



Research Paper

Halal Marketplace: The Influence of Attitude, Subjective Norms, and Perceived Behavior Control on Purchase Intention of Muslim Consumers

Nasrul Fahmi Zaki Fuadi ^{a*}, Baidi Bukhori ^b, Shovia Indah Firdiyanti ^a

^a Faculty of Islamic Economics and Business, Universitas Islam Negeri Walisongo Semarang, Indonesia

^b Faculty of Psychology and Health, Universitas Islam Negeri Walisongo Semarang, Indonesia

* Corresponding email: zaki.fuadi@walisongo.ac.id

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ABSTRACT

Halal is currently a global concept that is becoming more universally recognized. Strengthening the digital economy is advocated by the 2019–2024 Indonesian Islamic Economic Masterplan (MEKSI), whose primary target is the halal market. Drawing in this issue, this study scrutinizes the influence of attitude, subjective norms, and perceived behavior control on the purchase intention of Muslim consumers in the halal marketplace. This study involves the Muslim community in Semarang, Indonesia. Taking a sample of 100 respondents, this quantitative study was used with multiple linear regression. The results demonstrated that Muslim consumers have a good understanding of the halal market. An individual's understanding of the halal market improves with increasing levels of education. Subjective norms and behavior control have a significant influence on the purchase intention of Muslim consumers in the halal marketplace. Attitude does not significantly influence Muslim consumers' purchase intentions in the halal marketplace. The outcomes of this research are anticipated to be helpful to Muslim consumers and entrepreneurs in encouraging competitiveness and sales so they may create a digital platform-based halal marketplace ecosystem in light of KNKS' expectations.



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Introduction

Halal lifestyle has spread around the world and is becoming more widely accepted (Aziz & Ahmad, 2018; Benussi, 2021). Today, various businesses, including tourism, hospitality, food, beverage, and entertainment, have incorporated a halal lifestyle into their operational

procedures (Boediman, 2017; Danjuma, 2021). The notion of a halal lifestyle places more emphasis on living a life that prioritizes and upholds Islam's teachings. The scope of the halal lifestyle covers food, medicine, cosmetics, travel, finance, media, and so on (Agustina et al., 2019; Aziz & Ahmad, 2018). Halal certification is a security guarantee for a Muslim consumer to choose good food for him and follow religious rules. Food products that have a halal certificate are products that meet standards in safety and cleanliness (Legowati & Ul Albab, 2019). Religiosity is revealed to have a direct influence on attitudes and purchase intentions of halal cosmetics (Destiana & Tairas, 2021; Lestari, Praktiko, & Hermawan, 2020; Suryadi et al., 2020) and halal meat (Basir, 2021). The adoption of a halal lifestyle significantly boosts economic growth (Adinugraha et al., 2020; Agustina et al., 2019; Budiandru et al., 2021). With 1.6 billion adherents or 25% of the world's population, Muslims now make up a total of 7 billion people (Adinugraha & Sartika, 2019) with the \$2.7 trillion global Muslim consumer market (Agustina et al., 2019).

In the meantime, Indonesia is the fourth-largest nation in the world with a predominance of Muslims (Agustina et al., 2019). The lifestyle is therefore compulsion. This makes Indonesia a great chance to start producing halal goods and offering halal services considering that the demand for halal goods and services in Indonesia is quite strong. To serve the demands of the Indonesian people and even the rest of the globe, Indonesia should develop a halal market. The halal market has been an uncharted area for many years in terms of market research, trade data and analysis, and the preferences and purchasing patterns of 1.6 billion customers (Anggara, 2017). In this instance, the halal market is still a very young and developing sector; in essence, it represents a novel market paradigm that cuts beyond the limits of geography, culture, and even religion. Over the past ten years, the halal food business has experienced a spike in interest, creating new prospects. The market for halal foods is larger than that of China, the US, Japan, and India combined, with a market value of US\$1.29 trillion. The expansion of the halal industry might lead to better living conditions, job opportunities, and social equality worldwide.

