

An investigation toward purchase intention of halal beef from traditional market: A TPB perspective

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Abstract

Purpose: The aim of this study was to investigate the consumer behavior toward purchasing intention of *halal* beef in Yogyakarta traditional Market, by using the Theory of Planned Behavior (TPB) that consisted of attitude behavior, subjective norm and perceived behavioral control, which was moderated by self-identity (religiosity).

Methodology: The research used quantitative approach through convenience sampling by using questionnaires, which were distributed to adult Muslim beef consumers from 21-60 years old. In total, there are 110 respondents collected.

Findings: The finding of this research showed that the theory of planned behavior (attitude behavior, subjective norm and perceived control behavior) directly influence the purchasing intention toward *halal* beef in Yogyakarta traditional market, while self-identity (religiosity) moderated the TPB to influence the purchasing intention. Besides, the purchasing intention toward *halal* beef in Yogyakarta is quite high. It was shown by the high intention to consume *halal* beef daily.

Originality: The lack of published research about the consumption of *halal* products in Indonesia limits the literature and data for this research. The use of *halal* logo on beef product sold in traditional market can be applied in this case, both for the butcher and slaughterhouse.

Keyword: Theory of planned behavior, self-identity, purchasing intention.

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Introduction

A certain factor that influence the Muslim consumption is *halal* and *haram*. Lada, Tanakinjal, & Amin (2009, p. 68) affirmed that according to the Holy Quran and Shari'ah, the concept of *halal* and *haram* was used strictly to describe product that are allowed to be consumed. Products that contain pork or alcohol are classified as *haram* product and it forbidden for consumption. The regulation of *halal* and *haram* were written in holy Qur'an on Al-Baqarah verse 173 and Al-Maidah verse 3. Muslims are only allowed to consume *halal* products instead of *haram* products.

In Many societies, religion plays an important role in choosing product, it showed from several previous research from Delener (1994), Pettinger, Holdsworth, & Gerberm (2004), Bonne, Vermeir, Blackler, & Verbeke (2007), Mennel, Murcott, & Van Ootterloo (1992), Mullen, Williams, & Hunt (2000), Hanzae and Ramezani (2011), Rehman & Shabbir (2010). Muslim consumers were choosing product based on the cleanliness and *halal* logo on the product.

In Indonesia, Muslim consumers face a serious problem related to *halal* products. The main problem is *haram* beef which was sold in local traditional market, known as “*glonggongan*” beef. This beef was obtained from unlawful method of slaughtering. It produced unhealthy beef that contains a lot of bacteria. The beef usually sold in Ramadhan time. In 2014 six cases of *glonggongan* beef were found in time of Ramadhan (Wicaksono (2014); Haryono (2014), Septiyaning (2014), and Widiyanto, (2014). It's obvious that the existence of *halal* beef were harming the consumption of Indonesian Muslim's consumers.

Even though the consumption were being harmed by *glonggongan* beef, the beef consumption is increasing year by year. From 2011-2014 the number of consumption were increased by Rp 4,600. In 2011 the beef consumption were Rp10,370 and in 2014 increased to Rp 14,980 (Heriawan, 2011; Suryamin, 2014). By this fact researchers were intended to find what factor that influences the purchasing intention of consumer in buying beef from traditional market. This research referred to research from Bonne, Vermeir, Blackler, & Verbeke, (2007) that using theory planned behavior (TPB) and Self-identity (religion) as research variable.

TPB includes subjective norm, attitude behavior and perceived control behavior. Subjective norm is identified as the intention toward the social or local's customs pressure or influence in purchasing intention *halal* beef. Attitude behavior reflects the individual perception in performing the purchasing intention. Perceived control behavior is the individual belief to control their need to perform the behavior. Religion, which represents self-identity, identifies that the individual who has high level of self-identity is likely to buy the *halal* beef. While those who have low level of self-identity rely on determinant from the element of theory-planned behavior.

