Determinants of Halal Meat Consumption among Indonesian Generation Z Muslims: Using the Extended Theory of Planned Behavior

(Faktor Penentu Konsumsi Daging Halal Pada Muslim Generasi Z Indonesia: Menggunakan Extended Theory of Planned Behaviour)

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Abstrak

Penelitian ini bertujuan untuk menguji faktor-faktor yang mempengaruhi intensi konsumsi daging halal pada generasi Z muslim Indonesia, dengan menggunakan Teori Perilaku Terencana. Penelitian ini merupakan penelitian kuantitatif dengan menggunakan data primer, yang diperoleh melalui penyebaran kuesioner. Sampel yang digunakan 1182 orang yang tergolong muslim generasi Z, yaitu kelompok usia dengan kriteria: lahir setelah tahun 1996, berusia minimal 15 tahun, pernah mengkonsumsi daging halal bersertifikasi dan berdomisili di wilayah Indonesia. Penelitian ini menggunakan Structural Equation Modeling (SEM-PLS), untuk menguji hubungan antar variabel dalam model. Hasil penelitian menunjukkan ada 5 variabel yang secara langsung berpengaruh terhadap *Halal Meat Consumption Intent* (IKDH) yaitu: *attitude* (Att), *Trust* (Kep), Moral Obligation (KM), *Subjective Norm* (SN), dan *Perceive Behavioral Control* (PBC). Sedangkan yang berpengaruh secara tidak langsung ada 6 interaksi.

Kata Kunci: Daging Halal, Muslim Generasi Z, Structural Equation Modeling.

Abstract

his study aims to examine the factors that influence halal meat consumption intention in generation Z Indonesian Muslims, using the Theory of Planned Behavior. This research is a quantitative study using primary data, obtained through distributing questionnaires. The sample used was 1182 people who belonged to generation Z Muslims, namely the age group with the criteria: born after 1996, aged at least 15 years, had consumed certified halal meat and lived in the territory of Indonesia. This study uses Structural Equation Modeling (SEM-PLS), to test the relationship between variables in the model. The results showed that there are 5 variables that directly affect Halal Meat Consumption Intent (IKDH), namely: attitude (Att), Trust (Kep), Moral Obligation (KM), Subjective Norm (SN), and Perceive Behavioral Control (PBC). Meanwhile, there are 6 interactions that affect indirectly.

Keywords: Halal Meat, Generation Z Muslims, Structural Equation Modeling

Introduction

Islam is predicted to grow more than twice as much as the world's population growth, when the world population grows 32% Muslims will grow 70% (Lipka and Hacket, 2017). The growth of the Muslim population will certainly also affect changes in world consumption patterns, this is inseparable from Islamic rules on food that can be consumed. Muslims can only consume halal food, which means that changes in the world's religious demographics, which in this case is an increase in the Muslim community, will also increase the demand for halal food. The latest data shows that the world's Muslim expenditure, especially for the food sector, is around $1.17 trillion in 2019 (GIE, 2020/21), this figure has increased from 2018 which was at $1.13 trillion. The predicted increase in spending on halal food is in line with the projected growth of the world's Muslim population.

Each generation (X, Boomers, and Millennials) has different consumption patterns (Wolf, et al. 2018), so it is important to limit the sample to a particular generation, in this case, generation Z, which is the last generation group. Generation Z are those born after 1996 (Rakhmah, et al., 2020). This generation has the largest percentage in Indonesia compared to other generational groups. The greater the proportion of a group, of course, the more influential it will be in shaping the market in the future. As a Muslim-majority country, it is very important for Indonesia to study the halal food consumption patterns of the Muslim community.

Quite a lot of research has examined the purchase intention of the Muslim community using the Theory of Planned Behaviour (TPB) (Elseidi, 2018; Marmaya et al., 2019; Shah Alam & Mohamed Sayuti, 2011; Vanany et al., 2020) but there is still very limited research linking halal meat consumption intention in Muslims. One of the studies that focused on examining the relationship between halal meat consumption intention in Muslims was conducted by Sherwani, et al (2018), this study found that there was a positive and significant relationship between: personal attitude;

motivation to follow; behavioral control; and the availability of halal meat on the intention to consume halal meat in Muslim communities.

