

UNPACKING BEHAVIORAL CONTROL MUSLIM CHOICES IN 'NO PORK, NO LARD' DILEMMA

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Abstract: *Currently, the phenomenon of 'no pork, no lard' is often found in several restaurants in Indonesia. This has confused the community, especially Muslims who question the halal-ness of restaurants that declare their products 'no pork, no lard'. The theory of planned behaviour approach is used to examine the behaviour of Indonesian Muslim consumers towards their purchase intention on products with halal labels or simply with the label 'no pork, no lard'. This study aims to determine the effect of attitude, subjective norms and perceived behavioural control on purchase intention moderated by religious commitment. The sample in this study were Muslims of productive age 15 to 64 years in Semarang City, with as many as 100 respondents. Data analysis in this study used a Partial Least Squares Structural Equation Modeling (PLS-SEM) approach using SmartPLS 4 software. Attitude and perceived behavioural control have a positive and significant direct influence. Religious commitment can provide a positive and significant moderating influence between attitude and purchase intention. This finding can help companies to be more sensitive to consumers by providing halal label certificates rather than 'no pork, no lard' labels so that Muslim consumers are not confused. This research elaborates that understanding the theory of planned behaviour can be used to resolve Muslim confusion regarding halal labels.*

Keywords: *Theory of Planned Behavior, Religious Commitment, Halal, Indonesia*

Introduction

In Islamic teachings, the main command to consume halal food is not just a concept of halalness. However, the main issue is muslim worry about the halal status of the products they buy or consume because of a lack of understanding of the concept of halal. Currently, the phenomenon of 'no pork, no lard' is often found in several restaurants in Indonesia. This has confused the community, especially Muslims who question the halal-ness of restaurants that declare their products 'no pork, no lard'. Thus, the principles of Islam as a whole are needed to regulate the entire food chain from procurement to consumption (Miasin et al., 2024). Based on the statement from Basso et al. (2024) and Hamaideh et al. (2024), the halalness of a product significantly influences technological advances that change how food is produced, distributed and consumed. The Al-Quran reinforces this, Surah Al-Baqarah verse 168: "O mankind, eat from what is lawful and good on earth, and do not follow the footsteps of Satan, for indeed he is a clear enemy to you". In Islamic teachings, the Quran, hadith, and jurists' provisions regulate foods that can and cannot be consumed by Muslims (Henderson, 2016). In countries with large Muslim populations, such as Indonesia, Pakistan and Bangladesh, the concept of halal is always associated with food that is free from pork and alcohol (Alzeer et al., 2018). This needs to be considered by Muslims, and there needs to be an understanding of the concept of halal supported by religious values and beliefs so that it can influence all aspects of Muslim life.

As of 2024, Indonesia has the largest Muslim population in the world, with approximately 231 million Muslims. From the Muslims' point of view, the decision to choose one food over the other depends on its halal status. Muslims follow strict dietary laws enshrined in the holy Quran (Nakyinsige et al. (2012)). Currently, in Indonesia, there is a phenomenon of restaurants displaying the label "no pork, no lard", which indicates that the restaurant does not use pork and lard in its cooking. This does not automatically mean that the restaurant can be said to be halal (Putra et al., 2024). This follows information from the Indonesian Ulema Council's Food, Medicine and Cosmetics Assessment Institute (LPPOM MUI), which states that 'no pork, no lard' cannot guarantee a product's halalness. LPPOM MUI also states that every food and beverage business must have a halal certificate under Government Regulation (PP) Number 39 of 2021 concerning Halal Product Guarantee (JPH Law) (Putra et al., 2024). The uncertainty between the rules that have been determined and the reality that exists causes unrest among Muslims in their decision to make a purchase.

The behaviour of Muslim consumers in Indonesia, which is related to the phenomenon of "no pork, no lard," can be studied using the theory of planned behaviour approach. According to Ajzen (1991), the theory of planned behaviour is a theoretical framework to explain how the psychology of individual intentions to behave. The theory of planned behaviour has several aspects, such as attitudes, subjective norms and perceived behavioural control (Ajzen, 1991). Research by Bernath and Roschewitz (2008), Hansla et al. (2008) and López-Mosquera et al. (2014) in Iranmanesh et al. (2020) states that the theory of planned behaviour can determine the psychology of individual purchase intentions.

