

Factors Affecting Muslim Students Repurchase Intention of Halal Food in Yogyakarta, Indonesia

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Abstract

In general, previous research on the topic of halal focused on consumer purchase intentions. Thus, this study aims to broaden the issue in this field by examining the factors that influence the intention to repurchase Muslim students on halal-labeled foods. The perceived halal label, brand image, perceived product quality, and religious belief are hypothesized to influence the repurchase intention on halal food.

This study uses a quantitative approach. The data used are primary data collected through the distribution of questionnaires to 194 students from four campuses in Sleman district, namely Universitas Islam Indonesia, Universitas Pembangunan Nasional "Veteran" Yogyakarta, Institut Pertanian "stiper" Yogyakarta, and Universitas Amikom Yogyakarta. Data in this study were collected through survey methods. The total respondents collected were 194 students from four universities in Sleman, Yogyakarta. Data were processed using SPSS analysis tools with multiple linear regression techniques.

This study's results indicate that the perceived halal label and religious beliefs do not affect repurchase intention. Conversely, brand image, and perceived product quality affect student repurchase intentions.

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1. Introduction

Islam is a religion adopted by the majority of the Indonesian. According to the official census of BPS (Indonesian Central Statistics Agency) in 2010, there were 87.18% of Muslims, while the non-Muslim population was 12.82% (Na'im & Syaputra, 2011). Thus, the culture and habits of Indonesian in meeting their daily needs cannot be separated from the influence of Islamic teachings.

Islam is related not only to spirituality but rather a system of life (way of life) because it regulates worship rituals and provides a method of rules or procedures for human beings as well (Team of Writers of P3EI, 2013). These include regulations on food consumption according to Islamic teachings, known as halal concepts.

Halal means it is allowed. Halal food means food that is allowed to be consumed according to Islamic teachings. Specific criteria must be met for food products to be declared halal. To guarantee the halal status of a product, the Indonesian government, through the Halal Product Guarantee Act, requires all food companies to put halal labels on their product packaging. A product is declared halal, if it has been through a series of tests in a laboratory, thus guaranteed halal objectively.

Generally, previous research on halal-labeled food focused on factors that influenced the intention to buy halal food (Alam & Sayuti, 2011; Ali et al., 2018; Hayat M. Awan et al., 2015; Ishak et al., 2016; Mukhtar & Mohsin Butt, 2012). Research on factors that influence consumers' intention to repurchase halal food products is still limited in number, especially in the Indonesian context. Therefore, this study examines the factors that influence Muslim consumers' repurchase intentions on food products labeled as halal.

Prior research showed that Muslim consumers buying halal food were influenced by factors related to religious values, such as religious beliefs and perceived halal labels (Yasid et al., 2016; Yoga, 2019). Besides, consumers' intention to repurchase halal food products is affected by brand image and perceived product quality (Soleha et al., 2017). Based on the preceding description, it is interesting to examine whether the intention to repurchase halal food products is still influenced by religious factors and perceived halal labels or more influenced by the product factors. Specifically, this study examines whether Muslim consumers' intention to repurchase food labeled as halal is influenced by perceived halal labels, brand image, product quality, and religious beliefs.

2. Literature Review

2.1. Halal Concept

The origin of something created by God is valid and permitted according to Islamic teachings. Nothing is unlawful, except there is a legitimate and firm argument derived from the Koran and hadith. If there is no firm argument that shows haram, it is still as it was initially, *mubah* (allowed). Thus, Halal is permissible or legal, according to Islamic law. If it is associated with food, halal means food that is permitted or valid according to Islamic law. The halal food products, according to MUI (Yasid et al., 2016), are products that meet the halal requirements following Islamic law, namely:

1. Do not contain pork and ingredients derived from pigs or animals or other illicit goods
2. Do not provide khamr (alcohol) and its derivative products
3. All ingredients of animal origin must come from halal animals which are slaughtered according to Islamic Sharia procedures
4. It does not contain other ingredients prohibited or classified as unclean, such as carcasses, blood, materials derived from human organs, feces, and so forth.
5. All storage, sales, processing, processing, and transportation facilities for halal products must not be used for pigs or other non-halal goods. If the facility has been used for pigs or other non-halal goods will be used for halal products, it must first be cleaned following the procedures regulated according to Islamic law. The use of facilities for halal and non-halal products, in turn, is not permitted.