The results of this study use variables and theories that have been proposed in previous studies (Sherwani et al., 2018; Vanany et al., 2020), namely: using the Theory of Planned Behaviour (TPB), with the addition of (Extended) awareness variables; religious indentions; moral obligations; and trust, by providing sample restrictions on generation Z Muslims in Indonesia. By providing sample restrictions, this study is expected to provide a clearer picture, related to halal meat consumption patterns in the latest Muslim generation group with the largest proportion in Indonesia.

Theoretical Review

Theory of Planned Behavior (TPB)

TPB is a theory used to identify factors that can predict and modify a person's behavior (Ajzen, 1985), in this case, halal meat consumption intention. The variables included in TPB are attitude; subjective norm; and perceived behavioral control (PBC). Attitude refers to the degree of attraction/disinterest in a particular behavior. Subjective norm refers to the formation of behavior influenced by the social environment, to be able to follow the expectations of others who are considered influential for a person. PBC is a feeling of control and ability to implement certain behaviors.

Religiosity

Religiosity can be broadly interpreted as the intensity or level of one's belief in God accompanied by a commitment to carry out commands and stay away from prohibitions (Wilkes et al., 1986). The more a person has a strong commitment to the commands and prohibitions of his religion, the more it will affect the formation of certain behaviors. Indonesian society is a religious society, so consumption choices will be strongly influenced by the obligations and prohibitions regulated by a particular religion, in this context Islam. The choice of whether to like or dislike something will be influenced by the commands or prohibitions of a religion (Briliana & Mursito, 2017), this is a reflection of one's attitude or behavior. So it is necessary to predict factors that are derived from one's religion, including one's religious identity; moral obligation; and trust. Another variable that has also been shown to complement the variables in the TPB is habit (Amalia et al., 2020), so we decided to include the habit variable in the model we built.

Methods

Research Design

The research design uses 8 variables, 7 of which are exogenous variables (attitude; subjective norm; perceived behavioral control; religious identity; moral obligation; trust; habit) and 1 endogenous variable (halal meat consumption intention). The variables included in TPB (attitude; subjective norm; and perceived behavioral control) also act as moderating variables. To clarify our research design, we present it in the form of the following figure:

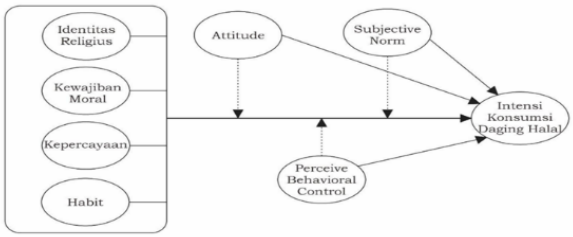


Figure 1. Research design

Data Type and Source

This research is a quantitative study using primary data, which is obtained through distributing questionnaires. Research using primary data, allows to overcome the availability of secondary data which is still quite minimal.

Population and Sample

Due to the absence of secondary data sources, primary data obtained through questionnaires and interviews were used. The population is all Indonesian citizens who belong to Gen-Z. The sample used is generation Z Muslim, which is an age group with the following criteria:

a. Year of birth after 1996
b. At least 15 years old at the time of completing the questionnaire
c. Have ever consumed certified halal meat
d. Domiciled in the territory of Indonesia

Data Analysis Method

This research uses Structural Equation Modeling (SEM-PLS), to test the relationship between variables in the model.

Results and Discussion

Results

Data description

This research takes the population of all Indonesian citizens who are classified as Gen-Z. From this population, a random sample is taken which includes large islands in Indonesia or close to it. The following is a description of the data from this study, which includes data:

Table 1. Number of Samples Based on Gender

Gender	Frequency	Percent
Men	292	24,7
Women	890	75,3
Total	**1182**	**100**

Source: Primary Data, 2022

Based on the table above, it shows that the number of samples who are male is 292 people while there are 890 women with a total sample of 1182. The majority of the

sample is female, this is because most of the samples are taken from FEBI (Faculty of Economics and Islamic Business) students from PTKIN (State Islamic religious universities), which on average are predominantly female, which is around 1 in 4.