Based on the statement Mondéjar-Jiménez et al. (2016) and Russell et al. (2017), attitudes, subjective norms and perceived behavioural control significantly influence behavioural intentions. However, it is necessary to add other variables to improve the prediction of the theory of planned behaviour. In this study, adding other variables uses religious commitment as a moderating variable for attitudes, subjective norms and perceived behavioural control. The selection of the religious commitment variable for the three aspects of TPB is to develop research (Iranmanesh et al., 2020).

This study aims to develop previous research where religious commitment only moderates subjective norms and perceived behavioural control. This study also uses the variable religious commitment as a moderating attitude, subjective norms and perceived behavioural control on purchase intention. In addition, it aims to determine whether there are differences in findings to be studied comprehensively. Thus, the findings in this study are expected to be literature for Muslims who are interested in products with a halal certificate label, compared to restaurants or products that still use the label "no pork, no lard" only.

Literature Review

Halal is a concept derived from Arabic, which means permissible or permitted according to sharia. Halal is a principle in Islamic teachings explained in the holy book of the Quran as mentioned in Wilson (2014). The concept of halal in Islamic teachings is related to regulating all behavior of Muslims in their lives (Anam et al., 2018). In the holy book of the Quran, the concept of halal and haram is explained, and further explanation is given in the hadith, namely from the words and practices of the Prophet Muhammad SAW. Muslims need to know and practice the concept of halal and be able to distinguish between what is halal and what is haram because there are already rules governing them in their daily lives (Katuk et al., 2021).

In the halal concept that regulates the lives of Muslims, Muslims need several aspects identified as halal, from food, holiday accommodation, and service facilities to halal tourism (Battour, 2017). One of the halal rules regulating Muslims' lives is consuming halal food. The Qur'an has explained that consuming halal products is an obligation for Muslims wherever they are (Zulfakar et al., 2018). The rules that regulate the behaviour of Muslim consumers make Muslims consuming a product must ensure that the product is halal.

In ensuring a product is halal, a certification process is needed to determine whether a product can be said to be halal by checking from slaughtering, ingredients used, cleaning, handling and processing of the product to its distribution must be ensured to meet halal standards (Latif et al., 2014). A clear halal label certification can assure Muslims that the products they buy are by Islamic law and sharia. So that Muslims do not need to worry about the halal status of the products they buy or consume.

Theory of Planned Behavior

In knowing and testing human behaviour, testing with the theory of planned behaviour can be used as an approach. The theory of planned behaviour approach has proven successful in predicting human behaviour (Harrison et al., 1997). Using this theory of planned behaviour predicts how human behaviour will be in the future (Ajzen & Fishbein, 1970) in (Iranmanesh et al., 2020). The theory of planned behaviour has several measuring factors, namely attitudes, subjective norms and perceived behavioural control (Vanany et al., 2020). Attitudes refer to the level of evaluation of behaviour, subjective norms are feelings of social pressure to comply with the expectations of other individuals and perceived behavioural control is a feeling of self-control to carry out a behaviour (Shah Alam & Mohamed Sayuti, 2011) in (Vanany et al., 2020). The theory of planned behaviour has been used to determine consumer interest in buying and consuming halal food products (Vanany et al., 2020).

According to Ajzen and Fishbein (1970) in Iranmanesh et al., (2020) states that a person's attitude refers to a positive or negative assessment of behavioural performance. From the statements of Garg and Joshi (2018) in Iranmanesh et al. (2020), it was found that attitude has a positive influence on consumer purchasing interest, and consumers with positive attitudes

reflect more interest in buying halal food. Based on research Lada et al. (2009) and Mukhtar and Butt (2012) found a positive relationship between attitude and interest in buying halal food products.

