822	0.760					
HFP	0.593	0.546	0.765				
ME1	0.671	0.613	0.804	0.566			
ME2	0.624	0.576	0.709	0.544	0.710		
PI	0.771	0.710	0.889	0.656	0.739	0.694	

4.2 Formative Measurement Model Assessment

Formative variables in the model are *social factor (SF)*, *facilitating condition (FC)* and *halal food purchasing (HFP)*. We assessed whether critical levels of collinearity substantially affect the estimates of the formative indicator weights, and we tested the indicator weights' significance using the bootstrap procedure (10,000 samples, bootstrap percentile confi-

dence intervals, two-tailed test at the **0.05** significance level). Table 6 shows that all indicator weights are significant, except for indicators X7 and X8; however, the other indicators have a statistically significant loading > 0.50 , confirming their absolute contribution to the constructs.

Table (4). Formative Indicator Weight and Significant Testing Results.

Latent Variables (Code)	Formatives Indicators	Outer Weight (Outer Loading)	Confidence Interval 97.5%		Significance
					< 0.05
Social Factor (SF)	X5	0.421 (0.891)	0.259	0.575	Yes
	X6	0.246 (0.878)	0.070	0.409	Yes
	X7	0.026 (0.807)	-0.142	0.194	No
	X8	-0.049 (0.820)	-0.258	0.194	No
	X9	0.234 (0.839)	0.098	0.364	Yes
	X10	0.268 (0.870)	0.082	0.443	Yes
Facilitating Condition (FC)	X29	0.381 (0.805)	0.266	0.500	Yes
	X30	0.361 (0.903)	0.137	0.547	Yes
	X31	0.410 (0.897)	0.231	0.617	Yes
Halal Food Purchasing (HFP)	X36	1.000 (1.000)	1.000	1.000	Yes

4.3 Structural Model Assessment

First, we performed a test for collinearity by examining the value of the variance inflation factor (VIF). Burns and Burns (2008) state that collinearity exists if the VIF number is 10.0, but the maximum recommended cutoff value is 5.0 (Hair, et al., 2019). All indicators have a VIF value < 5.0 , so we conclude that there is no indication of collinearity between the predictor constructs in the structural model. Then we performed the path analysis.

Table 5 shows the results of the path analysis that was subsequently performed. Only the *moderation effect 2 (ME2)* on *halal food purchasing (HFP)* is found to be insignificant with a P-value (0.512). ME2 is a moderation test with *habit* as a moderating variable, and it can be concluded that the *habit* variable does not show a moderating effect between *purchase intentions* and *halal food purchase*.

Table (5). Path Coefficients of Structural Model, Significance and Hypothesis Testing Results.

Hypothesis	Path	Standard Deviation	T Statistics	P Values	Decisions
<i>H1</i>	SF -> PI	0.049	6.904	0.000**	Accepted
<i>H2</i>	Att -> PI	0.052	2.638	0.008**	Accepted
<i>H3</i>	Aff -> PI	0.048	7.581	0.000**	Accepted
<i>H4</i>	PI -> HFP	0.037	2.518	0.012*	Accepted
<i>H5</i>	FC -> HFP	0.049	6.195	0.000**	Accepted
<i>H6</i>	ME1 -> HFP	0.023	2.101	0.036*	Accepted
<i>H7</i>	ME2 -> HFP	0.026	0.655	0.512	Rejected
<i>H7</i>	H -> HFP	0.050	6.514	0.000**	Accepted

The next step is to evaluate the model's predictive power by running the PLS prediction procedure with 10 (ten) folds and 10 (ten) repetitions. Table 6 shows the predictive result. At this stage, the focus is on examining the key latent variables of the model, namely *purchase intention (PI)* and *halal food purchase (HFP)*. Indicators that have a Q^2 values greater than **0.00**, **0.25** and **0.50**, represent small, medium and large, were selected (Hair, et al., 2019). Indicators X17 and X18 have a Q^2 value > 0.25 ,

which means they have medium predictive power, while X19 and X36 have a Q^2 value > 0.50 , which means they have high predictive power. The R^2 value was also included to see how independent latency is from its dependencies. Variables with R^2 0.75, 0.50 and 0.25 have substantial, moderate and low levels of analysis (Hair, et al., 2019). Each of two variables (PI and HFP) has a value of $R^2 > 0.50$, so it can be concluded that they have a moderate level of analysis.