Table 2. Number of Samples Based on Age Group

Age	Frequency	Percent
17-19	387	32.7
20-22	687	58.1
23-25	108	9.1
Total	1182	100.0

Source: Primary Data, 2022

Based on the table above, the number of samples aged between 17-19 years is 387 people, those aged between 20-22 years are 687 people, while those aged between 23-25 years are 108 people. The majority number is at the age of 20-22 years, this is because the average student used as a sample is a student in the 4th semester position and above. Meanwhile, because FEBI students who are over 23 years old are increasingly rare and on average have graduated.

Table 3. Sample Size Based on Place of Residence

Place of Residence	Frequency	Percent
Java Island (closest)	267	22.6
Kalimantan Island (closest)	96	8.1
Nusa Tenggara and Bali Island (closest)	401	33.9
Papua Island (closest)	44	3.7
Sulawesi Island (closest)	130	11.0
Sumatra Island (closest)	244	20.6
Total	1182	100.0

Source: Primary Data, 2022

Based on the table above, the number of samples residing on Java Island is 267 people, Kalimantan Island has 96 people, Nusa Tenggara Island and Bali have 401 people, Papua Island has 44 people, Sulawesi Island has 130 people, and Sumatra Island has 244 people. Papua Island has the least number of respondents, this is because the number of FEBI students on the island of Papua has a relatively smaller number than the others.

Instrument Test

Table 4. Validity and Reliability Test

Variabel	Cronbach' Alpha	rho_A	Composite Reliability	Average Varian
Att	0,840	0,842	0,893	0,676
Hab	**0,623**	**0,630**	0,798	0,570
IKDH	0,769	0,771	0,867	0,684
IR	**0,544**	**0,544**	0,767	0,523
KM	0,735	0,735	0,883	0,790
Kep	1,000	1,000	1,000	1,000
PBC	0,809	0,812	0,875	0,637
SN	0,815	0,815	0,891	0,731

Source: Primary Data, 2022

The instrument test results resulted in the Religious Identity (IR) and Habit (Hab) variables not passing the validity and reliability tests so that they had to be removed from the model. Therefore, henceforth these two variables are excluded from the model, the results of which are as follows:

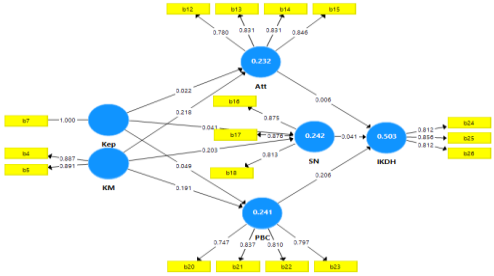
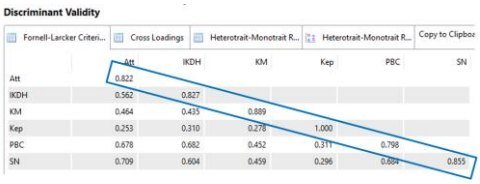


Figure 1. Final Model after Removing Hab and IR.
Source: Primary Data, 2022

Discriminant Test

To see the results of the discriminant test can be seen in the following table:

Table 5. Discriminant Test



Source: Primary Data, 2022

Based on the table above, it shows that the value in the blue box (top) is greater than the one below. So it can be said that the data used is not affected by discriminant disease.

Predictive Accuracy and Relevancy.

Using the accuracy and relevance of the prediction, to see how the independent variable affects the dependent variable. To determine the level of predictive variables, R^2 and Q^2 values must be measured. To find the value of Q^2 in Smart PLS, an additional step needs to be taken using the Blindfolding calculation (Q^2 = 1-SSE/SSO). Variables that have R^2 of 0.75, 0.50 and 0.25 have substantial (high), moderate, and weak degrees of analysis, while variables that have Q^2 values greater than 0, 0.25, and 0.50 describe small, moderate and large (Hair et al., 2019). Based on the foregoing and from the results of figure 4.2., the following are the results of the Predictive Accuracy and Relevancy conclusions of this study.

