



The Consumption Behaviour of Muslim Students towards Halal Food in Yogyakarta Indonesia: A SEM Approach

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Abstract: Halal food is a strategic sector in Indonesia, because most of Indonesian are muslim and consuming it is a must. This study aims to look at the main factors that influence consumption behavior of Muslim students in Yogyakarta toward halal food. In this study the analysis method used is Structural Equation Modeling (SEM) to verify the factors that determine the consumption behavior of Muslim students in DIY toward halal food. The data used is primary data derived from questionnaires with 188 respondents. The results showed that of five independent variable, only four which affect toward intention to buy halal food positively and significantly, namely religiosity factors, social factors, attitudes and perceived value, while the halal label does not affect the intention to buy halal food.

Keywords: Halal Food, Consumption Behaviour, Structural Equation Modeling, Muslim Students

Introduction

According to the data of Maps of World in 2015 that Indonesia is the largest muslim country in the world, it is noted as much as 209,120,000 are muslim. As a largest muslim country, Indonesia is supposed to be centre of halal food in the world. Halal food is a very strategic issue in Indonesia, it is because over 88 % Indonesian community follow Islam as their religion (Sumarwan, 2011: 209). Muslim consumers will tend to choose which has been sertificated halal compared to products which have not been sertificated halal yet by the competent institutions. That is because, products food and cosmetics which have been certificated tend to be more secure and avoided harmful ingredient (Sumarwan, 2011: 210).

According to the Data of Thompson Reuters (2014: 48) in 2013, the amount of Muslim population consumption of the world for food and beverages reached about \$1,292 billion or about 17.7% of the total world consumption of \$7,302 billion. Indonesia is in first position about \$190.4 billion. The figure shows that the consumption of the world Muslim community is quite large, therefore potention in developing to the halal industry is also quite big.

However, based on the data of Dinar Standard Research in 2013, noted approximately 91% of meat and live animals consumed by OIC member countries come from countries which are not member of the OIC (Thomson Reuters, 2014: 60). The data shows that OIC member coutries have not been able to optimize the halal industry as well. The OIC countries as a country with a Muslim majority is supposed to be able to exploit the market potential which is still large enough.

One of the components of the community that can be used as a representation of Indonesia's consumer is a student. According to Tambunan (2001), the teen age group is one of the potential market for many producers, because of the tendency of adolescents are usually easily persuaded by advertisement, unrealistic, and tend to be wasteful in using the money.

Daerah Istimewa Yogyakarta (DIY) is one of the provinces in Indonesia which has a number of student who is quite a lot. The data of the Ministry of Research, technology and higher education showing that the number of students in the DIY as much as 209,766 students. Based on the results of a survey conducted by Indonesian Banking in collaboration with the Faculty of Economics University of Tunas Pembangunan Veteran in 2008, the estimated revenue generated from the primary needs of the students in the DIY reached Rp1,2 trillion (Tempo, 2008). The data certainly shows that students in DIY has a high purchasing power, thus being able to represent consumers as a whole. The data also shows the magnitude of the potential that certainly can be optimized by the halal industry with using students as a representation of the consumer.

Literature Review

Consumption Behaviour

Consumption behaviour is defined as the actions of individuals who are directly involved in the business of acquiring and using an economical service items including a decision-making process that precedes and determining the actions (Astuti, 2012:12). In addition, according to Schiffman and Kanuk (1995:7) defines as follows; The term consumer behaviour is defined as behaviour which is demonstrated by consumers in searching, buying, using, evaluating and spending the products and services which they hope will satisfy their needs.

In understanding consumer behavior, according to Griffin & Ebert (2003) there are three main factors that influence consumer behaviour, namely:

- a. The psychological influences include motivation, perception, learning ability, and individual attitudes
- b. Personal Influences /individual covers lifestyle, personality and status of the economy.
- c. Enviromental Influences which is divided into social influence and cultural influence. Social influences include family, opinion leaders, and other reference groups such as friends and co-workers.

Halal Food

It has become a common knowledge that Muslims are obliged to eat only halal food. Command about halal food in the Quran surah Al-Baqarah: 168 (Sumarwan, 2011). According to az-Zuhaili (2005:328), in the above ayat, Allah encourages us to consume halal goods only in the face of the Earth which are permitted by God for them, which is good and does not contain syubhat, lack of sins, and which is not involved other's people right.

