

Muslim Traveller Halal Food Consumption Attitude and Behavioral Intentions of Indonesian Muslim

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The demand for a Muslim friendly tourism industry has gained momentum from increasing the number of Muslim travelers globally. This paper aims to examine the role of religiosity in Muslim tourists—attitudes and behavior of consuming halal food when traveling to non-Muslim destinations. A total of 100 respondents participated in this study via an online survey. This study uses partial least square structural equation modeling (PLS-SEM) to assess survey measurements and hypothesis testing. This study confirms that Muslim tourists' halal consumption attitude is highly dependent on the level of religiosity, subjective norms, and perceived control behavior. Besides, this study's results provide evidence that consumption attitudes mediate the relationship between subjective norms and intention to consume halal food products when traveling abroad. This study highlights a critical aspect of the growing Muslim market who travels for leisure with an urge to adhere to Islamic teachings and their religiosity. Non-Muslim destination marketers must adjust their marketing strategies and consider promoting Islamic dietary rules when planning their travel packages. This study is one of the few studies that focus on Muslim friendly tourism and the role of religiosity in Muslim tourists' consumption behavior of Halal food. This study confirms that the planned behavior model theory can explain the attitude of Muslim tourists' consumption of halal food when traveling to non-Muslim destinations.

Keywords: Behavioral Intention; Consumption Attitude; Muslim Tourists; Religiosity; Theory of Planned Behavior (TPB)

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INTRODUCTION

The Muslim population around us is the fastest-growing religious population globally, both through birth and adoption. Muslims now make up a quarter of the world's population, have tremendous market opportunities and the global halal market is too lucrative for food producers to ignore. One of them is tourism. Based on [Mastercard Crescent Rating Global Muslim Travel Index \(GMTI\) 2019](#), it is also stated that Indonesia and Malaysia occupy the top position for the best halal tourist destinations. The 2015 Global Muslim Travel Index (GMTI) in the Organization of Islamic Cooperation (OIC) destination group, Indonesia, ranks sixth as a halal tourist destination after Qatar, Saudi Arabia, United Arab Emirates / UAE, Turkey, and Malaysia. According to [Abdur Razzaque and Nosheen Chaudhry \(2013\)](#) and [Lada et al. \(2009\)](#), Halal food and lifestyle availability has aroused interest among researchers to provide tourism guidelines on how to meet Islamic requirements and how to accommodate the growing number of Muslim tourists.

One of the essential elements in tourism is consuming food and beverages ([Andersson et al., 2017](#); [Cohen and Avieli, 2004](#); [Ellis et al., 2018](#); [Henderson, 2009](#); [Yeoman and McMahon-Beatte, 2016](#)). In 2015, Thomson Reuters & Dinar Standard data stated that the total expenditure of the Muslim community in the halal food and beverage sector reached the US \$ 1.173 billion or 16.6% of the world's population for food and drink spending and would reach the US \$ 1,914 billion or 18, 3% of global food and beverage expenditure needs in 2021. Muslims must mandate halal food as instructed in the Islamic holy book (Al-Quran) ([Awan et al., 2015](#)). They are more sensitive and aware of their halal obligations, especially when traveling to non-Muslim countries.

[The Euromonitor International Report \(2015\)](#) acknowledges that Muslim tourists will ask for halal food and drink whenever they travel to a non-Muslim country. As reported by [Bon and Hussain \(2010\)](#), Muslim tourists in non-Muslim countries have restrictions on Halal food and although served with Halal food, the concern is whether the food is Halal or not. Manufacturers and marketers use halal certification and logos to inform and convince their target consumers that their products are halal and Shariah-compliant. In general, Muslim consumers in Indonesia seek authentic halal certification issued by the Indonesian Ulema Council (MUI).