Subjective Norms

In Islam, there is a culture where Muslims have a culture of listening to others and respecting recommendations from other Muslims (Jamal, 2003). From this culture, Muslims determining purchasing decisions can be based on personal awareness and based on recommendations from others. Subjective norms and perceptions are in line with the culture that exists among Muslims. In facing the diversity of the social environment, the pressure from the environment around Muslims can form compliance with Islamic principles. Subjective norms are formed by word of mouth and information from mass media that influence individual behaviour (Rogers et al., 2014). Subjective norms are used as a determinant to measure the interest in choosing products that are clear about the halal (Mukhtar and Butt, 2012).

Perceived Behavioral Control

Based on previous research findings by Shah Alam and Mohamed Sayuti (2011) in Iranmanesh et al. (2020), it was found that there is a positive relationship between perceived behavioural control and interest in buying halal food products. Perceived behavioural control can determine a person's perception of specific behaviours (Ajzen & Fishbein, 1970) in (Iranmanesh et al., 2020). Based on previous research findings, it can be concluded that perceived behavioural control can be used to test Muslim consumers' interest in buying halal products. A person's perception of a behaviour can be used as an important determinant to test Muslim consumers' interest in buying clearly halal products or buying products that still have the label "no pork, no lard".

Religious Commitment

Religious commitment, based on the statement by Worthington Jr et al. (2011) in Iranmanesh et al. (2020) states that commitment to religion by adhering to its values, beliefs, and practices is to be implemented in everyday life. Individuals who commit highly to their daily activities tend to be based on religious values. This is because individuals who have a religious commitment feel that belief in religion is much more important for their lives (Iranmanesh et al., 2020). Based on research conducted by Asnawi et al. (2018), Garg and Joshi (2018), Mukhtar and Butt (2012) in Iranmanesh et al. (2020), it is stated that religious commitment has a significant influence on consumer attitudes and behaviour. Research by Asnawi et al. (2018) found that the religious commitment of Muslims significantly influences the interest in buying halal products. From these studies, religious commitment is considered something that makes individuals behave based on religious principles (Khan et al., 2017) in (Iranmanesh et al., 2020).

Based on the theories of the literature review conducted, theories have been found that support the preparation of this research. In the literature review, evidence from previous research has also been described to support the preparation of this research. The theory and evidence from previous research can be used as material to compile the framework of this research. This research framework needs to be used as a model in testing and analyzing this research. In addition to being used as a research framework, the development of theories and previous research can be used as a reference for compiling hypotheses to be used as assumptions for this research.