Etymologically, the food is put something through the mouth (Dirjen Bimas Islam, 1982). Food in Arabic comes from the word at-ta'am and jama' from al-atimah which means eat-food (Bisri & Munawir, 1999:201). While according to the technical manual production lawful system published by DEPAG defines that; food is: goods that are meant to be eaten or drunk by humans, and ingredient used in the production of food and drink (Dirjen Bimas Islam, 2003:3).

Halalan word is derived from Arabic, from the word of halla, which means that things that should and can be done because it is free or not to be bound by the provisions that forbid it (Ash'ari, 2011:46). In general the notion of kosher is the matter or conduct is allowed, permitted, or justified in Islamic jurisprudence. In the aspect of food, drink, and wear items, halal food or goods is void which is not forbidden to be eaten or used by Muslims (Hasan, 2014:138).

Halal food is good food which is permissible to eat, that is appropriate in the Qur'an and Al-Hadith perspective. While the definition of good food that is all the food which can bring health to the body, can cause appetite and there is no prohibition in the Qur'an and Hadith. But in terms of the other required information more clearly based on *ijma'dan Qiyas (ra'yi/ijtihad)* against something common that *nash* had to be excavated by the scholars in order to later pose no legal *syubhat* (causing hesitation). The scholars have made a consensus about the halal of livestock such as camels, cows, and goats as well as prohibition of anything which cause a danger in the form of poisoning, incidence of the disease or the presence of side effects. Thus some scholars provide information about the laws of food and drink (Bahresy, 1981:323).

Al-Ghazali in *Ihya "ulumuddin* says that there are two criterias in consuming halal food, like what he said on the following statement: "we recommend that food (consumed) must be halal and good on him at the proses to get with the provisions of the sunnah, as well as careful (*wara*)." (Rohman, 2010:124). Based on what the Imam Al-Ghazali presented above, there are two main criteria in the halal, namely:

- a. The substance or essence of Halal goods (*lidzatihi*), according to Sayyid Sabiq divide the substance or essence of Halal into two categories namely *jamad (inanimate)* and *hayawan (the animals)* (Al asyhar, 2003:125).
- b. Halal in get it (way to get), the meaning is right in seeking and achieving it. That is not allowed by *haram* or *bathil* way. Despite the food on the basis of his substance is halal but way to get it by unlawful way, stealing, the result of corruption and other unlawful deeds, then automatically can change its legal status to become haram foods.

Conceptual Framework and Hypotesis

Purchase Intention

Purchase Intention is something related to the plan of the consumers to purchase certain products as well as how many units of the products needed in a certain period (Duriato & Liana, 2004). Meltha (1994) defines purchase intention as the tendency of consumers to buy a brand or take action which related to the purchase rate as measured by the possibility of consumers making a purchase. Jogianto (2007) argues that intention is a function of the two determinants of the market, that is the individual attitude toward the behaviour (rational aspect) and the individual perception to the social pressure to perform or not to perform a behavior called subjective norms.

According to Ferdinand (2006:129), buying interest can be identified through the following indicators:

- a. The Transactional Intention, that is the tendency of a person to buy the product.
- b. The Referential Intention, namely the tendency for someone to refer products to others.
- c. Preferential Intention, that is intention which describes the behaviour of someone who has the main preferences on these products. This preference can only be changed if there is something happen with the product preference
- d. Exploratory Intention, that is intention which describes the behavior of someone who is always looking for information on the products intended and seeking information to support the positive properties of the product.

Halal Label to Purchase Intention

Knowledge of halal food or not is very important for the general public, especially Muslims, and highly influential consumer behavior against halal or not is a very basic food security for Muslims. Muslim consumers tend to choose products that have been declared lawful compared to products that have not been declared halal by authorized institutions. That is because the food and cosmetic products, which was declared lawful tend to be more secure and

to avoid deposits of harmful substances. The Institute for the study of Food and medicines and cosmetics Indonesia Cleric Assembly (LPPOM MUI-) is the institution in charge of researching, reviewing and analyzing food products and cosmetics that are not harmful to the public and lawful in terms of religion (Sumarwan, 2011:210). In the previous study (Iranita, 2012) showed that halal label has positif effect toward buying decision of students. It means that halal label influencing enough in purchase intention.