The development of halal tourism is a new way of developing tourism that upholds Islamic culture and values without losing the uniqueness and originality of the areas that become tourist destinations. In 2015, Thomson Reuters & Dinar Standard data stated that the contribution to the world tourism market from the world's Muslim community reached the US \$ 151 billion (excluding Hajj and Umrah). This amount represents

11.2% of total global tourism expenditure, which is predicted to exceed the US \$ 243 billion in 2021. For Indonesia alone, the public has spent around the US \$ 9.1 billion in the tourism sector. Indonesia's halal tourism market growth in 2018 has also reached 18 percent. The number of foreign Muslim tourists visiting the leading halal tourist destinations worldwide was recorded at 2.8 million, and the foreign exchange collected reached more than IDR 40 trillion. The number of foreign tourists who came to Indonesia also increased to 7.83 million visits, up 4.01 percent from the previous, namely 7.53 million visits during January-June 2019. Nevertheless, many Indonesians prefer to travel to Abroad rather than visiting destinations in Indonesia itself. The number of national tourists (wisnas) who prefer to go abroad in 2019 has exceeded 10 million people and accompanied by the halal tourism sector has also increased in the last three years.

Hence, this recent trend has generated interest among tourism marketers in accommodating a growing number of Muslim tourists and comply with their Islamic requirements (OECD, 2016). Non-OIC destinations are much more active than some of the Islamic Cooperation Organization (OIC) destinations in developing their capacities and capabilities to attract Muslim tourists. However, Halal and Haram Islamic obligations influence Muslim residents' travel behavior ([Blackwell et al., 2001](#); [Mullen et al., 2000](#); [Omar et al., 2012](#)). Many studies have highlighted the importance of religiosity in consumer behavior and consumer intention to choose products and services. [Mukhtar and Mohsin Butt \(2012\)](#) and [Abd Rahman et al. \(2015\)](#) stated that religiosity becomes crucial, determines individual cognition and behavior.

On the other hand, [Patel and Cunningham \(2012\)](#) reported that religiosity is an essential component of culture and its influence cannot be ignored. Also, [Md Husin and Ab Rahman \(2013\)](#) suggest that religiosity should be included in the study of future halal food preferences because religiosity affects consumer attitudes in buying halal products and services. Most early behavioral researchers adopted TPB and proposed that subjective norms and perceived behavioral control (PBC) play an essential role in predicting behavior ([Armitage and Conner, 2001](#)). Currently, many researchers use TPB to prove various predictors of consumer behavior towards halal food. [Ali et al. \(2017\)](#) reported that positive attitudes, subjective norms, and PBC influence international Muslim students' attitudes in China to buy Halal meat. Likewise, another study conducted by [b](#) proposed a positive relationship between attitudes, subjective norms and PBC in the attitude of consuming halal food. A similar study by [Bonne et al. \(2007\)](#) also shows that perspectives, social norms, and PBC have shown significant results in influencing halal purchases' consumption attitude. However, it can be said that most studies ignore the relevance of religiosity in dictating the consumption

behavior of Muslims (Abdur Razzaque and Nosheen Chaudhry, 2013; Iranmanesh et al., 2019). This study tries to examine the role of religiosity in Muslim tourists when traveling to non-Muslim destinations. This study based on Hanafiah & Hamdan (2020) and use Indonesian moslem as an object study.

HYPOTHESIS DEVELOPMENT

Religiosity and Consumption Attitudes of Muslim Tourists

According to Glock and Strak (in Sari, Yunita et al 2012: 312), religiosity is the level of one's conception of religion and the level of one's commitment to religion. The level of conceptualization is the level of someone's knowledge of their religion, while what is meant by the level of commitment needs to be thoroughly understood so that there are various ways for individuals to become religious. According to Nashrulloh (2015), religiosity is one factor that can affect consumer behavior. This is based on the consumer's decision to choose halal tourism depending on their faith level.

According to Miatun (2018), religiosity is used as one of the bases of a person's life in Islam. In connection with the concept of halal tourism, which is an alternative market for Muslims, this study measures the religiosity of a Muslim or who is Muslim. This is related to consumers who are interested in choosing halal tourism depending on their level of faith, namely as a Muslim. Based on these arguments, this study proposes a hypothesis that the higher the level of religiosity, the higher the Muslim tourists' consumption attitude.

H1. The religiosity of Muslim tourists affects their consumption attitude.

Subjective Norms and Consumption Attitudes of Muslim Tourists

Subjective norms are individual perceptions of social pressure felt to do or not perform a behavior (Ajzen, 1991). Subjective norms are determined by normative beliefs and the desire to comply (Ajzen, 2005). Subjective norms are influenced by beliefs and motivations in which other people are involved in. Other people here are parents, spouses, close friends, co-workers or others. According to Jogyanto (2007: 42), Subjective Norms are a person's view of other people's beliefs that will influence that person to do or not to do the behavior that is being considered.