Table (6). PLS Predictive and Accuracy.

Latent Variables Code	Indicator	Q^2 Predict	R^2 Adjusted
<i>PI</i>	X17	0.251	0.546
	X18	0.330	
	X19	0.524	
<i>HFP</i>	X36	0.518	0.532

Discussion

This study attempts to analyze the variables that affect halal food consumption, especially for Gen Z Muslims in Indonesia, using the theory of interpersonal behavior and taking into account religiosity. The model constructed in this study has 2 endogenous latent variables, namely *purchase intention (PI)* and *halal food purchase (HFP)*, as well as 2 moderating variables, namely *purchase intention (PI)*, *facilitating condition (FC)* -> *halal food purchase (HFP)* as ME1 and *purchase intention (PI)*, *halal food purchase habit (H)* as ME2. Each latent variable used in the model affects the endogenous latent variables, except for religiosity (as it is excluded from the model) and the moderating variables between *purchase intention (PI)*, *habit (H)* -> *halal food purchase (HFP)*.

Based on results analysis of latent endogenous *purchase intention (PI)*, *affect*, *attitude* and *social factors* influence purchase intention. This indicates that each person's social factor (SF), both family and environment outside the family, has a role in shaping the intention of halal consumption behavior. *Attitude (Att)* is a person's internal choice. Unlike social factors which are external variables, attitude is the space a person has to determine what he or she wants, in this case, halal consumption behavior.

The next variable is *affect (Aff)*, which is also an internal factor. If a person feels happy and secure in consuming halal food, it will affect their consumption behavior.

Based on the results analysis of latent endogenous *halal food purchasing (HFP)*, it is found that *facilitating conditions (PI)*, *habit (H)*, and *purchase intention (PI)* affect *halal food purchasing (HFP)*. This result is in line with the previous results (Amalia, et al., 2020); (Billah, et al., 2020). Therefore, it can be concluded that the ease with which a person can access halal food products, the habits a person has, and the intention to buy halal food products may affect the purchase of halal food products themselves.

The results of moderation analysis show that only ME1 has a significant effect. It shows that *facilitating condition (FC)* is found to have a moderating effect between *purchase intention (PI)* and *halal food purchasing (HFP)*. It can be concluded that if a person already intends to purchase halal food products, ease of access to halal foods will be a factor that increases the possibility of purchasing halal food. On the other hand, the higher the difficulty to access halal food, the lower the intention to purchase them. ME2 is not proven to be significant so

that it can be concluded that the habit does not have a moderating effect on *purchase intention* (PI) and *halal food purchasing* (HFP).

Conclusion and Recommendations

There is evidence that Gen Z Muslims in Indonesia have purchasing intentions for halal food products. However, this also strongly depends on the availability or easy access to halal food itself. This study proves that Gen Z Muslims in Indonesia are aware of certified halal food. The assumption that any food is halal if it does not contain "pork and alcohol" is starting to fade from the minds of Gen Z Muslims concerning certified halal food since halal food pur-

chasing is not only influenced by a single factor. Hence, it is essential to form an exemplary group that supports the intention to purchase halal food.

The government, as a regulator, is required to increase the availability of halal food. This can be done through regulatory channels and subsidies, especially for small and medium industries. This is inseparable from the research findings, which show that *facilitating condition* (FC) has a moderating effect. The government should also intensify campaigns for the purchase of halal food as part of enhancing attitudes and social factors for Gen Z Muslims in Indonesia.