Based on the above literature, the hypothesis would be as follows:

Ha_1 : Halal Label does positive and significant influence to the purchase intention

Perceived Value to Purchase Intention

Dodds and Monroe (1985) in the “*effect of Price, Brand and Store Information on buyers of Product Evaluation*” explains that the perceived value is one of the important factors in the process of purchasing decisions made by consumers and the consumers will buy a product with high perceived value (Helmi, 2012:19). Swait and Sweeney (2000), analyse the influence of perceived value against consumer purchase intentions in the retail industry and finding that the difference value which is perceived by consumers will produce different purchase behaviour. Despite in the other hand, Helmi (2012) found that perceived value has no effect against the intention to buy organic products labelled halal.

Based on the above literature, the hypothesis would be as follows:

Ha_2 : Perceived Value does positive and significant influence to the purchase intention

Social Factors to Purchase Intention

Kotler (2003) explains that social factors is one of the factors which is influencing consumption behaviour of society. Those are: the first reference group, groups that give direct influence or indirect against the attitude and people’s behavior. The second is family, where members of the family can provide a strong influence towards buying behavior. The third is roles and status, each role carries a status that reflects the common award given in accordance with the community.

Based on the above literature, the hypothesis would be as follows:

Ha_3 : Social Factor does positive and significant influence to the purchase intention

Attitude to Purchase Intention

Attitude is the expression of the feelings of consumers about an object is frowned whether it is like or dislike, and it also describes consumer confidence toward the various attributes and benefits of the object (Sumarwan, 2011:166). Based on the above definition, then it can be made a inferece that attitude in the context of consumption behavior is actions which is done by toward consumed goods.

Models in the Theory of Planned Behaviour (TPB) developed by Ajzen in 1985 explained that the main factors which affect the behavior is its own intention, or inclination to do a behavior or action. Interests or intentions will be influenced by three main factors, namely attitude toward the behavior, subjective norm and control behavior (Sumarwan, 2011:187). In a study conducted by Lada, Harvey and Amen (2009), the results showe that attitude has significant influence against the intention to consume halal food.

Based on the above literature, the hypothesis would be as follows:

Ha₄ : Attitude does positive and significant influence to the purchase intention

Religiosity Factor to Attitude

Religiosity is something that is very important in people's lives. Religiosity can be manifested in various sides of human life. Religious activity is not only happens when someone performs the ritual activities, but also when doing activities that are driven by supernatural powers. It's not just appeared activities, but also activities that are not visible and occurred in a human's life. The attitude of religiosity is complex integration between religious knowledge, feelings and religious action inside a person. Religiosity can be seen from the daily religious activities which are done regularly and consistently (Astogini dkk, 2011:2).

According to Hirschman (1983) in the Fam et al (2004:1), religious affiliation of Catholics, Protestants and Jews form the attitude in their dancing, reading magazines, and political ideas. The influence of religion in consumption can be seen through limitations in the consuming foods and drinks, such as Jews and Muslims are forbidden to eat pork, prohibition of Hindus in eating beef and drinking alcohol which is banned in Islam and Protestantism (Fam et al, 2004:1).

In Islam, the religion is really affect their own daily activity. It can be seen through some of the commands concerning the attitude/behaviour in daily. For example we can see in the prohibition of consuming excessive and being a miser (Al-Qur'an surah Al-An'aam [6]: 141).

Based on the above literature, the hypothesis would be as follows:

Ha₅ : Religiosity Factor does positive and significant influence to Attitude

Religiosity Factor to Social Factor

As described by Kotler (2009), social factor is one of the factors that affect consumer behaviour in the use/consume a product. In the context of the influence of cultural and social service, religion is one of the social element that affects the consumer's intention to use the services. In this case, religion activity as one of the social elements that determine how consumers behave (Sadler, 1970).

Religion is able to affect the social life of society by two ways. The first can be seen how religion is able to determine a good guidelines in influencing the behavior of both the individual and society (Harell, 1986). The example that we can see such a prohibition of fornication and drinking *hamr* (alcohol). The second we can see how a religious social institutions can affect rules/provisions either directly or indirectly in adding value culture, behaviour and orientation of value in a society (Al-Habshi & Syed Agil, 1994).

Based on the above literature, the hypothesis would be as follows:

Ha₆ : Religiosity Factor does positive and significant influence to Social Factor

Religiosity Factor to Purchase Intention

Schiffman and Kanuk (2008:388) State that the decision to buy is influenced by their religious identity. Consumer behavior usually is influenced directly by religion in terms of products which are symbolic and ritualistic celebration related to the various religious days. For example, the Christmas becomes a gift giving season (Schiffman and Kanuk: 388). Based on the factor of religion, Muslims declare will consume only halal food products (Shaharudin, 2010).