This research examined the influence among the independent variables (attitude, subjective norm, and perceived control behavior), moderating variables (religiosity as self-identity) and the dependent variable. There are five developed hypotheses in this research. Each of hypotheses was aimed to test if the variables show a positive influence from direct line that showed in the framework.

Attitude behavior is positive and negative evaluation that based feeling towards performing a particular behavior. In this research, individual will buy the beef if it is assured as the safest and *halal* food. Subjective norm shows if purchasing beef from traditional market is accepted or desirable in *halal* way on the society, the individual will likely to do so. Perceived control behavior in this research was described the ability to purchase, trust about the seller, and information about the product and experiences toward re-purchase behavior. When the control that the individual felt is high, the behavior is likely to be performed. Muslim self-identity (religiosity) leads individual behavior, belief and goals or values based on the Islamic teachings (aqidah). Muslim who relies on the aqidah has distinct behavior toward the personality, mindset and belief. Individual who has high level of religiosity will have positive attitude toward purchasing *halal* product and will accept the suggestion from the peer group about purchasing *halal* product.

Literature Review and Hypotheses Development

Theory of Planned Behavior

Theory of Planned Behavior (TPB) is developed from the Theory of Reasoned Action (TRA) from Ajzen (1991). The theory was developed to understand more about the behavior and the element that intervene an individual in performing a behavior (Lee, 2013). The theory of planned behavior was aimed to distinguish beliefs into three types; 1) behavioral belief; 2) normative belief; 3) and control belief. The three beliefs were corresponding to the determinants of the theory (Ajzen, 1991). The theory is able to determine the complex element that prevent or support an individual in conducting a behavior by adding perceived control behavior along with the attitude behavior and subjective norm. The Perceived control behavior strengthens the assessment of individual intention. Perceived control behavior indicates individuals' additional consideration in performing behavior.

Attitude behavior is a state of a person's positive and negative evaluations in performing a behavior (Lada, Tanakinjal, & Amin 2009). Ajzen (2001) defined attitude as the number of affective (feeling) that one feels to accept or reject an object or behavior and measured by a procedure that puts the individual at the two poles of the evaluative scale, for example, good or bad, agree or refuse, and other.

It can be concluded that the attitude behavior is the individual's belief toward performing behavior that consist of evaluation toward expression or feelings about an object whether he or she like it or not. Besides that, attitude can be described as the consumer confidence in various attributes and benefits of the object, positive or negative intention toward it.

Subjective norm refers to an individual's perceived social pressure to perform or not to perform target behavior. According to Ajzen & Fishbein (1980), beliefs that are included in the subjective norm are also called normative beliefs (normative beliefs). This is based on the reflecting social influence. An individual will intend to show a certain behavior if he perceives an action, which is according to what people think that he or she should do it. This people considered important from one to another individuals. These important people can be a spouse, friend, doctor, etc.

According to Bonne, Vermeir, Blackler & Verbeke (2007), control behavior was described as the perception of the extent to which the behavior is considered controlled. It assesses the extent to which people feel that they really have control over his or her behavior. While in the research of Ajzen (2006), he described the control behavior, as a function based on beliefs, which is an individual believe toward factors that enable or inhibit him/her to perform a behavior. Ajzen (1991) stated that there are two components in control behavior. The first component showed the availability of resources needed to support the behavior, such as money, time, and others. The second component showed consumer belief against the ability to do something.

TPB, Consumer Behavior and Intention toward Halal Consumption

Mullen, Williams, & Hunt (2000) and Mennel, Murcott, & Van Otterloo (1992) as cited in Lada, Tanakinjal, & Amin (2009), stated that religion is able to influence the consumer attitude and behavior as well as decision in purchasing food and influence the eating habits. Lada, Tanakinjal, & Amin (2009) explained that the consumption of animal products, specifically beef products are most strictly regulated in cases where religious considerations prevail.