According to projections, China, Indonesia, Thailand, Singapore, Brunei, Malaysia, the Philippines, and Thailand will be crucial in advancing the halal market in the ASEAN Economic Community discourse (Anggara, 2017). President Jokowi's 2019–2024 Indonesian Islamic Economic Masterplan (MEKSI) has four primary recommendations, one of which is to boost the digital economy, whose key objective is commerce (e-Commerce, marketplace) (KNKS, 2019). In addition, KNKS worked with a number of partner organizations, including Bukalapak and Tokopedia (Unicorn Indonesia), to establish MEKSI. As anticipated by KNKS, the signing aims to create an ecosystem for halal marketplaces based on a digital platform.

This ecosystem can shape in the form of a marketplace. The marketplace is an online platform where buyers and sellers conduct commercial transactions (Apriadi & Saputra, 2017). Meanwhile, Brunn, Jensen, and Skovgaard (2002) define a marketplace as a media business group that interacts online by providing a market where companies can take a role in B2B e-Commerce/other e-Businesses. A marketplace is a multi-sided platform (or two-sided market) (Hagiu & Wright, 2015). The marketplace can be physical, virtual, or conceptual. They can also be defined as inter-organizational systems, communities, electronic platforms, meeting places, virtual locations, infrastructure, portals, etc. (Wang & Archer, 2007).

Halal market success relies heavily on consumer's purchase intention in participating halal market. Fishbein and Ajzen (1975) explain that intention is a dimension of the probability of a person's subjective location that connects with a specific action. Intentions are also used to capture motivational factors that influence behavior, indicating how strongly a person is willing to try and how much effort will be expended to perform a behavior. Basically, the higher a person's intention, the more likely a person will perform a behavior (Ratnaningrum, 2012). The theory of planned behavior describes a comprehensive integration of attitude, subjective norm, and perceived behavior control into a structure designed to provide better explanations and predictions about behavior. So the best predictor of behavior is the purchase intention (Aji, 2013).

Theory of planned behavior is considered appropriate for this purpose. Initially called the theory of reasoned action, this theory was developed in 1967; then, this theory underwent several revisions by Icek Ajzen and Martin Fishbein. Starting in 1980, this theory was developed to study human behavior and develop more interventions. which was later changed to a theory of planned behavior to overcome the shortcomings and strengths found by Ajzen and Fishbein through their research using TRA (Aji, 2013). The primary difference is that the theory of planned behavior has three factors that explain the intention of the attitude, subjective norm, and perceived behavior control. The theory of reasoned action only has two factors: attitude and subjective norm (Fuadi, 2013; Ratnaningrum, 2012).

Previous studies have mentioned that the three components of the theory of planned behavior named attitude, subjective norms, and perceived behavioral control influence consumer purchase intention. For instance, research by Azlan et al. (2022) indicated that all variables of the theory of planned behavior comprising attitude, subjective norms, and perceived behavioral control, as well as religiosity and ambiance, were positively and significantly linked with the desire to purchase halal food products by students. This is corroborated by previous studies that attitude, subjective norms, and behavioral control have a positive and significant influence on the purchase intention of halal food (Alam & Sayuti, 2011; Effendi et al., 2020; Mu'arrafah et al., 2020). However, it differs from the study carried out by Ningtyas et al. (2021) and Ikhsan and Sukardi, (2020) suggesting that although attitude and behavioral control had a positive and significant influence on purchase interest in halal-certified products, subjective norms had no positive and significant influence on buying interest in halal-certified products. Khan et al. (2022) follow up reasons for the insignificance that neither intrinsic nor extrinsic religiosity had a direct influence on purchase intention. A previous study also describes that Halal labels and knowledge do not have a significant influence on consumer's desire to buy halal products in Japan (Ratih et al., 2021).

Considering the urgency of the success of the halal marketplace and inconclusive results from previous studies, the researchers believe that doing the empirical study is crucial, particularly regarding the influence of attitude, subjective norms, and perceived behavioral control on the intentions of Muslim consumers in purchasing in halal marketplace. Due to its success in forecasting consumers' behavior and purchase intention, the theory of planned behavior was adopted in this study. This study will strengthen the results of previous studies as well as provides insight regarding the purchase of halal products in the marketplace.