Religion will give influence to the attitudes and behavior of consumers such as food product purchasing and habits of consuming halal food (Mullen et al, 2000).

Ha₇ : Religiosity Factor does positive and significant influence to Purchase Intention

Methodology

This research is conducted in the case of Yogyakarta Indonesia. The survey questionnaire was self-administered to collect information about the determinant factors that influencing the consuming halal food by public. To measuring this information, Likert-scale based questionnaire was developed (1-Strongly Disagree and 5-Strongly Agree). The first part of the questionnaire was mainly focuses on demographic profiles of the respondents such as gender, age, university background, living cost (pocket money)/month, and knowledge about halal label. Moreover, our respondent target in this study is only comes from four state universities in yogyakarta, this is conducted to concentrate all object of research.

The data collection was made using self-administered questionnaire. The survey was randomly distributed in Yogyakarta State University (UNY), Gajahmada University (UGM), Islamic State Univesity (UIN Sunan Kalijaga), and UPN Veteran Yogyakarta. In total about 205 surveys but only managed to get about 189 surveys which was properly filled up due to time constraints.

Structural Equation Modeling – Partial Least Square (SEM-PLS), Smart-PLS 3.0 has been used for analysis purpose and it is a technique for measuring relationships among latent variables and the indicator. The reason for using SEM-PLS due to this research are exploratory or expansion of an existing theory and aiming to identify the main determinants of variable or predicting certain constructs.

Finding and Discussion

1. Demographics

To begin with, we present the descriptive statistic of this study. Table below summarizes the descriptive of the samples in this study based on gender, age, university background, living cost (pocket money)/month, and knowledge about halal label.

Table 1: Descriptive Statistics of the sample (n=188)

		Valid percent (%)
1. Gender	Male	33,5
	Female	66,6
2. Age	16-18 years	13,8
	19-21 years	68,1
	22-24years	18,1
3. University Background	UIN SUKA	28,2
	UGM	23,4
	UNY	23,4
	UPN	25
4. Living Cost (Money Pocket)/	<500.000	21,3
	500.000-1.000.000	46,3

Month (in Rupiah)	1.000.000-1.500.000	23,9
	>1,500.000	8,5
5. Knowledge about Indonesian Halal Logo	False	14,9
	True	85,1

According to the above table it can be noted that the respondents in this study was dominated by female as much as 66,5%, while male as much as 33.5%. This is because the author uses snowball sampling method. Where the author asked to some respondents which majority was dominated by women to share questionnaire to other respondents, thus majority of respondent is female.

Based on age, 19-21 years dominating the respondents in this study with a total respondents around 68.1%. This is because the average age of the students on four semesters ups are on age range 19-21 years of age, the majority of the questionnaire is indeed given to students who are on semester four upwards. Next followed by the respondents with the age range of 10-14 years of respondents about 18.1%. The las age is 16-18 years old with total of respondents around 13.8%.

Based on university background, the biggest percentage is UIN Sunan Kalijaga as much as 28.2%, then followed by UPN as much as 25%, next by UNY and UGM with each percentage as much as 23.4%. Initially number of questionnaire for each University shared equally as much as 50 questionnaires, except UIN with the addition as many as 5 respondents, but from all questionnaire distributed, only 188 of the questionnaire is returned to the author.

Based on the table above, it can be seen that the largest number of respondents is occupied by respondents with a nominal range Rp 500,000 to Rp1,000,000/month, that is as much 46,3%. Subsequently occupied by respondents with a nominal range of pocket money <Rp500,000/month approximately 40%. Furthermore occupied by the respondent with the nominal range Rp 1,000,000 to Rp 1.5000.000/month that is as much as 23.9%. The lastest is respondent with a nominal range > Idr 1,500,000/ month as much as 8.5%.

The last is knowledge about halal logo, it can be seen that of the 188 respondents who became the objects on this research, there are 14.9% respomdemt replied incorrectly halal logo and as many as 85,1% replied correct halal logo. This shows that there are still students who haven't known where the official halal logo and applicable in Indonesia. This is certainly very worrying if there are another unofficial of halal logo which are circulated in Indonesia, people believe that is official of halal logo.