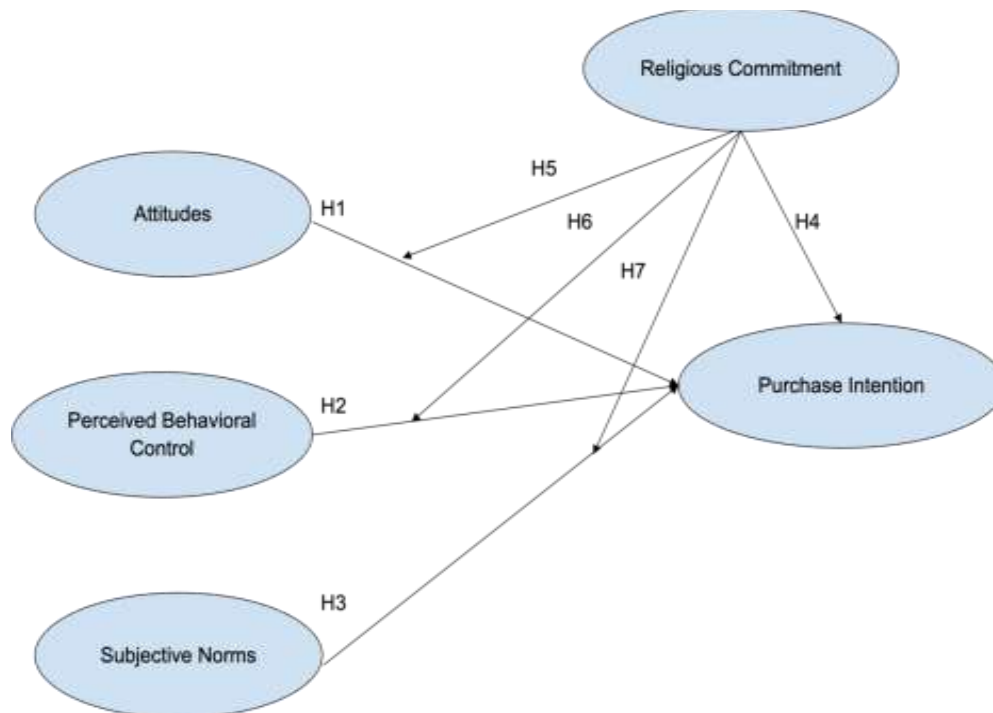


Figure 1: Framework Research

Hypothesis Development:

H1: Attitude influences purchase intention

H2: Perceived behavioural control affects purchase intention

H3: Subjective norms affect purchase intention

H4: Religious commitment affects purchase intention

H5: Attitude influences purchase intention in moderation with religious commitment

H6: Perceived behavioural control affects purchase intention in moderation with religious commitment.

H7: Subjective norms affect purchase intention in moderation of religious commitment.

Methodology

This study uses the theory of planned behaviour approach to test the behaviour of Indonesian Muslim consumers on their purchasing interest in products that already have a halal label certificate or choose products with the label "no pork, no lard". From the theory of planned behaviour approaches such as attitude, perceived behavioural control and subjective norms, this study uses the religious commitment variable as a moderating variable. This study uses a quantitative method to test attitude, perceived behavioural control, and subjective norms on purchase intention with religious commitment as a moderation.

This study used a population of Semarang City residents of productive age ranging from 15 to 64 years old. A sample of 100 respondents was taken from the population and used as a representation. The data in this study was collected by distributing questionnaires. The questionnaire in this study contains indicators of each variable starting from Attitude 6 items adopted by Farizkhan et al. (2023), Perceived Behavioral Control 6 items by Golnaz et al. (2010), Subjective Norms 6 items by Damit et al. (2019), Religious Commitment 6 items by Iranmanesh et al. (2020) and Purchase Intention 6 items by Albra et al. (2023).

The instruments of each indicator are made into questionnaire statements with a scale of 1-5. The selection of the scale 1-5 is based on Ajzen (1985) with a scale indication degree of 1 for "strongly disagree" to a scale of 5 for "strongly agree".

From the results of the questionnaire distribution, data analysis testing will be carried out using the partial least square method with the help of SmartPLS 4 software. From testing using SmartPLS 4 software, this study analyzes how much validity, reliability, and hypothesis testing are needed to determine the influence between variables. This study conducts validity and reliability tests first so that this research model can be said to be valid and reliable before conducting tests to determine the relationship between variables in this research model.

Result And Discussion

From the research results that have been distributed, 100 respondents who met the criteria to fill out the questionnaire for this study were obtained. Based on the number of respondents received, respondents in this study have various characteristics. Based on the differences in characteristics possessed by the respondents, a demographic analysis table of respondents is presented to determine the characteristics of the respondents in this study.

The data from the questionnaire was analyzed using SmartPLS 4 software. Testing using SmartPLS is done with several tests. The first test is done by analyzing the validity of the data using the convergent validity test. The convergent validity test is done by looking at the factor loading value. In the convergent validity test, an item can be said to be valid if the item has a factor loading value of at least 0.70 (Hair Jnr et al., 2010) in (Kurniawan et al., 2017). Items with a factor loading value of more than 0.70 can be valid and can be analyzed further.

The following analysis is conducted to test the reliability. This reliability test is also important to be conducted so that the data obtained is reliable. In this reliability test, an item can be considered reliable if it has a composite reliability value above 0.7 (Hair Jr et al., 2014) in (Kurniawan et al., 2017). Analysis using average variance extracted (AVE) can also be conducted to evaluate convergent validity. In the AVE analysis, a good AVE value is above 0.50. The AVE value above 0.50 can evaluate convergent validity by the statement from (Fornell & Larcker, 1981). This study conducted validity and reliability tests using the convergent validity and reliability test methods. The test results using both analyses showed that all items of the questionnaire statements in this study had factor loading values above 0.70. In the reliability test, all items of the questionnaire statements in this study had composite reliability values above 0.70 and AVE values above 0.50.