2.2. Halal label

The halal label is a logo given by certain authorities which guarantees the suitability of the product with the concept of halal according to Islamic teachings. The halal label is printed on food packaging, which indicates that a product has undergone a halal inspection process and has been declared halal. In various countries, an agency/institution has been formed to check the halal status of a product. Malaysia has its own Islamic Department to control the Halal process named JAKIM (Ishak et al., 2016). Singapore has the Islamic Religious Council of Singapore (MUIS), and Thailand has the Central Islamic Committee of Thailand (CICOT) (Ahadi et al., 2017). Specific in the Indonesian context, to ensure legal certainty and protect Muslim consumers, a regulation regarding halal food products is regulated in the Halal Product Guarantee Act (Law JPH) No. 33 of 2014. Halal product guarantees in Indonesia are proven by obtaining halal certificates and halal logos on the Halal Product Guarantee Agency (BPJPH) based on a written halal fatwa issued by the Indonesian Ulema Council (MUI). This institution oversees products that are circulating in the community by providing halal certificates. Products that have halal certificates can put halal labels on their products. This certificate means that the products have been passed through the process, and its contents have been examined. They must be free from elements that are prohibited by the teachings of Islam, or the product has become a category of halal products does not contain illicit ingredients, and can be consumed safely by Muslim consumers.

3. Hypothesis Development

3.1. Perceived Halal Label and Repurchase Intention

The perceived halal label is an impression that has been analyzed, interpreted, and evaluated by individuals, which results in a meaning that whatever is labeled halal

has been guaranteed halal and permitted according to Islamic law. The existence of halal labels on the packaging of a product affects the intention to repurchase Muslim consumers on the product, (Anggraeni et al., 2016) states that perceived halal labels have a positive effect on repurchase intentions. This study is strengthened by research conducted by (Jeddi & Zaiem, 2010) that the perception of halal labels has a positive influence on consumer repurchase intentions. Therefore, based on the argumentation, the author formulates that:

H1: Perceived halal label affects repurchase intentions

3.2. Brand Image and Repurchase Intention

Brand image is a collection of perceptions and trust held by consumers, which are reflected in the associations that are remembered in the minds of consumers when remembering a brand. Aaker (1991) defines brand image as a series of brand associations stored in consumers' memory. Keller (1993) defines brand image as the total number of brand associations in consumers' minds, which causes perceptions about brands. Brand image is one of the reasons consumers buy a product (Aaker 1992). Brand image has a positive effect on consumer repurchase intentions (Riki Wijayajaya & Tri Astuti, 2018). Furthermore, (Sidi Izzudin & Novandari, 2018) show that a brand image that is perceived well by consumers influences repurchase intentions on the same brand. Therefore, based on the argumentation, the author formulates that:

H2: Brand image affects repurchase intention

3.3. Perceived Product Quality and Repurchase Intention

Quality refers to the ability of a product or service to meet or exceed customers' requirements or expectations consistently. Perceived quality means consumers' perceptions about the quality of a product. It represents the overall assessment of consumers about the superiority of a product (Parasuraman et al., 1988). Research shows that perceived product quality affects the consumer's desire to buy products (Tsiotsou, 2006). It also has a positive effect on consumer repurchase intentions (Ariffin et al., 2016; Zhang et al., 2011). That means the higher the perceived product quality, the higher the consumer's intention to buy it. Based on the argumentation, the author formulates that:

H3: Perceived product quality affects Repurchase Intention

3.4. Religious Beliefs and Repurchase Intention

Religions have rules that contain specific prohibitions and orders which must be obeyed by their members. This rule affects the various behaviors of adherents, including their conduct in consumption. Schiffman & Kanuk (2007) state that purchasing decisions from members of different religious groups are influenced by

their religious identity, orientation, knowledge, and beliefs. Commonly, consumer behavior is directly affected by religion in terms of products that are symbolically and ritualistically associated with their religion (L. G. Schiffman & Wisenblit, 2015). Consumers consider buying new products if they do not violate or contradict ideas that are considered sacred by their religion (Yun et al., 2008).