The consumer behavior and intention are adjusting to the influence of the religions toward the "why" and "what" should consume. Muslim consumer is favorable to choose *halal* product for religion matter (Quantaniah, Nureina, and Syakinah (2013). In study of Lada, Tanakinjal, & Amin (2009) the respondent show positive attitude behavior and subjective norms toward intention and show the perception of how products are competent on delivering the best quality and proved healthy. Intention toward *halal* product is positive when the *halal* label is provided. It assures that the product has healthy ingredients and well processed. While in study of Bonne, Bermeir, Blackler, & Verbeke (2007) Alam & Sayuti (2011) intention toward *halal* product was positive, which was likely to be influenced by self-identity (religiosity) and TPB determinant. It showed with the positive intention on repurchasing in the future and high self-identity as a Muslims. Therefore, it is hypothesised as follows:

H1: Attitude behavior positively influenced the purchasing intention.

H2: Subjective norm positively influenced the purchasing intention.

H3: Perceived control behavior positively influenced the purchasing intention

Self-Identity (Religiosity)

According to Biddle *et al.*, (1987) as cited in Bonne, Vermeir, Blackler, & Verbeke (2007), self-identity is defined as a label that interpreted someone in describing themselves. Muslim self-identity was showed by The individual's behavior and belief also the goals or values are built based on the Islamic teachings (Aqidah). Muslim who relies on the aqidah has distinct behavior toward the

personality, mindset and belief. Faithful Muslim will always do the fardhu and sunnah, and stay away from the *haram* based on the Qur'an and the Hadist.

Bonne and Verbeke (2006) suggested that individual can follow the religious dietary rules without following the other influences. Based on Hofstede (2003), differences in the level of individualism and collectivism of Western versus Islamic cultures lead the differences in considering the individual consumption based on the way they follow the religious rules. Individual who have lower level of religiosity will follow their own attitude rather than follow the religious rules or peer group recommendation, while the individual who consider himself or herself as a faithful Muslim will follow the rules and will be open to receive recommendations. Therefore, it is hypothesized as follows:

H4: Self-identity significantly moderates the relationship of attitude behavior toward purchasing intention.

H5: Self-identity significantly moderates the relationship of subjective norm toward purchasing intention.

Research Frameworks and Hypothesis

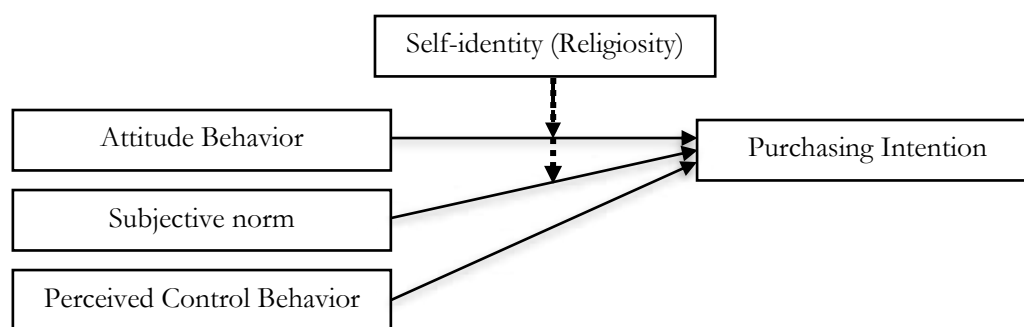


Figure 1. Theoretical Frameworks

Methods

Type of Research

This research is classified as a causal research. The purpose of this research is to examine the purchasing intention toward *halal* beef from traditional market. This research used Theory of Planned Behavior (TPB) as behavioral model from Ajzen, (1985; 1991) by understanding the attitude behavior, subjective norm and perceived control behavior in assessing the performance of behavior in purchasing intention of *halal* beef, and also the influence of self-identity (religiosity) in moderating the attitude and subjective norm.

Data Collection and Sample Method

This research used quantitative approach. The approach was seen as having objective observations, precise measurements, statistical analysis and verifiable truths. A combination of both primary and secondary data collection methods were used in this research. The primary data for this research was obtained from the data collected through the distributed questionnaire. The secondary data was collected from the past literature reviews and relevant articles.