Table 1: Demographic Analysis

	Information	Frequent	Percent
Gender	Male	50	50%
	Female	50	50%
Age	15 – 20 years old	1	1%
	21 – 30 years old	89	89%
	31 – 40 years old	2	2%
	41 – 50 years old	4	4%
	51 – 64 years old	4	4%
Religiosity	Muslim	100	100%

Residence	Semarang City	100	100%
Degree	High School	8	8%
	Diploma	31	31%
	Bachelor degree	59	59%
	Master degree	2	2%
Occupation	Student	18	18%
	Fresh Graduate	25	25%
	Private sector employee	38	38%
	State-owned enterprise employee	8	8%
	Civil servant	2	2%
	entrepreneur	4	4%
	other	5	5%

Table 2: Convergent Validity Test

Items	Attitude	Perceived Behavioral Control	Purchase Intention	Religious Commitment	Subjective Norms	RC x A	RC xPBC	RC xSN
A2	0.851							
A3	0.780							
PBC1		0.787						
PBC2		0.823						
PBC3		0.796						
PI1			0.745					
PI2			0.900					
PI3			0.858					
RC1				0.818				
RC2				0.807				
SN1					0.725			
SN2					0.829			
SN3					0.734			
RC x A						1.000		
RCx PBC							1.000	
RC x SN								1.000

Table 2 shows that the factor loading values of attitude, perceived behavioural control, subjective norms, religious commitment, and purchase intention are more than 0.70. Based on the results of the convergent validity analysis test, the questionnaire items in this study can be declared valid.

Table 3: Discriminant Validity Test

	A	PBC	PI	RC	SN
A	0.816				
PBC	0.291	0.803			
PI	0.413	0.403	0.837		
RC	0.201	0.318	0.272	0.812	
SN	0.306	0.500	0.365	0.363	0.764

Based on Table 3, this study also uses validity analysis with a discriminant validity test. In the validity test with the discriminant validity method, it can be seen from the AVE root value which is higher than the correlation value with other variables (Kurniawan et al., 2017). From Table 3, it can be seen that the results of this discriminant validity test are stated to be valid because the AVE value of each variable is higher than the correlation values of each variable.

Table 4: Reliability Test

	Composite reliability	Average variance extracted (AVE)
A	0.800	0.666
PBC	0.844	0.644
PI	0.875	0.701
RC	0.795	0.660
SN	0.807	0.584

According to Table 4, the composite reliability of attitude (A), perceived behavioural control (PBC), purchase intention (PI), religious commitment (RC), and subjective norms variables has a composite reliability value of more than 0.70. The reliability test results state that each item of these variables is consistently consistent. Thus, all items of each variable in this study can be stated as reliable.

Table 5: Hypothesis Test

	Beta Value	T statistics	P Values	Decision
A -> PI	0.274	2.885	0.004	Supported
PBC -> PI	0.274	2.220	0.026	Supported
SN -> PI	0.079	0.577	0.564	Not Supported
RC -> PI	0.097	1.076	0.282	Not Supported
RC x A -> PI	-0.247	2.721	0.007	Supported
RC x PBC -> PI	0.072	0.727	0.467	Not Supported
RC x SN -> PI	0.052	0.405	0.685	Not Supported

Based on Table 5, the attitude variable positively and significantly influences purchase intention with a p-value (0.004). The results show that this test's results align with the research by Shah Alam and Mohamed Sayuti (2011). From the results of this test, it can be concluded that Muslims are very concerned about the halalness of the food and drinks they consume. In their concern regarding the halalness of the food and drinks they consume, muslims see restaurants with a halal label certificate. This means that wherever Muslims are, Muslims need halal certificate labels. This is because Muslims are very concerned about how the composition of ingredients, processing and equipment used by restaurants are guaranteed halal.