Explicitly, in Islam, it is clearly stated that halal food and beverage products are permitted while those which are not halal are forbidden for human consumption. Based on the argument before, the fourth hypothesis in this study is:

H4: Religious belief affects Repurchase Intention

4. Research Method

This study uses a quantitative approach. The data used are primary data collected through the distribution of questionnaires to 194 students from four campuses in Sleman district, namely Universitas Islam Indonesia, Universitas Pembangunan Nasional "Veteran" Yogyakarta, Institut Pertanian "stiper" Yogyakarta, and Universitas Amikom Yogyakarta. The type of data used in this study is cross-sectional, data collected at one particular point in time through answering questions or statements in the questionnaire (Cooper & Schindler, 2014). Measurement scales of answers in the questionnaire follow the Likert scale, consisting of 1) score 5 for strongly agree to answers; 2) score 4 for agreeing answers; (3) score 3 for neutral answers; 4) score 2 for disagreeing answers; 5) score 1 for the answer strongly disagree. Finally, to test the hypothesis, the data is processed using SPSS analysis tools with multiple regression analysis techniques.

5. Results and Discussion

5.1. Profile of Respondents

Data collected from questionnaires were 194 respondents from 4 campuses in Sleman, Yogyakarta, namely Universitas Islam Indonesia, Universitas Pembangunan Nasional "Veteran" Yogyakarta, Institut Pertanian "stiper" Yogyakarta, and Universitas Amikom Yogyakarta. There were more male students in this study (56%) than female students (44%). In terms of the origin of the campus students who were respondents of this study, the distribution of questionnaires was quite evenly distributed, UII 32.47%, UPN 27.85%, INSTIPER 21.65%, and AMIKOM 18.03%. Finally, when viewed from the semester of study, most students were 5th-semester students (31.4%), the second-highest was 7th-semester students (25.8%), and followed by 3rd-semester students (22.2%). Complete information on respondents can be seen in Table 1.

Table 1: Demographics Data of Respondents

Characteristics	Total	Percentage (%)
Gender		
Male	108	56%
Female	86	44%
Campus		
UII	63	32,47
UPN	54	27,85
INSTIPER	42	21,65
AMIKOM	35	18,03
Semester		
1	27	13,9%
3	43	22,2%
5	61	31,4%
7	50	25,8%
8	6	3,10%
9	4	2,10%

5.2. Validity Testing

A validity test is used to test whether a questionnaire is valid or not, how well an instrument was developed to measure certain concepts (Sekaran & Bougie, 2016). Testing is done by counting with the Pearson product-moment correlation formula, and the results are seen from the coefficient figures that show the results of these correlations. If the r in table r is smaller than the correlation result, then the question instrument is valid. To determine the value of r in the table the formula df (degree of freedom) is used, namely $df = n - 2$, in this study, there are 194 respondents, then $n = 194$ so $df = 194 - 2 = 192$. Based on the r table with a 5% significance, the result of r table is 0.1409. Table 2 shows the Pearson Correlation value above r table 0.1409. Therefore, it can be concluded that the instrument questions in this research variable are valid. Complete information about the validity test can be seen in Table 2.

Tabel 2: Validity Test Results

Variable	Items	Pearson Correlation Value	R Table	Keterangan
Perceived Halal Label	LH1	0,688	0,1409	Valid
	LH2	0,829	0,1409	Valid
	LH3	0,737	0,1409	Valid
	LH4	0,789	0,1409	Valid
	LH5	0,810	0,1409	Valid
Brand Image	CM1	0,786	0,1409	Valid
	CM2	0,638	0,1409	Valid
	CM3	0,826	0,1409	Valid
	CM4	0,838	0,1409	Valid
	CM5	0,738	0,1409	Valid
Perceived Product Quality	KP1	0,671	0,1409	Valid
	KP2	0,675	0,1409	Valid
	KP3	0,704	0,1409	Valid
	KP4	0,604	0,1409	Valid
	KP5	0,677	0,1409	Valid
Religious Belief	RB1	0,554	0,1409	Valid
	RB2	0,719	0,1409	Valid
	RB3	0,775	0,1409	Valid
	RB4	0,824	0,1409	Valid
	RB5	0,874	0,1409	Valid
	RB6	0,824	0,1409	Valid
Repurchase Intention	MBU1	0,707	0,1409	Valid
	MBU2	0,712	0,1409	Valid
	MBU3	0,828	0,1409	Valid
	MBU4	0,849	0,1409	Valid
	MBU5	0,844	0,1409	Valid

5.3. Reliability Testing

A reliability test is a test to measure whether a research instrument has consistency or reliability in measuring variables or constructs used in research (Neuman, 2014). Cronbach's alpha is used to measure instrument reliability in this research. The critical value of Cronbach's alpha score is ≤ 0.7 (Hair et al., 2009). Table 3 shows the Cronbach's alpha value of all variables ≥ 0.7 . Thus, the instruments used in this study are reliable. The complete information about the reliability test can be seen in Table 3.