The research took place in Yogyakarta to find out the purchasing intention of Indonesian consumer by researching their attitude behavior, subjective norm and perceived control behavior in buying *halal* beef in traditional market which is influenced by the self-identity (religiosity). The population of this research were the buyer of *halal* beef in several traditional markets in Yogyakarta Area.

The samples were taken by using convenience sampling in several traditional markets in Yogyakarta. The criteria of the sample were adult Muslim consumers of beef from 21-60 years old.

This research acquired 110 respondents. The determination of this amount was solely to ensure the sufficient amount of data from a simultaneous analysis of causality.

Data Instruments

The questionnaire is adapted by the relevant literature from Bonne, Vermeir, Blackler, & Verbeke (2007) and Khalek & Ismail (2015) which was translated to *Bahasa*. The questionnaire included the components of social-demographic and the measurement of the proposed model of theory planned behavior as follow:

1. The purchasing intention was measured on an eight-point scale (ranging from 0 to 7) asking "How many times do you intend to eat *halal* beef in the next seven days including today?"
2. The attitude behavior was measured through the statement "*Halal* beef is important to me." on a five-point scale ranging from "totally disagree" to "totally agree". While "Eating *halal* beef is a personal choice." on a five-point Likert scale ranging from "totally disagree" to "totally agree".
3. The subjective norm was consisted of multiple items to assess the motivation to comply. They were stated as "To what extent do you take the encouragements to eat *halal* beef of the following people or institutions into consideration?" on a five-point scale from "Not at all" to "Very much" for partner, family, friends, religious authorities, children and the Islamic community in general.
4. The perceived control behavior was measured with 4 items adapted from the research of (Bonne, Vermeir, Blackler, & Verbeke 2007; Khalek & Ismail, 2015) "It is easy to find *halal* beef in Yogyakarta.", "*Halal* products are readily available.", "There is sufficient information available on *halal* products.", "I always have chance to eat *halal* beef from the traditional market.". The item was measured on a five-point Likert scale ranging from "totally disagree" to "totally agree".
5. Self-identity was measured by using the statement "I consider myself a Muslim." on a five-point Likert scale ranging from "totally disagree" to "totally agree".

Questionnaire was modified in order to simplify the language. Therefore, respondent can easily understand it.

Operational Variables

Variable	Notation	Operational Definition	Indicator	Items/instrument
Intention	Y1	Performance of individual behavior	1. Willingness to eat <i>halal</i> beef in the following day after the research was conducted.	1. How many times do you intend to eat <i>halal</i> beef in the next seven days, Including today?
Self-identity (Religiosity)	Z1	Influence of individual religiosity in shaping the behavioral intention	1. Individual defines their level of religiosity	1. I consider myself a Muslim
Attitude behavior	X1	Attitude shows the importance to perform a behavior	1. Individual feels important to consume <i>halal</i> beef 2. Choosing <i>halal</i> beef is personal intention	1. <i>Halal</i> beef is important to me. 2. <i>Halal</i> beef is my personal choice
Subjective Norm	X2	Subjective norm define the personal intention toward the belief of social norms that influence the decision to perform the behavior	1. Individuals take others influence as consideration to consume <i>halal</i> beef	1. To what extent do you take the encouragement to eat <i>halal</i> beef of the following people or institutions into consideration? (Partner, family, friends, religious authorities, children and the community)

Variable	Notation	Operational Definition	Indicator	Items/instrument
Control Behavior	X3	Control behavior is perception of an individual that controls the intention of performed behavior	<ol style="list-style-type: none"> 1. Individuals' feeling toward the control to perform behavior 2. Availability of <i>halal</i> beef in traditional market 3. Availability of information about <i>halal</i> beef 	<ol style="list-style-type: none"> 1. It is easy to find halal beef in Yogyakarta 2. Halal beef are available 3. There is sufficient information available on halalbeef 4. I always have the chance to eat halal beef from the traditional market.