From a food consumption perspective, most studies report a significant relationship between subjective norms and behavioral intention (Bonne and Verbeke, 2008; Lada et al., 2009; Mukhtar and Mohsin Butt, 2012; Omar et al., 2012). This is further supported by Lada et al. (2009) stated that subjective norms significantly affect consumer attitudes in consuming halal products. Based on these arguments, this study proposes a hypothesis that the higher the level of subjective norms, the higher the Muslim tourists' consumption attitudes.

H2. The subjective norms of Muslim tourists influence their consumption attitudes.

Control of Perceived Behavior and Consumption Attitudes of Muslim Tourists

Perceived behavioral control refers to a person's perception of whether or not it is difficult to carry out the desired behavior, related to the belief that the resources and opportunities needed to manifest certain behaviors are available or not by reflecting on past experiences and anticipating obstacles and obstacles (Ajzen, 1991).

Chiou (1998) suggests that PBC is a person's belief in access to resources and the possibilities needed to perform the behavior. People who believe that they do not have sufficient resources and opportunities to perform behaviors are less likely to form behavior even with healthy attitudes and support from the social pressure they feel to perform these behaviors (Altawallbeh et al., 2015; Lam and Hsu, 2006; Rachbini, 2018). Based on these arguments, this study proposes a hypothesis that the higher the PBC level, the higher the Muslim tourists' consumption attitude.

H3. Muslim traveler PBC influences their consumption attitude.

Consumption Attitudes and Behavioral Intentions of Muslim Travelers

According to Ajzen (1988), an attitude towards behavior believes that displaying certain behavior will lead to positive results and has a favorable attitude towards displaying behavior, while people who believe that displaying certain behavior will lead to negative results he will have an unfavorable attitude.

Shah et al. (2011) found that attitudes strongly influence purchase intentions and preferred attitudes appear to have higher intentions to buy a product. Likewise, Choo and Jamal (2009) found a favorable relationship between consumer attitudes and purchase intention for innovation-oriented consumers. Furthermore, (Abd Rahman et al., 2015) also found that consumer attitudes greatly influence their intentions. Afendi et al. (2014) asserted that consumer attitudes have a direct intention-behavior relationship. Therefore, this study proposes a positive relationship between consumption attitudes and intention to behave. Based on these arguments, this study proposes a hypothesis that the higher the level of consumption attitudes of Muslim tourists, the higher their behavioral intentions.

H4: Muslim tourist consumption attitudes and behavioral intentions.

Mediating Effects of Muslim Tourist Consumption Attitudes

According to TRA, one's intention is considered a fundamental component of theory and occurs right before the actual behavior (Chang, 1998). In another study, Ajzen and Fishbein (2000) suggested that if an opportunity arises, the stronger the intention, the higher the behavior. Most previous research has focused more on behavioral intention than the behavior itself because

external factors can influence the two constructs' relationship. Omar et al. (2012) reported that intention could influence future consumer choices to perform certain behaviors or not. Other researchers state that attitudes, subjective norms and PBC will affect a person's intention to consume halal food and be shown in their consumption behavior (Rachbini, 2018; Soon and Wallace, 2017).

Similarly, Kisamore et al. (2010) reported that attitudes, subjective norms and PBC influence particular behavioral intentions. Besides, Armitage and Conner (2001) stated that intention is an attribute to motivate people to participate in their behavior. Although many religions have strict dietary laws, the extent to which followers adhere to these rigid laws may differ (Bonne et al., 2007; Mukhtar and Mohsin Butt, 2012; Shah et al., 2011). These variations will be affected by these behavioral factors. Other researchers have confirmed how different tourist attitudes influence their intention to consume halal food (Rahim and Junos, 2012; Khan and Bhatti, 2008; Shah et al., 2011). Based on these arguments, this study's hypothesis states that attitude consumption mediates the relationship between Muslim tourist religiosity, subjective norms, PBC and behavioral intention.