References

- Abd Rahman, A. Asrarhaghighi, E. and Ab Rahman, S.** (2015), Consumers and Halal Cosmetic products: Knowledge, Religiosity, Attitude and Intention, *Journal of Islamic Marketing*, **6**(1): 148-163.
- Abu-Hussin, M.F., Johari, F., Hehsan, A. and Anwar, M. S.** (2017). Halal Purchase Intention among the Singaporean Muslim Minority. *Journal of Food Products Marketing*, 769-782.
- Abu-Hussin, M.F., Johari, Fuadah., Hehsan, Aminuddin., and Nawawi, M.S.A.B.M.** (2020), Halal Purchase Intention among the Singaporean Muslim Minority, *Journal of Food Products Marketing*, **23**(7): 769-782.
- Ahmed, W., Najmi, A. and Faizan, H.** (2019). Consumer Behaviour towards Willingness to Pay for Halal Products: An Assessment of Demand for Halal Certifications in a Muslim country. *British Food Journal*, **121**(2): 492-504.
- Aji, H. M.** (2018). The Effect of Knowledge about Halal and Islamic Religiosity on Attitude Towards Halal Label. *Conference of Islamic Management, Accounting and Economics Proceeding* (hal. 1-8). Yogyakarta: UII.
- Alam, S.S. and Sayuti, N.M.** (2011), Applying the Theory of Interpersonal Behavior (TPB) in Halal food Purchasing, *International Journal of Commerce and Management*, **21**(1): 8-20.
- Amalia, F.A., Sosianika, Adila. and Suhartanto, Dwi.** (2020), Indonesian Millennials' Halal Food Purchasing: Merely a Habit?, *British Food Journal*. DOI 10.1108/BFJ-10-2019-0748.
- Aniqoh, N. A. and Hanastiana, M. R.** (2020). Halal Food Industry: Challenges and Opportunities in Europe. *Journal of Digital Marketing and Halal Industry*, **02**(1): 43-54.
- Aziz, Y.A. and Chok, N.V.** (2013), The Role of Halal Awareness, Halal Certification, and Marketing Components in Determining Halal Purchase Intention among Non-Muslims in Malaysia: A Structural Equation Modeling Approach, *Journal of International Food and Agribusiness Marketing*, **25**(1): 1-23.
- Bashir, A.M., Bayat, Abdullah., Olutuase, A.O., and Latiff, Z.A.A.** (2018), Factor Affecting Consumers' Intention towards Purchasing Halal Food in South Africa: a Structural Equation Modelling, *Journal of Food Products Marketing*, **25**(1): 26-48.
- Bappenas.** (2018). *Indonesia Islamic Economic Masterplan 2019-2024-Indonesian Ministry of National Development Planning*. Jakarta.
- Bencsik, A., Gabriella, H.-C. and Tímea, J.** (2016). Y and Z Generations at Workplaces. *Journal of Competitiveness*, **8**(3): 90-106.
- Billah, Arif., Rahman, Md.A. and Hossain, Md.T.B.** (2020), Factors Influencing Muslim and Non-Muslim Consumers' Consumption behavior: A Case Study on Halal Food, *Journal of Foodservice Business Research*, **23**(4): 324-349.
- Cornwell, B., Chi Cui, C., Mitchell, V., Schlegelmilch, B., Dzulkiflee, A. and Chan, J.** (2005). A Cross-Cultural Study of the Role of Religion in Consumers' Ethical Positions. *International Marketing Review*, **22** (5): 531-546. <https://doi.org/10.1108/02651330510624372>
- Elseidi, R. I.** (2018). Determinants of Halal Purchasing Intentions: Shreds of Evidence from UK. *Journal of Islamic Marketing*, 167-190.
- GIE.** (2020/21). *State of The Global Islamic Economy Report*. Dubai: Dinar Standart.