Validity and Reliability Test

The technique used to test the validity is *Pearson Product Moment* Correlation. The item of question was declared invalid if sig (p-value) ≤ 0.05 . Moreover, the reliability test is used to measure the research finding whether it is consistent or not. Indicator can be said as reliable if the value of Cronbach α is greater than or equal to 0.60 (≥ 0.60). The formula used in the reliability test was Cronbach Alpha formula. The research instruments such as questionnaires were stated reliable if $\alpha > 0.60$ testing of the questionnaire. Questionnaire were distributed to 40 respondents for pretest on the validity and reliability of Questionnaire items, later will distributed to 110 respondent for post-test.

Data analysis Technique

This research was conducted from both field research and literature research by using secondary data from journals, websites and other printed matters related to the analysis. To analyse the primary data, a quantitative research analysis was taken. The result of the questionnaire survey were analysed by using several analysis first was descriptive analysis, second was multiple linear regression and moderation, the third is *t-test* and *f-test* for hypothesis testing.

Regression analysis technique can be used to analyze the direct relationship between a set of independent variables and a single dependent variable (Hair *et al.*, 1998). Data processing has done using statistical software SPSS.

Results

Validity and Reliability test

Based on the data calculation as shown in Table 1, it can be concluded that all the questions and the data was valid. It showed that the value of *r* count was larger than *r* table. The value of Cronbach Alpha coefficients on the entire variable was greater than 0.6 all the questions the data in the research variables is reliable. Therefore, the items in these research variables can be used.

Table 1. Validity and Reliability Test

Variable	Item	r count	r table
Attitude	X _{1.1}	0.952	0.314
	X _{1.2}	0.950	0.314
Perceived Control Behaviour	X _{3.1}	0.911	0.314
	X _{3.2}	0.929	0.314
	X _{3.3}	0.942	0.314
	X _{3.4}	0.937	0.314

Variable	Alpha Cronbach	Critical Value	Conclusion
Attitude behavior	0.894	0.6	Reliable
Perceived control behavior	0.947	0.6	Reliable

Descriptive Analysis

There were 110 respondents involved in this research, most of the respondents in this study is female which is 90 respondents or 62.7%, and for the male, it is only 37.1% which is 41 respondents. 82 respondent were married and 28 were not. Most respondent were adult consumer around 31-40 years old (43%) and 41-50 years old (32.7%) and the rest of respondent was from <20-30 years old (23.7%).

Majority of respondents who buy beef from traditional market in Yogyakarta were private employees showed with 28.2% of respondent were private employees. the respondents who worked as civil servants were 22.7%, the respondent who worked as entrepreneur were 13.6%, the respondent who are students were 10.9% and respondent with other occupations were 24.5 %.The beef consumer of traditional market come from middle-class income, with the range of earning of Rp 2,000,000 – Rp 3,000,000 (50,9%).

Descriptive Analysis of consumer perception on Variable and Research attributes

Attitude behaviors of respondent agree that *halal* beef is their personal choice and fairly percept that *halal* beef is important for them. Subjective norm of the respondent were positive as the respondent intent to take the encouragement to eat *halal* beef. The perceive availability and sufficient information of product was fair, and respondent still able to find *halal* beef for consumption. All respondent consider their selves as Muslim as the questionnaire item were describe 2.95 “fair”. Respondent have good intention to eat *halal* food for the next seven days.