Hypotheses Development

This study is quantitative research designed to test whether there is a significant relationship between attitudes, subjective norms, and perceived behavior control on Muslim consumers' purchase intentions on the halal product in the marketplace. Previous studies have proven that there is a positive relationship between attitude, subjective norms, and perceived behavioral control on purchase intention (Khibran, 2019; Rachbini, 2018; Romizah & Mas'ud, 2021; Vizano, Khamaludin, & Fahlevi, 2021). Attitude, subjective norms, and perceived behavioral control possess an important factor in influencing consumer intention in purchasing. Subjective norms and perceived behavioral control are determinants of Muslim consumer behavior to consume halal food (Destiana & Tairas, 2021; Maulina, Hartono, & Sofiana, 2021; Rachmawati & Suryani, 2019).

H1: *Attitude has a significant influence on the purchase intention of Muslim consumers in the halal marketplace.*

H2: *Subjective norm has a significant influence on the purchase intention of Muslim consumers in the halal marketplace.*

H3: *Perceived behavior control has a significant influence on the purchase intention of Muslim consumers in the halal marketplace.*

Method

Research Design

One of the popular models for understanding halal consumption was the theory of planned behavior. A quantitative research design was adopted in this study to determine how much the variables of attitude, subjective norm, and perceived behavior control can influence the intention of Muslim consumers to shop at the halal marketplace. A quantitative study allows empirical evidence to prove the relationships of variables in this study. This study consists of attitude, subjective norm, and perceived behavior control as the independent variable. The dependent variable of this study is consumers' purchase intention in the halal marketplace.

Sample Selection and Data Sources

This study employed both secondary and primary data. Secondary data were obtained from books and literature while the primary data were obtained through surveys. The questionnaire was distributed to Muslim consumers in Semarang. A non-probability sampling through convenience sampling was carried out to determine samples from Muslim consumers. Using the Cluster Sampling with the Slovin formula, 10% leniency, from 1,350,310 people, a sample was selected, which is representative of the population in terms of size and characteristics (Badan Pusat Statistik Republik Indonesia, 2010):

$$n = \frac{N}{1+N(e^2)} \quad n = \frac{1,350,310}{1+1,350,310(0.1^2)} = 99.9 = 100 \quad (1)$$

Hence, the researcher distributed around 120 questionnaires to Muslim consumers in Semarang. Questionnaires were distributed online through Google Forms. There were 100 questionnaires analyzed for this study.

Instrument and Data Analysis

A Likert-scale questionnaire was constructed to determine the attitude, subjective norm, and perceived behavior control on purchase intention of Muslim consumers in the halal marketplace. Respondents can express the intensity of their feelings using a Likert scale. Each response to a question has a number between 1 and 4 for each category from strongly agree, agree, disagree, and strongly disagree. Because too few replies would lead to too sloppy results, only 1 to 4 options were employed. On the other hand, it is anticipated that respondents would find it challenging to discern between one response choice and another if there are too many options. From the result of Pearson's Product-Moment, all items in the questionnaire have a significant correlation at a 5% error rate. Therefore, all items are valid. After data was collected, they were analyzed using the multiple linear regression employing SPSS 26.0.

Results

Respondents' Demographic Information

The demographics of the respondents were presented by gender, age, education level, marital status, and income of the respondents. The detail is depicted in Table 1.

Table 1. Respondents' Demographic Information

	Description	Number	Percentage (%)
Sex	Male	53	53%
	Female	47	47%
Age	< 25 years old	18	18%
	25 – 35 years old	41	41%
	36-55 years old	41	41%
Education Level	High School	2	2%
	Diploma	2	2%
	Bachelor's Degree	40	40%
	Master's Degree	51	51%
Marital status	Doctoral Degree	5	5%
	Married	69	69%
	Not married yet	30	30%
Occupation	Widow/widower	1	1%
	Student/Student	20	20%
	Private	30	30%
Income	Civil Servant/ State-Owned Enterprise employee	50	50%
	<2 million	24	24%
	2-5 million	41	41%
	6-10 million	23	23%
	11-15 million	9	9%
>15 million	3	3%	