H5a: The attitude of consumption mediates the relationship between Muslim tourists' religiosity and the intention to behave.

H5b: Consumption attitudes mediate the relationship between Muslim travelers' subjective norms and their behavioral intentions.

H5c: Consumption attitudes mediate the relationship between PBCs of Muslim travelers and their behavioral intentions.

METHODOLOGY

Instrument

This survey is divided into four parts. For Part A, the respondent needs to answer the screening question. The respondent must be a Muslim with travel experience to a non-Muslim country during the past 12 months since the survey began. The purpose of screening questions is to ensure the researcher has the appropriate respondents to answer the survey. Part B focuses on respondents' perceptions of religiosity, subjective norms, PBC and attitudes in consuming Halal food while traveling to non-Muslim countries. Part C contains questions about their behavioral intentions in consuming Halal food. The instrument was adapted from Abd Rahman et al. (2015) (seven items on religiosity), Worthington et al. (2012) (six items on subjective norms), Lada et al. (2009) (seven items on PCB), Khalek (2014) (four items on attitudes) and Rachbini (2018) (five items on behavioral intention). As for the last section (Section D), respondents were asked about their demographic profile (gender, age, occupation and income level).

A five-point Likert scale was used in this study. Each range represents a different form of agreement (1 - strongly disagree, 2 - disagree, 3 - neutral, 4 - agrees and

5 - strongly agrees). Respondents were instructed to determine the level of agreement or disagreement with each survey statement.

Data Collection

The self-administered questionnaire was chosen for its ability to maintain confidentiality and is the most acceptable way of gathering the required information. The survey is distributed online using Google Forms, a free platform and offers more specific answer validation and assessment options. Research data collection was carried out from July 2020 to September 2020, according to the study plan. Google form links are sent via email, and WhatsApp messenger.

Each questionnaire took about 20 minutes to complete. This study also includes the procedural improvements suggested by Podsakoff et al. (2003), such as informing participants that there are no right or wrong answers, providing clear instructions and ensuring respondents' anonymity to minimize the impact of standard methods bias (CMB).

Respondent's Profile

Table 1: Respondent Characteristics

Description	Frequency (f)	Percentage (%)
Gender		
Male	74	74
Female	26	26
Age		
29-33	98	98
34-49	2	2
Occupation		
Entrepreneur	85	85
Student	3	3
Employees	5	5
Others	7	7
Income		
<1.5 Million	3	3
1.5-2.5 Million	11	11
3-5 Million	2	2
>5 Million	84	84
Domicile		
Jakarta	5	5
Bogor	77	77
Depok	8	8
Tangerang	3	3
Bekasi	7	7

Table 1 illustrates the demographic analysis of the respondents. Based on gender, there were 74 male respondents and 26 female respondents, totaling 100 respondents. With this, male respondents reached 74%, while female respondents reached 26% of all respondents.

The targeted respondents have a wide range of ages, with a plurality of respondents in the age range of

29 to 33 years and at least 34 to 49 years old, only 2 out of 100 respondents.

Based on the respondents' segment based on occupation, there are 85% or 85 respondents who are entrepreneur, followed by employees 5% or 5 respondents, student 3% or 3 respondents and others consisting of only 7% or 7 respondents. Among those having income below 1.5 million consisted of 3% or 3 respondents, in the range 1.5-25 there were 11% or 11

respondents, the 3-5 million range consisted of 2% or 2 respondents and above 5 million there were 84% or 84 respondents.

The majority of respondents in this study were domiciled in Bogor by 77% or 77 respondents. For other areas such as Jakarta, Depok, Tangerang and Bekasi, they did not dominate, namely 5% or 5 respondents, 8% o.r 8 respondents, 3% or 3 respondents and 7% or 7 respondents, respectively.