The Result of the Analysis of Multiple Linear Regression and Moderation

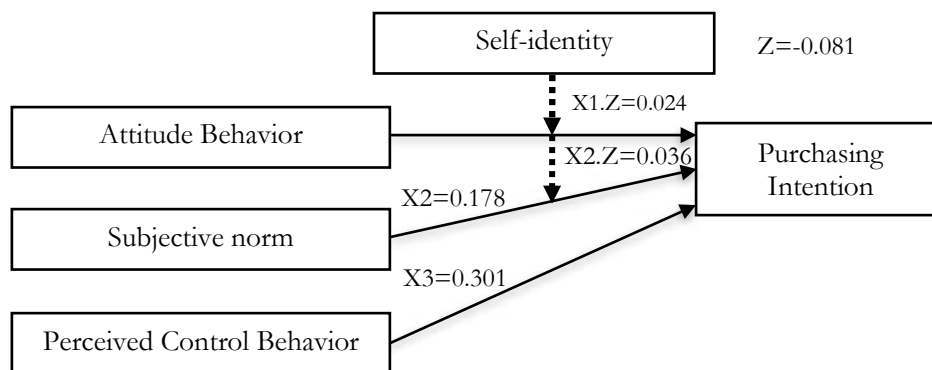


Figure 2. Results of Multiple Linear Regression and Moderation

Figure 2 shows the results of hypotheses testing. Based on the regression coefficients in the regression equation of the variables that influence the purchasing intention could be interpreted as follows:

- 1) Constant value had the regression coefficient of 3.326. This means that if there were no independent variables that consist of attitude behavior (X1), subjective norm (X2), perceived control behavior (X3), self- Identity (X4), Attitude behaviour*self-identity (X5), and subjective norm*self-identity (X6) that affect the purchasing intention, it would had a value of 3.326.
- 2) Attitude behaviour (X1) had a regression coefficient of 0.385. And had a positive influence on the purchasing intention with the regression coefficient of 0.385. This means that if the attitude variable increased by 1 unit, the purchasing intention would increase by 0.385 units.
- 3) Subjective norm (X2) had a regression coefficient of 0.178. And had a positive influence on the purchasing intention with the regression coefficient of 0.178. This means that if the subjective norm increased by 1 unit.
- 4) Perceived control behavior (X3) had a regression coefficient of 0.301. And had a positive

influence on the purchasing intention with the regression coefficient of 0.301. This means that if the perceived control behavior increased by 1 unit.

- 5) Self-identity (Z) had a regression coefficient of -0.081. And had a negative influence on purchasing intention, with the regression coefficient of -0,081. This means that if the self-identity increased by 1 unit, the purchasing intention would decrease by -0.081 unit.
- 6) Attitude behavior*self-identity (X5) had a regression coefficient of 0.024. This variable has a positive influence on the purchasing intention, with the regression coefficient of 0.024.
- 7) Subjective norm*self-identity (X6) had a regression coefficient of 0.036. This variable had a positive influence on the purchasing intention with the regression coefficient of 0.036.

Simoultaneus Regression Test (F-test)

Table 2 shows that value of F_{count} was 42.812 and the probability was 0.000. indicated that sig F_{count} was less than 0.05. H_a was accepted and H_o was rejected. This showed that (X1), (X2), (X3), (X4), (X5), (X6) simultaneously had significant influence on purchasing intention on *halal* beef in Yogyakarta traditional market.

Table 2. Result of the Analysis of Multiple Linear Regression and Moderation

Variable	Coefficient Regression (B)	T_{count}	Sig t	Result
(Constant)	3.326			
X1	0.385	5.764	0.000	Supported
X2	0.178	2.404	0.018	Supported
X3	0.301	4.382	0.000	Supported
Z	-0.081	-1.010	0.315	Not Supported
X1.Z	0.024	1.996	0.049	Supported
X2.Z	0.036	2.501	0.014	Supported
Adj.R Square = 0.697				
Multiple R = 0.845				
F_{count} = 42.812				
Signif F = 0.000				

Also the coefficient of determination ($adj.R^2$) was 0.697. This means that the purchasing intention was 69.7%. Therefore, the six independent variables consisted of attitude behavior (X1), subjective norm (X2), perceived behavioral control (X3), self-identity (X4), attitude behavior*self-identity (X5), and subjective norm * self-identity (X6) with the assumption of the remaining 30.3%, was influenced by other variables that was not included in the research model.