- Gregory, D.** and **Siponen, M.** (2013). Using the Theory of Interpersonal Behavior to Explain Non-Work-Related Personal Use of the Internet at Work. *Elsevier: Information & Management*, 322-335.
- Hair, J.F., Ringle, C.M.** and **Sarstedt, M.** (2011), "PLS-SEM: Indeed, a Silver Bullet", *Journal of Marketing Theory and Practice*, **19(2)**: 139-151.
- Hair, J.F., Risher, J.J., Sarstedt, M., Ringle, C.M.** (2019), When to Use and How to Report The Result of PLS-SEM, *European Business Review*, **31(3)**: 2-24.
- Hanseler, J., Ringle, C.M., and Sarstedt, M.** (2015), A New Criterion for Assessing Discriminant Validity in Variance-based Structural Equation Modeling, *Journal of the Academy of Marketing Science*, **43(1)**: 115-135.
- Haque, A., Sarwar, A., Yasmin, F., Tarofder, A. K. and Hossain, M.A.** (2015). Non-Muslim consumers' perception toward purchasing halal food products in Malaysia. *Journal of Islamic Marketing*, **6(1)**: 133-147.
- McDaniel, S.W.** and **J.J. Burnett:** (1990), 'Consumer Religiosity and Retail Store Evaluative Criteria', *Journal of the Academy of Marketing Science*, **18**: 101–112.
- Moody, G.D.** and **Sipone, M.** (2013), Using the Theory of Interpersonal Behavior to Explain Non-Work-Related Personal Use of the Internet at Work, *Information & Management*, <http://dx.doi.org/10.1016/j.im.2013.04.005>
- Mukhtar, Arshia** and **Butt, M.M.** (2012), Intention to Choose Halal Products: The Role of Religiosity, *Journal of Islamic Marketing*, **3(2)**: 108-120.
- M. Bashir, A., Bayat, A., Olutuase, S.O.** and **Abdul Latiff, Z.A.** (2019). Factors Affecting Consumers' Intention towards Purchasing Halal Food in South Africa: A Structural Equation Modelling. *Journal of Food Products Marketing*, 26-48.
- Nurhayati, T.** and **Hendar, H.** (2019), Personal Intrinsic Religiosity and Product Knowledge on Halal Product Purchase Intention: Role of Halal Product Awareness, *Journal of Islamic Marketing*, **11(3)**: 603-620.
- Nurrachmi, R.** (2017). The Global Development of Halal Food Industry: A Survey. *Tazkia Islamic Finance and Business Review*, **11(1)**: 39-56.
- Sarstedt M., Ringle C.M., Hair J.F.** (2021) Partial Least Squares Structural Equation Modeling. In: **Homburg C., Klarmann M., Vomberg A.E.** (eds) *Handbook of Market Research*. Springer, Cham. https://doi.org/10.1007/978-3-319-05542-8_15-2
- Schneider, H., Krieger, J.** and **Bayraktar, A.** (2011). Impact of Intrinsic Religiosity on Consumers' Ethical Beliefs: Does it Depend on the Type of Religion? A Comparison between Christian and Muslim Consumers in Germany and Turkey. *Journal of Business Ethics*, **102(2)**: 319–332. <https://doi.org/10.1007/s10551-011-0816-y>
- Sherwani, Mehkar., Ali, Afzaal., Ali Adnan., Hussain Sikandar** and **Zadran, H.G.** (2018), Determinants of Muslim Consumers' Halal Meat Consumption: Applying and Extending the Theory of Planned Behavior, *Journal of Food Products Marketing*, **24(8)**: 960-981.
- Vanany, I., Soon, J.M., Maryani, A.** and **Wibawa, B.M.** (2019), "Determinants of Halal-Food Consumption in Indonesia", *Journal of Islamic Marketing*, available at: <https://www.emerald.com/insight/content/doi/10.1108/JIMA-09-2018-0177/full/html>.
- Vitell, S.J., Paolillo, J.G.** and **Singh, J.J.** (2005). Religiosity and Consumer Ethics. *Journal of Business Ethics*, **57(2)**: 175-181. <https://doi.org/10.1007/s10551-004-4603-x>
- Wolf, M.M., Higgins, L.M., Wolf, H.M.J.** and **Qenani, Eivis.** (2018), Do Generations Matter for Wine Segmentation, *Journal of Wine Research*, *Journal of Wine Research*, <https://doi.org/10.1080/09571264.2018.1472073>.
- Weaver, G.R.** and **B.R. Agle:** (2002). 'Religiosity and Ethical Behavior in Organizations: A Symbolic Interactionist Perspective', *Academy of Management Review*, **27(1)**: 77–98.
- Wu, Y., Yang, Y.** and **Chiu, C.Y.** (2014), "Responses to Religious Norm Defection: The Case of Hui Chinese Muslims not Following the Halal Diet", *International Journal of Intercultural Relations*, **39**: 1-8.