According to Table 5, the variable perceived behavioural control positively and significantly influences the variable purchase intention with a p-value (0.026). The test results indicate that this study's results align with Bonne and Verbeke (2006). From the results of this test, perceived behavioural control has an important role in purchase intention. Muslims consuming food and drinks have the perception that food that has a halal certificate label is safer than restaurants with the label "no pork, no lard". The perception of Muslims towards restaurants with halal labels is safer and upholds justice and transparency in their production process compared to restaurants with the label "no pork, no lard".

In Table 5, the religious commitment variable has no significant effect on purchase intention. This test's results differ from previous studies (Iranmanesh et al., 2020). Muslims' religious commitment can be implemented in their daily lives, including their interest in buying halal or non-halal products. This religious commitment of Muslims can also be a guideline for consuming food or beverage products between those with a halal certificate label or choosing a label that is only "no pork, no lard", whose halal status is unclear. In addition, this result can be explained by the Label Redundancy Effect and Habituation Theory. In this study all respondents are Muslims and typically have access to halal food by default. Therefore, the use of the "no pork, no lard" label is perceived as redundant or unnecessary. This is supported by studies showing that redundant labels may lose their value when information is already expected or widely known by consumers (Heng, Peterson and Li; Ortega, 2021). Furthermore, according to Habituation Theory, repeated exposure to halal products in a homogeneous Muslim community reduces sensitivity to religious cues in labelling (Jankowski, 2021; Wathieu, 2004). As halal becomes a norm, religious commitment no longer serves as a differentiating factor in consumer decision-making. Therefore, in such a context, demographic homogeneity and habitual exposure to halal products diminish the effect of religious commitment on purchase intention for products with redundant halal-related labels. Meanwhile, the subjective norms variable has no significant effect on purchase intention. The results of this test differ from previous research by Shah Alam and Mohamed Sayuti (2011). Products or restaurants that have a halal certificate label make Muslims not care about other people's opinions regarding their interest in buying restaurants with halal label certificates. Muslim consumers are more focused on implementing the values of Islamic teachings to consume halal food or drinks rather than responding to other people's opinions.

Beside that, Table 5 shows that the religious commitment variable has a strong moderating effect between attitude and purchase intention. The results of this study indicate the influence of Muslim consumer commitment from the religious aspect in their consumption behaviour. Muslim consumers with strong religious commitment implement Islamic values in their consumption behaviour. Muslim consumers with a high religious commitment pay close attention to the halalness of food or drink that will be consumed because there are rules in Islamic teachings to consume what is halal compared to choosing with the label "no pork, no

lard", which is still unclear its halalness. In addition, Table 5 shows that the religious commitment variable has an insignificant moderating effect between perceived behavioural control and purchase intention. The results of this study indicate a contradiction with previous studies (Iranmanesh et al., 2020). The results of this study indicate that the purchase intention of Muslims will increase when the religious commitment of Muslims is high and will increase when the perceived behaviour of Muslims increases. The religious commitment variable has an insignificant moderating effect between subjective norms and purchase intention. This is in line with previous studies (Iranmanesh et al., 2020). This shows that no matter how intense the religious commitment of Muslims is, the opinions of others will not affect the purchase intention of Muslim consumers to consume food or drinks that are halal certified.

Conclusion and Limitation

The results of this research test show that there are several accepted hypotheses and several hypotheses that are not accepted. In the accepted hypothesis, attitudes towards purchase intention, perceived behavioural control towards purchase intention, and religious commitment have a significant moderating effect between attitudes towards purchase intention; this shows the behaviour of Muslim consumers. Muslim consumers in product consumption behaviour based on their beliefs, obedience and perceptions. Muslims trust more in products or restaurants that have a halal certificate label than those with the label "no pork, no lard". A halal label shows transparency, safety and fairness in food or drinks consumed by Muslims, which is in line with the values of Islam. However, this study still has limitations. Future research can use other predictors to test the purchase intention of Muslims with other variables. The limitation of this study is that it is also carried out using only the population of productive-age Muslims in Semarang City, Indonesia. Further research can be conducted using different populations to determine whether there are differences in the characteristics of the population and samples used.

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