Partial regression test (t-test)

- 1) Regression coefficient test of attitude behavior (X_1)
The value of t_{count} was 5.764 and the probability was 0.000 which was less than 0.05 ($0.000 < 0.05$). Therefore, H_o was rejected and H_a was accepted. attitude variables had a significant influence on the purchasing intention. **The first hypothesis was supported.**
- 2) Regression coefficient test of subjective norm (X_2).
The value of t_{count} was 2.404 and the probability was 0.018 which was less than 0.05 ($0.018 < 0.05$). Therefore, H_o was rejected and H_a was accepted. subjective norm variable had a significant positive influence on the purchasing intention. **The second hypothesis was supported.**
- 3) Regression coefficient test of perceived control behavior (X_3)
The value of t_{count} was 4.382 and the probability was 0.000 which was less than 0.05 ($0.000 < 0.05$) Therefore, H_o was rejected and H_a was accepted. perceived control behavior variable had a significant positive influence on the purchasing intention. **The third hypothesis was**

supported.

- 4) Regression coefficient test of attitude behavior*self-identity (X_5)
The value of t_{count} was 1,996 and the probability was 0.049 which was less than 0.05 ($0.049 < 0.05$). Therefore, H_0 was rejected and H_a was accepted. This means that the partial variable of attitude behavior*self-Identity had a significant influence on the purchasing intention. **The fourth hypothesis was supported.**
- 5) Regression coefficient test of subjective norm*self-identity (X_6)
The value of t_{count} was 2.501 and the probability was 0.014 which was less than 0.05 ($0.014 < 0.05$). Therefore, H_0 was rejected and H_a was accepted. Subjective norm*self-Identity had a significant influence on the purchasing intention. **The fifth hypothesis was supported.**

Discussions

The influence of attitude behavior toward purchasing intention

The finding show that attitude behavior positively influenced the purchasing intention of *halal* beef in the Yogyakarta traditional market. The result was consistent with the research done by Bonne, Blackler, Vermeir & Verbeke (2007). They concluded that the attitude behavior had a positive and significant effect on the purchasing intention of *halal* beef by immigrants in France. The indicator "*Halal* beef is important for consumers" showed the lowest result. It should be a concern for beef merchant to sell *halal* beef, moreover *halal* label were not provide in traditional market product, it means that *halal* status were not guaranteed. Consumers still buy beef from traditional market even though it's a tough choice for them.

The influence of subjective norm toward purchasing intention

Subjective norm positively influenced the purchasing intention to buy *halal* beef in Yogyakarta traditional market. The Results of this research was not consistent with research done by Bonne, Vermeir, Blackler, & Verbeke (2007). The analysis results of subjective norm showed that consumers had a high subjective norm. The motivation of consumers to buy beef in traditional markets was influenced by referents factors such as partners, family, friends, religious leaders, children and society. This was because consumers of *halal* beef were guaranteed health and religious Shari'a compliant. Therefore, referent group or social environments could influence the consumer decision to purchase *halal* beef. In addition the norms in the society would also form an image or a view about consuming *halal* beef better than non *halal* beef. Therefore, beef merchants or butcher in Yogyakarta traditional markets should be able to improve the product quality and offer *halal* beef to all its customers.

The influence of perceived control behavior toward purchasing intention

Consumers gave the lowest ratings on the indicators about how easy it was to find *halal* beef in Yogyakarta. With none of *halal* label in the beef product in the traditional market, beef merchant should always provide the beef with good quality from the right procedure of slaughtering. It must be done according to the Islamic law. It is a responsibility for beef merchant to guarantee healthy and *halal* of the beef.

The influence of self-identity toward purchasing intention

Self-identity negatively influenced the purchasing intention of *halal* beef in Yogyakarta traditional market. The negative relationship between self-identity and purchasing intention happened because *halal* consumption in Indonesia was considered as common thing. Indonesia had the biggest Muslims population amongst its citizen. The problem was *halal* logo was only granted for producers which were registered in the Indonesia Islamic Council (MUI). These producers come from middle-up class business, since the cost to register the business in MUI is expensive. In Indonesia,

the business was still dominated by middle-low class producers, who did not have *halal* label for their business. Every Muslim consumer were surely aware to only consume *halal* product, but they could not avoid to buy product from mid-low class business, for example the food product from street vendor or traditional market.