Internet Articles

- Kim Parker** and **Ruth Igelnik.** (2020). On the Cusp of Adulthood and Facing an Uncertain Future: What We Know About Gen Z So Far. <https://pewrsr.ch/31VdW87>.
- Diyan Nur Rakhmah.** (2021). Gen Z Dominan, Apa Maknanya bagi Pendidikan Kita. <https://bit.ly/3s83dT3>.
- Meola, A.** (2021). Generation Z News: Latest characteristics, research, and facts. Insider Intelligence, July 29, 2021; <https://bit.ly/3m3ufai>.

Anton Bawono is a Dean of Faculty of Islamic Economics and Business of Salatiga Institute for Islamic Studies (IAIN Salatiga). His research interest area is Economics and Finance, Behavioral Economics and Islamic Economics. E-mail: antonbawono@iainsalatiga.ac.id. Orcid ID: 0000-0001-8283-9472.

Yudi Saputra is a lecture at Faculty of Islamic Economics and Business of Salatiga Institute for Islamic Studies (IAIN Salatiga). He was awardee of LPDP full scholarship and reviewer at Journal of Islamic Marketing (JIMA). His research interest area is Halal Industry; Islamic Economics, Finance and Banking, and Islamic Behavioral Economics. E-mail: saputraayudi@gmail.com. Orcid ID: 0000-0003-0326-2594.

Fauzi Annur is a lecturer at Faculty of Islamic Economics and Business of Salatiga Institute for Islamic Studies (IAIN Salatiga). His research interest area is Islamic Studies, such as Islamic Economics and Education, Islamic Behavioral People, Educating for Character, and Tashawwuf. E-mail: fauziannur18@gmail.com. Orcid ID: 0000-0002-6480-0766.

تحليل السلوك الشخصي في شراء الأغذية الحلال من قبل مسلمي جيل ما بعد الألفية (Gen. Z) في إندونيسيا

أنطون باونو، ويودي سابوترا، وفوزي أنور

عميد، محاضر، محاضر

كلية الاقتصاد الإسلامي والأعمال

معهد سالاتيجا للدراسات الإسلامية، إندونيسيا

المستخلص. تُقدم هذه الدراسة منظورًا جديدًا لموردي الأطعمة الحلال للنظر في التأثيرات الشخصية للمستهلكين لزيادة حجم الشراء والإقبال على هذا النوع من الأغذية. ستكون الدراسة، على حد علم المؤلفين، واحدة من أولى الدراسات التي تفحص الرغبة في شراء الأغذية الحلال بين مسلمي جيل ما بعد الألفية المسلم أو ما يُعرف اختصارًا بجيل زد (Gen. Z) باستخدام نظرية السلوك الشخصي. بناءً عليه يمكن أن تُمثل الدراسة مرجعًا مهمًا للجهات المعنية والأطراف الأخرى ذات الصلة لتشجيع توفير وإعداد حملة منظمة لدعم صناعة الغذاء الحلال. تشير الأبحاث السابقة إلى أن للسلوك المخطط (planned behavior) تأثيرًا على الرغبة في شراء المنتجات الغذائية الحلال بين جيل ما بعد الألفية المسلم، ومع ذلك لم تُثبت تلك الدراسات أن السلوك البيئي لأشخاص الجيل الواحد يؤثر في شراء الأغذية الحلال. يحاول هذا البحث تحليل العلاقة بين السلوكيات الشخصية فيما بين مسلمي جيل ما بعد الألفية تجاه شراء الغذاء الحلال لتحديد ما إذا كانت هذه العلاقة موجودة أم لا؟ من بين ١٦٣٩ استبانة تم استلامها من أفراد عينة الدراسة، يستخدم البحث في المناقشة والتحليل ١٦٢٢ إجابة من تلك الإجابات المُستلمة. تم إجراء تحليل البيانات باستخدام طريقة المربعات الصغرى الجزئية (PLSM) للتحقق من العلاقة بين المتغيرات المستهدفة في الدراسة. توصل البحث إلى أن شراء الطعام الحلال يتأثر بشكل مباشر بالرغبة في الشراء، وظروف التسهيلات، والعادات.

الكلمات الدلّة: الغذاء الحلال، المسلم، الجيل زد، نظرية السلوك المخطط، التدين، إندونيسيا.

تصنيف JEL: D22

تصنيف KAUIE: H32