Table 3: Reliability Test Result

Variable	Cronbach's Alpha	Critical Value	Keterangan
Perceived Halal label	0,826	0,7	Reliabel
Brand Image	0,826	0,7	Reliabel
Perceived Product Quality	0,781	0,7	Reliabel
Religious Belief	0,857	0,7	Reliabel
Perceived Halal label	0,894	0,7	Reliabel

5.4. Hypothesis testing

The results of data processing using SPSS show interesting results; the perceived halal label does not significantly affect consumer repurchase intention ($\beta = -0.018$, $p = 0.861 > 0.05$). Thus, (H1) in this study was not supported. Brand image influences consumer repurchase intention on halal food products ($\beta = 0.516$, $p = 0.000 < 0.05$), therefore (H2) is supported. Likewise, perceived product quality influences consumer repurchase intention on halal food ($\beta = 0.231$, $p = 0.011 > 0.05$), thus (H3) Supported. Finally, religious belief has a negative but not significant effect on consumer repurchase intention ($\beta = -0.55$, $p = 0.595 > 0.05$), thus (H4) is not supported. More complete, the results of hypothesis testing can be seen in Table 4.

Table 4: Hypothesis Testing Results

Variable	Coefficients of regression	Sig.	Results
Perceived Halal label - RI	-0,018	0,861	Not Supported
Brand Image-RI	0,516	0,000	Supported
Perceived Product Quality-RI	0,231	0,011	Supported
Religious Belief-RI	-0,55	0,595	Not Supported

RI: Repurchase Intention

5.5. Discussion

Research on factors that influence consumers' repurchase intention on halal food products is still limited in number, especially in the Indonesian context. Therefore, this study examines the factors that influence Muslim consumers' repurchase intentions on halal food products. Four variables are hypothesized to influence the repurchase intention, namely, perceived halal label, brand image, perception of product quality, and religious belief.

Statistical test results indicate there are two supported hypotheses (H2 and H3). More specifically, this study's findings show that brand image has a positive and significant effect on consumer repurchase intention (H2). Thus, the higher the brand image, the higher the intention to repurchase consumers on halal food products. The results of this study are in line with previous research, which states that brand image influences repurchase intentions (Riki Wijayajaya & Tri Astuti, 2018; Sidi Izzudin & Novandari, 2018).

The results of this study are also consistent with previous research (Ariffin et al., 2016; Zhang et al., 2011), which states that perceived product quality influences consumer repurchase intention (H3). This result means that the higher the perceived product quality, the higher the intention to repurchase consumers on halal food products

There are two unsupported hypotheses in this study (H1 and H4). The results of the hypothesis test showed that the perceived halal label and religious beliefs did not have a positive effect on consumers' repurchase intentions on halal labeled food. This finding is interesting, generally when a person buys a halal product is influenced by the perceived halal label (Abdul Khalek & Mohd Mokhtar, 2016; Hayat Muhammad Awan et al., 2015) and their religious belief. Consumers consider buying new products if they do not violate or contradict ideas that are considered sacred by their religion (Yun et al., 2008).

In our opinion, this happens because consumers have already bought food products labeled as halal. So that when consumers are asked to repurchase the same product, they no longer make the halal label and religious beliefs as factors that influence them repurchase because they have experienced buying these food products. Their experience in buying shows that food products are halal and following the criteria of their religious teachings.

6. Conclusions

This research contributes to the Halal marketing literature, more specifically on the factors that affect consumers' intention to repurchase halal food in Indonesia. This study's results indicate the intention to repurchase halal-labeled food products is influenced by product factors, namely, brand image and perceived product quality. On the contrary, it is not influenced by religious factors (religious beliefs and perceived halal label).

The managerial implication in this research is halal-labeled food companies should be more focused on their brand image and perceived product quality when they want to increase consumer repurchase intentions. Because these two variables are proven in research influencing the repurchase intention of Muslim consumers on halal food. But that does not mean religious factors, such as halal labels and religious beliefs, are not necessary. These two factors are more influential on purchase intention rather than repurchase intention.

However, this research has limitations, especially in the sample involved in the study. The study only consisted of 136 student respondents. Although the number is relatively adequate for academic inquiry, the bigger figure should be addressed in future work. Finally, future studies should research why religious factors (perceived halal labels and religious beliefs) have no effect on the repurchase intention of Muslim consumers in Muslim-majority countries for halal food.

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