The Understanding of Halal Marketplace

According to the cross tab method, which was used to determine how Muslim customers perceive the halal market, the results presented in Table 2 are related to the first study question:

Table 2. Descriptive Statistics Understanding Halal Marketplace

	Description	Yes	No	Total
Age	< 25 years old	66.7%	33.3%	100%
	25 – 35 years old	85.4%	14.6%	100%
	36-55 years old	85.4%	14.6%	100%
Education	High School	100%	0%	100%
	Diploma	100%	0%	100%
	Bachelor's Degree	90.2%	9.80%	100%
	Master's Degree	80.0%	20.0%	100%
	Doctoral Degree	80.0%	20.0%	100%
Work	Student	85.0%	15.0%	100%
	Private Employee	83.3%	16.7%	100%
	Civil Servant/ State-Owned Enterprise employee	84.0%	16.0%	100%
Income	<2 million	87.5%	12.5%	100%
	2-5 million	85.4%	37.5%	100%
	6-10 million	73.9%	26.1%	100%
	11-15 million	100%	100%	100%
	>15 million	66.7%	33.3%	100%

It may be said that when a person has a greater grasp of the halal market, the higher their age, education, occupation, and income. Therefore, it can be inferred that the related parties' strategy for creating a halal market is to socialize all facets of customers with varied criteria. As a result of their comprehensive understanding, Muslim consumers with higher education may also benefit from related parties' services regarding the halal market. As a result, it doesn't take long for them to purchase at the halal market.

Classical Assumption Test

The normality test determines whether or not the residual data are regularly distributed. A decent regression model is one whose data distribution is normal or nearly normal. Using a normal probability plot, the results of the normality test depicted in Figure 1 can be viewed.

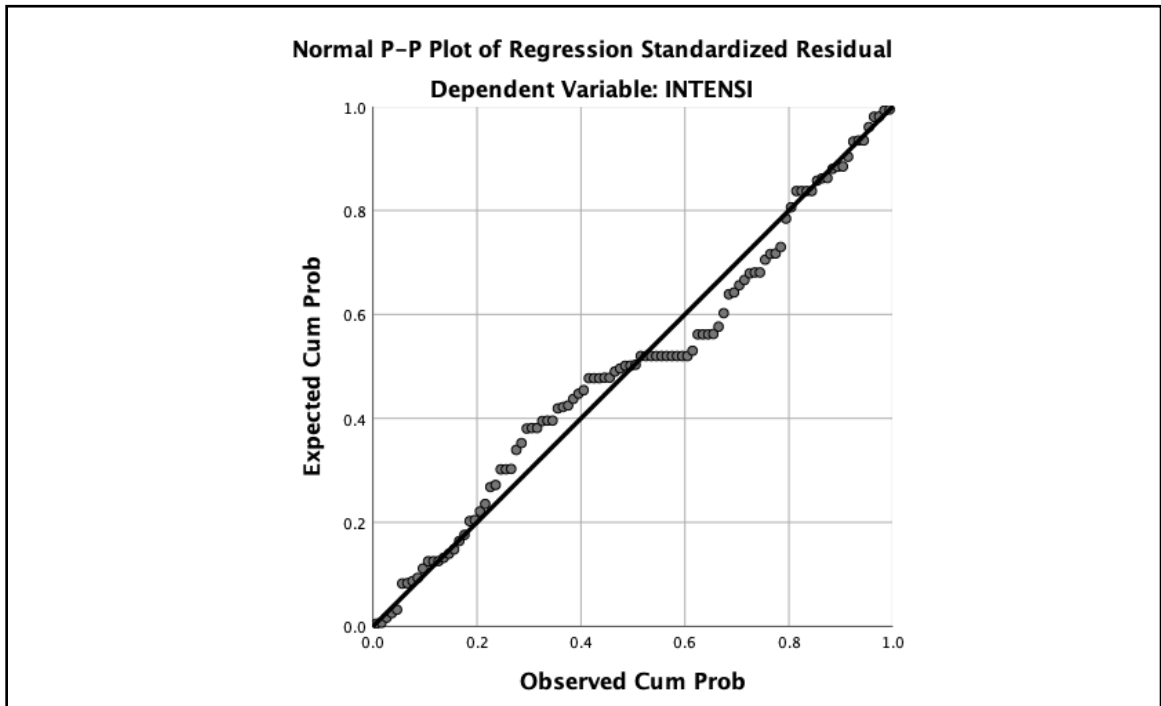


Figure 1. Normality Test

The distribution of data points approaches and follows a diagonal line or a standard line. Thus, it can be concluded that the data in this study shows a normal distribution. Table 3 provides the results of the multicollinearity test.