2. Convergent Validity

Convergent validity aims to ensure that all indicators should be correlated highly (Ghozali, 2015:74). An indicator can be said to have fulfilled the criteria of validity of konvergent when *loading* value greater than 0.60 (Sholihin, 2013:16) and (Ghazali, 2015:74).

Table 2: The Result of Convergent Validity

Variabel	Indicator	Loading
Niat membeli	1	0,814
	2	0,790
	3	0,781
	4	0,780
Faktor	1	0,760

Religiusitas	2	0,646
	3	0,844
	4	0,893
	5	0,793
Faktor Sosial	1	0,689
	2	0,820
	3	0,773
Sikap	1	0,669
	2	0,884
	3	0,895
Nilai yang Dirasakan	1	0,931
	2	0,931
	3	0,750
Label Halal	1	0,651
	2	0,917
	3	0,884

According to the above table, it can be seen that the value of the loading of all the indicators are greater than minimum value of required loading. This indicates that all indicators have fulfilled one of the conditions of convergent validity.

3. Discriminant Validity

Discriminant validity relates to the principle that indicators in different constructs should not be correlated. Furthermore the values loading indicator to the constructs being measured should be larger than the loading onto another constructs (cross-loadings low) (Sholihin, 2013:16).

Table 3: The Result of Discriminant Validity

	Religiosity Factor	Social Factor	Halal Label	Purchase Intention	Perceived Value	Attitude
at1	0,322	0,399	0,439	0,404	0,527	(0,669)
at2	0,449	0,256	0,440	0,537	0,535	(0,890)
at3	0,564	0,321	0,507	0,541	0,525	(0,900)
hl1	0,308	0,321	(0,651)	0,153	0,387	0,234
hl2	0,399	0,421	(0,917)	0,493	0,557	0,539
hl3	0,387	0,393	(0,884)	0,370	0,492	0,507
pi1	0,454	0,433	0,353	(0,814)	0,417	0,478
pi2	0,428	0,239	0,278	(0,790)	0,485	0,498
pi3	0,354	0,394	0,380	(0,781)	0,353	0,465
pi4	0,421	0,422	0,436	(0,780)	0,507	0,468
pv1	0,464	0,368	0,512	0,534	(0,931)	0,607
pv2	0,515	0,374	0,491	0,515	(0,931)	0,563
pv3	0,386	0,350	0,555	0,409	(0,750)	0,482
rf1	(0,760)	0,289	0,377	0,424		0,440
rf2	(0,646)	0,194	0,327	0,297	0,373	0,324
rf3	(0,844)	0,407	0,329	0,427	0,428	0,471
rf4	(0,893)	0,431	0,382	0,504	0,478	0,509

rf5	(0,793)	0,417	0,341	0,398	0,405	0,413
sf1	0,267	(0,682)	0,289	0,326	0,284	0,267
sf2	0,342	(0,818)	0,442	0,418	0,343	0,326
sf3	0,414	(0,781)	0,306	0,333	0,319	0,277

According to the table above, it can be seen that all the cross loading value of indicators which are used are greater than the loading value to its construct, thus it has fulfilled the criteria of validity discriminant. This shows that the estimator-measuring different constructs are not correlated.

4. Reliability Test

Reliability test is conducted to prove its accuracy, consistency and instrument accuracy of constructs. In the SEM-PLS, to measure the reliability of an constructs with reflective indicators can be composite reliability. It must be greater than 0.6 for the exploratory research (Ghozali2015:75).