Table 6. Predictive Accuracy and Relevancy

Variables (code)	*R^2 Adjusted*	*Q^2*	*Effect Size*	*Predictive Accuracy*
Attitude (Att)	0.230	0.154	Weak	Small
Subjective Norms (SN)	0.241	0.341	Weak	Medium
Perceive Behavioral	0.240	0.152	Weak	Small

Control (PBC)				
Intention to Consume Halal Meat (IKDH)	0.502	0.175	Medium	Small

Source: Primary Data, 2022

Hypothesis Test Results

Hypothesis testing is carried out to see the relationship between the variables used in the model. Table 4.7 shows the results of hypothesis testing.

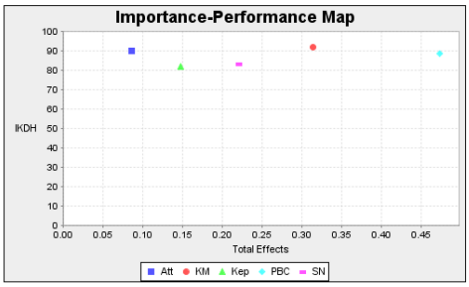
Table 7. Hypothesis Testing

Total Effects				
Path	**SD**	**T-Statistics**	**P-Values**	**Decision**
Att – IKDH	0.038	2.255	0.025*	Accepted
KM – Att	0.034	12.546	0.000**	Accepted
KM – IKDH	0.026	12.086	0.000**	Accepted
KM – PBC	0.034	11.503	0.000**	Accepted
KM - SN	0.031	13.244	0.000**	Accepted
Kep – Att	0.027	4.944	0.000**	Accepted
Kep – IKDH	0.020	7.292	0.000**	Accepted
Kep – PBC	0.028	7.105	0.000**	Accepted
Kep – SN	0.028	6.644	0.000**	Accepted
PBC – IKDH	0.037	12.890	0.000**	Accepted
SN – IKDH	0.038	5.769	0.000**	Accepted
Specified Indirect Effects				
KM – Att – IKDH	0.017	2.190	0.029*	Accepted
Kep – Att – IKDH	0.006	2.042	0.042*	Accepted
KM – PBC – IKDH	0.022	2.042	0.000**	Accepted
Kep – PBC - IKDH	0.016	6.091	0.000**	Accepted
KM – SN – IKDH	0.018	5.063	0.000**	Accepted
Kep – SN – IKDH	0.010	4.154	0.000**	Accepted

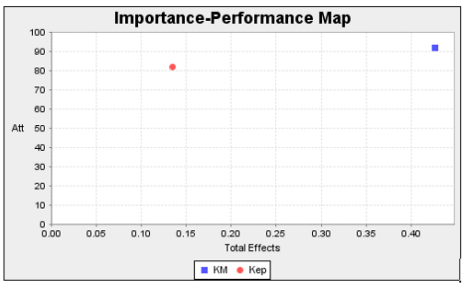
Note(s): **p<0.05:**p<0.01*

Importance-Performance Matrix Analysis (IPMA).

Importance-Performance Matrix Analysis (IPMA) is to identify factors that have significant importance for the development of a particular target construction, with a low performance comparison (Martilla & James, 1977).



IKDH



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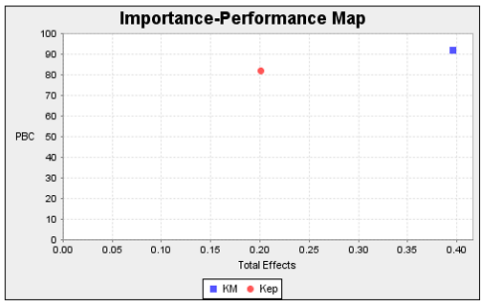
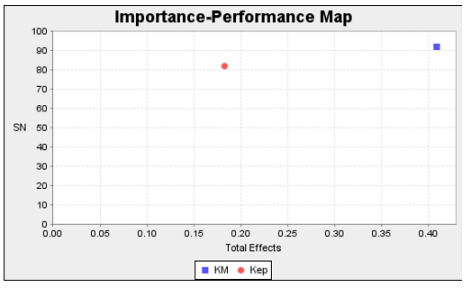