Table 3. Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tol	VIF
1 (Constant)	2.805	.681		4.119	.000		
ATTITUDE	.109	.085	.157	1.290	.200	.336	2.973
SUBJECTIVE NORMS	.107	.048	.239	2.236	.028	.437	2.289
BEHAVIORAL CONTROL	.359	.100	.402	3.572	.001	.394	2.538

a. Dependent Variable: INTENTION

The VIF value for the variable of attitude is 2.973, the VIF value for the variable of the subjective norm is 2.289, and the VIF value for the variable of behavioral control is 2.538. All of them have VIF values of less than 10. This means no multicollinearity between the independent variables. The tolerance for the variable of attitude is 0.336, the subjective norm variable is 0.437, and the variable of behavioral control is 0.394. They are close to 1, which indicates no multicollinearity between the independent variables.

Table 4. Heteroscedasticity Test

Model	Unstandardized Coefficients		Standardized Coefficients		Collinearity Statistics		
	Std.		Beta	t	Sig.	Tol	VIF
	B	Error					
(Constant)	-.177	.451		-.393	.695		
ATTITUDE	.055	.056	.169	.980	.329	.336	2.973
SUBJECTIVE NORMS	-.026	.032	-.125	-.832	.408	.437	2.289
BEHAVIORAL CONTROL	.060	.067	.142	.895	.373	.394	2.538

a. Dependent Variable: Abs_RES

According to the Glejser test shown in the table 4, none of the X variables have a significance value less than 0.05, indicating that there are no signs of heteroscedasticity.

Hypothesis Testing

Based on the information in Table 5, the F count is 34,918 ($F_{\text{count}} > F_{\text{table}}$) because it is seen from the significance of $< 5\%$. It can be interpreted that the Attitude, Subjective Norm, and Behavioral Control variables simultaneously affect the purchase intention of Muslim consumers in the halal marketplace.

Table 5. ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	108.844	3	36.281	34.918	.000 ^b
Residual	99.746	96	1.039		
Total	208.590	99			

a. Dependent Variable: INTENTIONS

b. Predictors: (Constant), ATTITUDE, SUBJECTIVE NORMS, BEHAVIORAL CONTROL

All variables at Table 3 shown that t count $>$ t table. The significance is below 5%, except for the variable of attitude, which has a significant value above 5%. This demonstrates that the attitude only partially influences the purchase intention in the halal marketplace.

According to Table 6, the R^2 is 0.522 or 52.2%. This means that the variables of attitude, subjective norms, and behavioral control together can explain the variation of Muslim consumers' purchase intentions in the halal marketplace by 52.2%. The remaining 47.8% is explained by other variables that are not taken into account in this research model.

Table 6. R Square

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.722 ^a	.522	.507	1.01933	2.104

a. Predictors: (Constant), ATTITUDE, SUBJECTIVE NORMS, BEHAVIORAL CONTROL

b. Dependent Variable: INTENTIONS

Discussion

Producers must possess a halal qualification or symbol to verify that their food complies with halal guidelines from the Quran for their product to be certified as halal (Guntalee & Unahannda, 2005). Muslims are obligated by their religion to eat only food that has received the halal certification. It's interesting to note that the concept of halal is now more generally recognized than it formerly was since it is the preferred standard for both Muslim and non-Muslim communities globally (Rahman et al., 2013). Consequently, food that is certified as halal may also mean that rigorous guidelines for cleanliness and hygiene have been followed (Lada et al., 2009). In addition, there is empirical evidence that supports the premise that non-Muslims are concerned about food safety, which positively influences their likely propensity towards halal products (Rahman et al., 2013). Nurhasanah and Hariyanti (2017) proffer that Halal certification has an indirect influence on purchase intention.