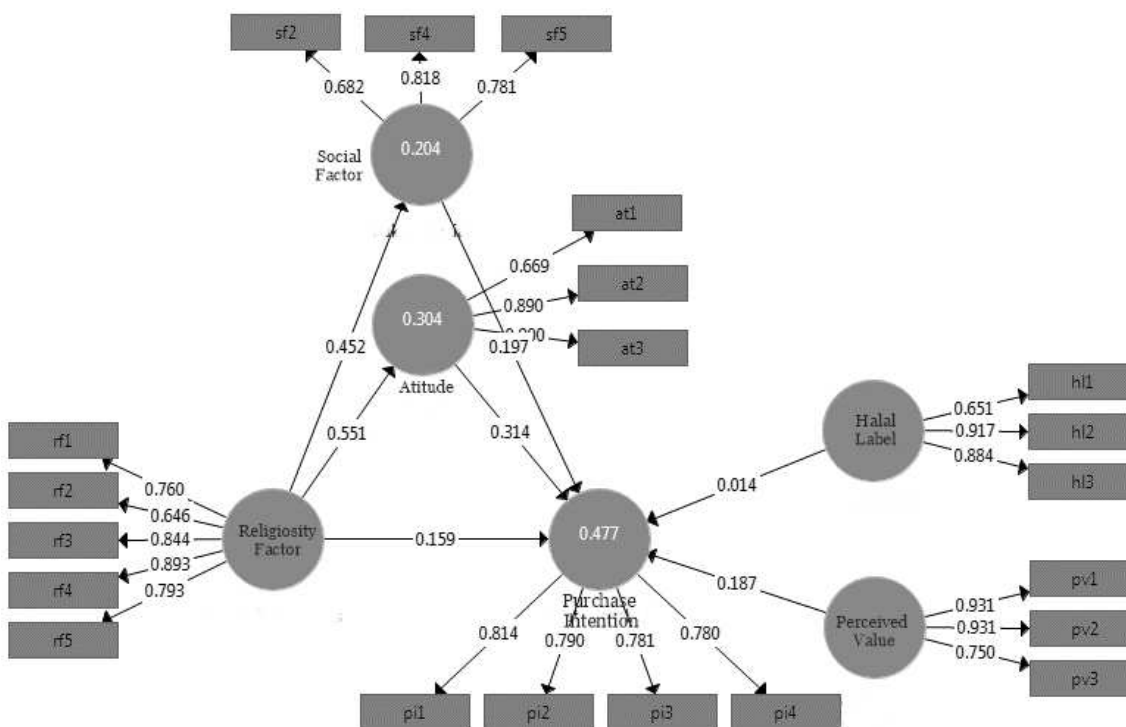
Table 4: The Result of Composite Reliability

Variabel	Composite Reliability
Religiosity Factor	0,892
Social Factor	0,806
Halal Label	0,863
Purchase Intention	0,870
Perceived Value	0,906
Attitude	0,864

From the table above, it can be seen that the whole variables (constructs) in this research have the value of composite reliability greater than minimum value required i.e. 0.6, thus it has fulfilled one of the conditions of reliability. Based on the results of the table above, it can be concluded that data on this research has been the criteria of reliability. It means that all the indicators used have the accuracy, consistency and accuracy both in measuring any construct in this research.

5. Structural Model Testing

Figure 1: Structural Model of Halal Food Consumption



6. Result of Hypotheses Testing

In total there are seven main hypotheses were developed in this study.

Discussion of Hypotheses 1

Ha_1 : Halal Label does positive and significant influence to the purchase intention

Table 5: The Result of Hypotheses 1

Hypotheses path	Original sample	P-Value	Decision
HL → PI	0,014	0.858	Rejected

*p-value <0,05

According to the table above, showing that halal label has no effect against purchase intention. It is based on its p-value bigger than value required, that is 0.858 and its coefficient around 0.014. The results of this research were reinforced by the findings of authors through interviews of some respondents in the study. The Result indicates that the reasons respondents ignore the halal label is because they believe that the food supply in Indonesia is completely halal or lawful. Other reasons also because consumers only pay attention to the labels on the foods that felt pretty foreign (interviews were held with 8 respondents on March 23, 2016).

Discussion of Hypotheses 2

Ha_2 : Perceived Value does positive and significant influence to the purchase intention.

Table 6: The Result of Hypotheses 2

Hypotheses path	Original sample	P-Value	Decision
PV \longrightarrow PI	0.187	0.034	Accepted

*p-value <0,05

According to the table above, showing that the perceived value affect significantly and positively against purchase intention to halal food. It is based on its p-value 0.034 and path coefficients 0.187. This means that the student who has experience about halal food has impact in increasing their intention in buying halal food.

Discussion of Hypotheses 3

Ha_3 : Social Factor does positive and significant influence to the purchase intention

Table 7: The Result of Hypotheses 3

Hypotheses path	Original sample	P-Value	Decision
SF \longrightarrow PI	0.197	0.007	Accepted

*p-value <0,05

According to the table above, showing that social factor significantly and positively affects against purchase intention to halal food. It is based on its p-value of 0.007 which is lower than value required and its path coefficient 0.197. This means that the social factors in this study was represented by the family, the environment and the reference affect to student intentions in buying halal food.