FINDING

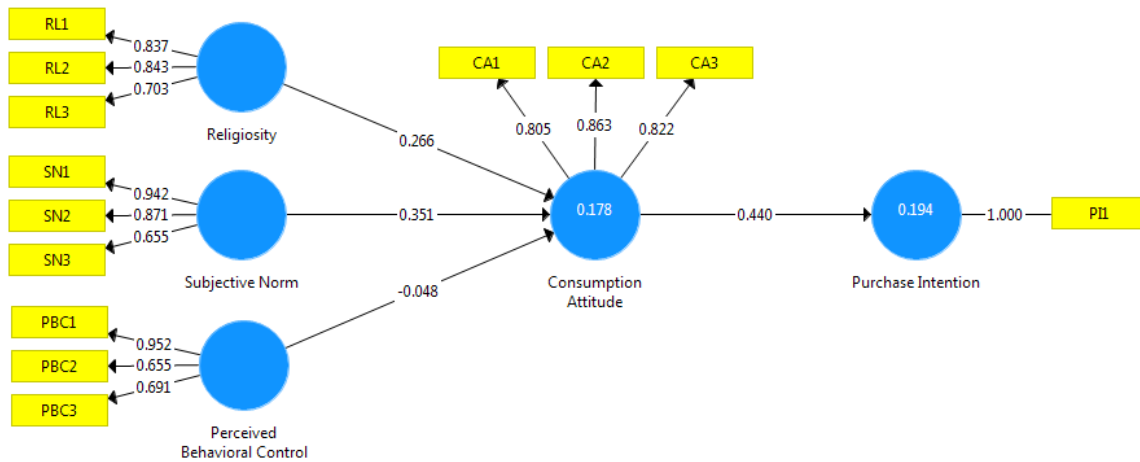


Figure 1: Finding

Measurement Model Analysis

Evaluation of the measurement model or outer model evaluates the relationship that the latent variable has and its indicators (Yamin and Kurniawan 2011). The model in this study describes the extent to which the indicator variables can reflect the latent variables.

1. Convergent Validity

Convergent validity is used in this study if it has a loading factor value above 0.7. However, if the loading factor value ranges from 0.5 to 0.6, it is still acceptable (Ghozali et al., 2011). AVE value is acceptable if the value is more significant than 0.50. The value of outer loading on each indicator can be seen in Table 2. Based on the results of the analysis of all indicators contained in table 2, it can be concluded that all variables are declared valid.

2. Composite reliability

The reliability test of latent variables is reliable if it has a composite reliability value above 0.7. From Table 2 it can be concluded that all variables have a composite reliability value above 0.7. So it can be concluded that the latent variables used in this study have good reliability.

3. Discriminant Validity

The next step is to see the cross-loading value of the indicator. Discriminant validity is useful if the latent variable's indicators have a higher correlation value than the correlation value for other latent variables. The discriminant validity of each indicator in this study is good and in detail can be seen in Table 2.

Table 2: Measurement model results

Code	Factor Loading	Cronbach Alpha (α)	CR	AVE
Religiosity		0.708	0.838	0.635
RL1	0.837			
RL2	0.843			
RL3	0.703			
Subjective Norm		0.778	0.868	0.692
SN1	0.942			
SN2	0.871			
SN3	0.655			
Perceived Behavioral Control		0.768	0.816	0.604
PBC1	0.952			
PBC2	0.655			
PBC3	0.691			
Consumption Attitude		0.774	0.869	0.690
CA1	0.805			
CA2	0.863			
CA3	0.822			
Purchase Intention		1.000	1.000	1.000
PI1	1.000			

Table 3: Cross Loading

	Consumption Attitude	Perceived Behavioral Control	Purchase Intention	Religiosity	Subjective Norm
CA1	0.805	0.212	0.443	0.088	0.272
CA2	0.863	0.200	0.355	0.321	0.241
CA3	0.822	0.163	0.299	0.256	0.322
PBC1	0.265	0.952	0.240	0.305	0.577
PBC2	0.064	0.655	0.078	0.095	0.346
PBC3	0.066	0.691	0.153	0.049	0.409
PI1	0.440	0.232	1.000	0.122	0.291
RL1	0.220	0.203	0.169	0.837	-0.013
RL2	0.223	0.318	0.074	0.843	0.123
RL3	0.198	0.100	0.044	0.703	-0.009
SN1	0.385	0.451	0.296	0.002	0.942
SN2	0.170	0.602	0.261	0.012	0.871
SN3	0.185	0.538	0.140	0.137	0.655

Structural Model Analysis (Inner Model)

Structural model analysis or analysis on the inner model is carried out to analyze exogenous latent variables' effect on endogenous latent variables.