There were two possibilities why Indonesian consumer still bought beef from traditional market. Firstly, consumers were motivated because people around them assume that the beef in the traditional market was *halal* because it was sold by Muslim seller. Secondly the consumers were stuck with the condition in the market and it was impossible to make sure that product every time they bought was *halal*. The market condition limited the consumer to construct the self-identity in order to fulfill the obligation as Muslim. Therefore, self-identity did not have correlation with purchase intention. Even though they were Muslim, they may obtain beef or any kind of product from the seller that may not have *halal* logo.

The influence of attitude behavior * self-identity toward purchasing intention

Attitude behavior*self-Identity positively influenced the purchasing intention of *halal* beef in Yogyakarta traditional market. Attitude leads to a performed behavior in form of deeds, actions, words, and emotions. The attitude of a person on *halal* products including beef will affect the behavior and the desire to buy *halal* beef. A positive attitude and high self-identity (religiosity) will increase the purchase intention of *halal* beef. Consumers realize that eating *halal* beef is important because according to his identity as a Muslim, it is an obligation to consume *halal* products and this is the consumers choice.

The influence of subjective norm*self-identity toward purchasing intention

Subjective norm*self-Identity positively influenced the purchasing intention of *halal* beef in Yogyakarta traditional market. The result of this research was not consistent with the research done by Bonne, Vermeir, Blackler, & Verbeke (2007). They concluded that subjective norm and self-identity did not have positive and significant effect on the purchasing intention of *halal* beef by immigrants in France.

Subjective norm is a belief that the other people (the referent) argued that he/she should perform certain behaviors and motivate them to follow that opinion. Subjective norm as social factors indicate the perceived social pressure to perform or not perform behavior. The encouragement or motivation of another person or group of referents (partner, family, friends, religious leaders, children, and communities) which was supported by self-identity (religiosity) may increase the purchasing intention of *halal* beef. The purchasing intention are influence by presumption or advice from family or relation whose are muslim that asked us to buy halal beef for the consumption.

Conclusions

Theory of Planned Behavior of planned behavior was positively influence the purchasing intention. The attitude behavior show that consumer were consider the *halal* beef as their pesonal choice and believe that *halal* beef was important for their consumption, and willing to take encouragement from people around them to purchase *halal* product. Traditional market are able to provide *halal* beef even though the avalaibility and information related to the seller is limited. Religiosity are reflected to the consumer attitude behavior and subjective norm, as muslim they were aware that *halal* beef is important for them and follow the advice to only eat *halal* beef.

The sample of the research that only focuses in Muslims consumer especially in Yogyakarta did not represent the purchasing intention of Indonesian consumer. However, consumer in traditional market may come from another religion beside Islam. The difference on consumer's religion may lead to new factor that influence the purchasing intention.

Another research need to be conducted in order to understand the consumer behavior

toward *halal* product in Indonesia. This is because the halal label was not provided in traditional market and consumers still buy the product from traditional market. Beside that there are other factors beside theory planned behavior that may influence the consumer. Thus, future research toward the halal product may give different result.

The government should provide *halal* label on the beef, to guarantee its health and safety for Indonesian consumer. Similar to action taken by wardah they put *halal* label on every product. The beef merchant should improve the quality of their product and need to pay attention to the slaughtering procedures. It needs to be done properly in accordance to the Islamic Shari'a. Beside that, beef merchants should ensure the supply and availability of beef. Thus, consumers may easily find *halal* beef in the traditional market. The controlling and monitoring on slaughter house need to be tighten in order to eliminate *haram* beef from the market. If there's found any seller that would sold *haram* beef in the next day, government should take charge on them and do serious action, by put seller on court or jail.

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