Discussion of Hypotheses 4

Ha_4 : Attitude does positive and significant influence to the purchase intention

Table 8: The Result of Hypotheses 4

Hypotheses path	Original sample	P-Value	Decision
AT \longrightarrow PI	0.314	0.001	Accepted

*p-value <0,05

According to the table above, showing that the attitude positively and significantly affects against purchase intention to halal food. It is based on its p-value which is lower than value required, that is 0.314 and its path coefficients 0.001. This means that a student's attitude towards halal food can affect their intention in consuming halal food. This shows that the better the affective, cognitive and conative components of consumers against halal food it will improve the students' intentions in consuming halal food.

Discussion of Hypotheses 5

H_{a5} : Religiosity Factor does positive and significant influence to Attitude

Table 9: The Result of Hypotheses 5

Hypotheses path	Original sample	P-Value	Decision
R F → AT	0.551	0.000	Accepted

*p-value <0,05

According to the table above, showing that religiosity affect significantly and positively to attitude. It is based on its p-value which is lower than value required, that is 0.000 and path coefficients 0.551. It means that the religiosity of a student can affect students ' attitude towards halal food. This shows that the better understanding towards dimensions of religiosity, it will increasingly affect the students ' attitude towards halal food. This is because Islam governs every activity of human life.

Discussion of Hypotheses 6

H_{a6} : Religiosity Factor does positive and significant influence to Social Factor

Table 10: The Result of Hypotheses 2

Hypotheses path	Original sample	P-Value	Decision
RF → SF	0.551	0.000	Accepted

*p-value <0,05

According to the table above, showing that religiosity factor has positive and significant effect positive to social factor. It can be seen from its value 0.000 which is lower than value required and its coefficient 0.452. It means that the religiosity can influence student's social factor. This shows that the existence of religion can affect the student's social factor such as families, environment and references. For example the environment which majority are muslims, surely can shape islamic environmental.

Discussion of Hypotheses 7

H_{a7} : Religiosity Factor does positive and significant influence to Purchase Intention

Specifically for this hypotheses, testing is conducted separately, because it uses two mediation variables, that is social factor and attitude.

Figure 7: Structural Model of Hypotheses 7

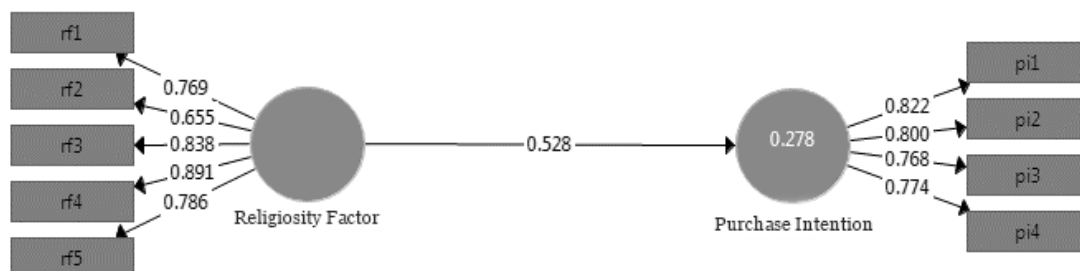


Table 11: The Result of Hypotheses 7

<i>Hypotheses path</i>	Original sample	P-Value	Decision
RF → PI	0,528	0.000	Accepted

*p-value <0,05

According to the table above, showing that religiosity factor affect positively and significantly towards purchase intention halal food. It is based on the p-value 0.000 which is lower than value required and its path coefficient 0.528. It means that the religiosity of a student can affect students ' intentions in buying halal food. This results shows that the better understanding to their religion, it will increasingly affect their intention in consuming halal food. This is because consuming halal food is a religious obligation that must be observed by a Muslim.

Conclusion

The main objective of this reasearch is to investigate factors which can affect to consumption behaviour of muslim students towards halal food. Based on the result of analysis, there four variables which affect significantly and positively against intention to cuy halal food. In the othe hand, there is interesting finding which is discovered in this research, halal label has no significant and positive influence in affecting intention to consume halal food. There are two possibilities which can be reasong what is ocured, the first is because people believe that the food supply in Indonesia is completely halal or lawful, and the last is because consumers only pay attention to the labels on the foods that felt pretty foreign.

This research certainly can be good source for all stakeholders which are involved in this sector such as governments of OIC members, halal food company and consummers also and hopefully, OIC members can maximize tihis potential, in particular Indonesia.

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