Attitude shows a partial influence on the purchase intention of Muslim consumers in the halal marketplace. As can be observed, the significance value is 0.200, which is greater than the probability value of 0.05 or 0.05 > 0.200, and the regression results are 0.109. The results of this study contrast with those of previous studies by Efendi et al. (2020) and Mu'arrafah et al. (2020). Their study indicates that attitude has a significant positive influence on purchase intention of food labeled halal. Similar to Efendi et al. (2020) and Mu'arrafah et al. (2020), Vongurai (2021) describes that attitudes toward halal food and halal logo are determinants of consumer's purchase intention of halal food products in Thai. This might be accounted to public doubt and mistrust of the halalness of the goods available in the market. Therefore, there is a need for more outreach by connected parties to Muslim customers to further boost Muslim customers' confidence in using the halal market.

Subjective norms show a significant influence on the purchase intention of Muslim consumers in the halal marketplace. The significance value is 0.028, which is significantly less than the probability values of 0.05 or 0.05 > 0.028, and the regression results are 0.107. The results of this study follow research conducted by Efendi et al. (2020) and Mu'arrafah et al. (2020) that subjective norms have a positive and significant influence on the intention to buy halal-labeled food. Subjective norms are strongly linked to the expectations of others or groups of others that may have an influence on one's decision. Friends, family, and other important figures in a Muslim's life might influence them to choose halal products.

Behavioral control has a significant influence on the purchase intention of Muslim consumers in the halal marketplace. The regression results are 0 and the significance value is 0.001, which is most diminutive than the probability value (0.05 > 0.001). This is in line with research conducted by Endah (2014) that the perception of behavioral control has a significant influence on the purchase intention of halal cosmetics. Perceived behavioral control can directly or indirectly affect the intention of consumer behavior in buying a product (Wahyuningsih, 2018). The intention to purchase halal goods through the direct or online markets will be much greater if someone believes he has the resources to do so.

Attitude, subjective norms, and perceived behavior can be used to predict consumer purchase intention (Basir, 2021). The higher the awareness of halal products, the greater the relationship between buying interest and buying behavior toward halal food (Vizano, Khamaludin, & Fahlevi, 2021).

Conclusion

This study has provided empirical results on the influence of attitudes, subjective norms, and perceived behavior control on Muslim consumers' purchase intentions on halal products in the marketplace. Multiple linear regression results accentuate that Muslim consumers' purchase intentions in the halal markets are significantly influenced by variables of attitude, subjective norms, and behavioral control. First, the attitude has a partial but not significant influence on Muslim consumers' purchase intentions in the halal marketplace. Second, the subjective norm has a partial influence on the purchase intention of Muslim consumers in the halal marketplace. Third, behavioral control has a partial influence on the purchase intention of Muslim consumers in the halal marketplace. The influence counts for 52.2 %, while additional factors not taken into account in this study model are responsible for the remaining 47.8 %. 82% of all respondents said that Muslim consumers had a good understanding of the halal market. People with master's degrees and doctorate degrees have outstanding comprehension; of the total respondents, respondents with master's degrees understand the halal market by 90%, while respondents with doctoral degrees understand it by 80%. Therefore, it can be said that a person's comprehension of the halal market is increased by their level of education.

The adoption of the theory of planned behavior is salient in examining consumers' purchase intention for the halal product. This study underlines the novel market paradigm that cuts beyond the limits of religion since the halal product has been accepted globally. The halal food industry has seen a surge in interest over the past years, opening up new business opportunities. Thus, future studies are suggested to explore, particularly pertaining to halal product purchases in the digital marketplace.

Authors' Declaration

The authors made substantial contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation, and discussion of results. The authors read and approved the final manuscript.

ORCID

Nasrul Fahmi Zaki Fuadi  <http://orcid.org/0000-0001-5176-632X>

Baidi Bukhori  <https://orcid.org/0000-0002-1798-5235>

Shovia Indah Firdiyanti  <https://orcid.org/0000-0002-6691-1320>

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