1. R square test

The coefficient of determination (R^2) reports the proportion of the dependent variable or treatment variable and the variance in the dependent variable that can be explained by the independent variable (s). Hair et al. (2011) proposed that the R^2 values of 0.25, 0.50 and 0.75 in the PLS structural model assessment could be viewed as weak, medium and large, respectively. The findings reported that consumption attitudes were able to explain 17.8% ($R^2 = 0.178$) of the variance in Islamic tourist constructive consumption attitudes, while the consumption attitudes of Muslim tourists explained

19.4% ($R^2 = 0.194$) of the variance in purchase intentions.

2. Path coefficient

The path coefficient results confirm that the relationship between Muslim tourists' subjective norms and consumption attitudes is positive and significant ($\beta = 0.351$; $t = 1.854$); thus, H2 is accepted. Furthermore, this study confirms that the relationship between Muslim tourists' consumption attitudes and their behavioral intentions is positive and significant ($b = 0.440$ ***; $t = 3.274$); Confirming that Muslim tourists' consumption attitudes are a significant predictor of their behavioral intentions, H4 is accepted. Finally, this study also confirms that consumption attitudes that mediate the relationship between Muslim travelers' subjective norms and their behavioral intentions are positive and significant ($\beta = 0.154$; $t = 2.464$). Thus H5b is accepted.

Table 4: Path Coefficient

Hypothesis	Path coefficient (β)	T - statistics	P-values	Conclusion
H1: Religiosity \rightarrow Consumption Attitude	0.266	1.854	0.064	Rejected
H2: Subjective Norm \rightarrow Consumption Attitude	0.351	2.989	0.003	Accepted
H3: Perceived Behavioral Control \rightarrow Consumption Attitude	-0.048	0.364	0.716	Rejected
H4: Consumption Attitude \rightarrow Purchase Intention	0.440	3.274	0.001	Accepted
H5a: Religiosity \rightarrow Consumption Attitude \rightarrow Purchase Intention	0.117	1.374	0.170	Rejected
H5b: \rightarrow Subjective Norm \rightarrow Consumption Attitude \rightarrow Purchase Intention	0.154	2.464	0.014	Accepted
H5c: \rightarrow Perceived Behavioral Control \rightarrow Consumption Attitude \rightarrow Purchase Intention	-0.021	0.366	0.714	Rejected

CONCLUSION

This study confirms that norms have a significant effect on attitudes; tourists rely on other people's opinions when deciding to eat Halal food when traveling to non-Muslim destinations. For Muslim consumers, others' consent is essential; This can be seen as an ethical decision that reflects their religiosity level. Similar research results also confirm that PBC has a significant effect on Muslim tourists' attitudes in consuming halal food when traveling to non-Muslim destinations (Altawallbeh et al., 2015; Lam and Hsu, 2006; Rachbini, 2018).

Furthermore, the fourth hypothesis's research results are following the predetermined hypothesis and are in line with the research. This study also confirms that consumption attitudes affect the intention of Muslim tourists to consume halal food. These results are consistent with previous studies on tourism that examined tourist attitudes as a significant predictor of behavioral intention (Abd Rahman et al., 2015; Altawallbeh et al., 2015; Garg and Joshi, 2018; Rachbini, 2018).

Finally, the research results on hypothesis five b are under the established hypothesis and are in line with the research. The results confirm that consumption attitudes mediate the relationship between subjective norms and intention in consuming halal food products when traveling abroad. This finding is in line with Garg and Joshi (2018) research, which tested consumption attitudes as a mediating variable. These results are also consistent with research conducted by Altawallbeh et al. (2015), who found that consumption attitudes have a significant relationship with subjective norms on behavioral intentions. These results indicate that Muslim tourists' commitment to Islamic teachings will affect their consumption attitudes and behavioral intentions when traveling to non-Muslim destinations.

This study has several limitations. First, the study sample is limited in Indonesia especially in Jabodetabek and it would be desirable to carry out similar research in other Muslim countries. Furthermore, because this study uses a survey, future studies must choose a qualitative methodology. Overall, future studies should focus on

assessing the Muslim-friendly tourism market's opportunities, which will lead to the frontier of in-depth knowledge of Muslim tourist behavior.

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