PBC



SN

Discussion

Religious Identity (IR) and Habit (Hab) must be removed from the model because they do not pass the reliability and validity tests. The prediction level for the Halal Meat Consumption Intent (IKDH) variable at the medium level is 50.2%, meaning that 49.8% of the variables that affect IKDH cannot be explained by the variables contained in the model. The model built has a weak-moderate level of accuracy, but can still be used as an analytical tool (Hair et al, 2019).

Moral Obligation (KM) is a variable that measures how a Muslim obeys the commands of his religion, in this case Islam which is associated with halal food. KM is proven to have an indirect effect on IKDH, with the mediation of attitude variables (Att), Subjective Norm (SN), and Perceive Behavioural Control (PBC). This can prove that consuming halal meat is a moral obligation of generation Z Muslims in Indonesia. KM is also proven to have a direct influence on Att, SN, and PBC. Compared to Kep, KM has a larger β coefficient for Att, SN, and PBC, this is also evident in the Importance-Performance Map analysis results. A larger β coefficient indicates a higher influence of KM on Att, SN, and PBC.

Trust is a variable that measures the level of respondents' trust in the official halal logo of MUI (Indonesian Ulama Council). In Indonesia, there are many variations of halal logos which can be divided into 2, namely the official MUI halal logo and the non-MUI halal logo. Respondents in this study have proven that they actually believe in the halal logo issued by MUI, this proves that the halal logo issued by MUI has more value and can be trusted by generation Z Muslims in Indonesia, compared to other halal logos. So that in practice it can encourage halal meat producers to apply halal certification to their products, to increase sales because trust is proven to be significant, indirectly affecting IKDH. Trust is also proven to have a direct effect on Att, SN, and PBC. This proves that trust in MUI which is reflected in the official halal logo directly affects a person's attitude, subjective norms, and behavioural control, then further affects his intention to consume halal meat.

Attitude (Att) is a variable that measures how a person's attitude towards something, in this case the consumption of halal meat. When compared to other SDGs variables, Att has the smallest β coefficient. A small β coefficient does not mean it has no influence, but rather has a small influence, often called inelastic. The conclusion that can be drawn at least is that Gen Z Muslims in Indonesia have a positive attitude towards halal meat, but the influence of this attitude on purchase intention is quite low. This is likely influenced by the low purchasing power of this generation group, so the intensity of spending on meat is also low.

Subjective Norm (SN) has a slightly higher β coefficient compared to attitude, but lower than PBC. SN measures how the surrounding environment perceives something, this context is the purchase of halal meat. SN proved to have a significant effect on IKDG although the effect was small. It can be concluded that, Gen Z Muslims in Indonesia consider the opinion of the surrounding environment towards the consumption of halal meat, although it has little impact on the purchase of halal meat.

Perceive Behavioral Control (PBC) has the highest β coefficient on IKDH compared to Att and SN. PBC itself is a variable that measures how capable a person is of doing something according to their capacity. A large β coefficient in this context, may indicate that Gen Z Muslims in Indonesia believe they have the ability to consume halal-certified meat. Such beliefs are dominated by internal factors, rather than external factors.

Research Conclusions and Implications

Based on the results of data analysis and discussion using a sample of 1182 people who belong to Muslim generation Z, it can be concluded that:

1. There are 11 variables that have a direct effect. While those that directly affect IKDH are Att, KM, Kep, PBC and SN.
2. There are 6 variables that indirectly affect IKDH.

Gen Z Muslims in Indonesia have a positive attitude towards halal meat, but the influence of this attitude on purchase intention is quite low. This may be influenced by the low purchasing power of this generation group, so the intensity of spending on meat is also low. Gen Z Muslims in Indonesia consider the opinions of the neighborhood towards the consumption of halal meat, although they have little impact on the purchase of halal meat. Gen Z Muslims in Indonesia believe they have the ability to consume halal-certified meat.

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