

# Exploring Factor's Affecting Consumer's Purchase Intention Of Halal Food Products For Indonesian Millennials Consumers

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## ABSTRACT

*The purpose of this research is to explore and investigate the knowledge and awareness of Millennials consumers as participants in Indonesia to buy halal-labeled food products. Research on exploring consumer awareness about the intention to buy food products labeled as halal is still inadequate in Indonesia. This research uses a qualitative method which is an exploratory case study. Primary data collection using semi-structured interviews with participants as many as 15 Millennials consumers in Indonesia who have been determined using purposive sampling method. The results of this study indicate that the majority of Millennials participants have positive awareness of halal-labeled food, including its benefits and the food processing production process. This study concludes that Millennials consumers have high insights and fairly good perceptions about halal food that is clean, safe, hygienic, hygienically produced. Millennials consumers also have a very high interest in repurchasing halal food products.*

**KeyWord :** Halal Awareness, Halal Food Products, Purchase Intentions, Millennials Consumers

## 1. INTRODUCTION

Based on population, Indonesia is currently ranked 4th in the world with the largest population, after China, India and the United States. From the composition of the population, 87.18% of Indonesians are Muslim. As Muslims they are required to behave in accordance with religious demands, one of which is consuming halal products. Meanwhile, the current population of millennial generation in Indonesia is 81 million. This generation is a potential market for cosmetic products, thus creating a very big opportunity to target this generation as their target market. Therefore it is necessary to understand by business people and also by

policy makers about the intention to buy halal cosmetic products for the millennial generation. Thus, it is interesting to study how the buying behavior of the millennial generation for halal cosmetic products.

Around the world, Muslim consumers are increasingly affirming their sensitivity in the market for cosmetic products. The cosmetics and personal care industries have emerged as one of the most prominent and fastest growing markets. In 2012, data showed that Muslim consumers globally spent \$ 26 billion on cosmetics, representing 5.7% of global spending, and are expected to reach more than \$ 39 billion this year. Halal cosmetic products are defined as cosmetic products that do not contain alcohol, pork, pork-based gelatin or pork by-products, or any other animal by-products, except for slaughter following Islamic traditions. Halal cosmetic products include anti-aging creams, skin moisturizers, perfumes, lipsticks, eye and face makeup, shampoo, hair color, toothpaste and deodorants. Meanwhile, millennial consumers are a consumer segment that lives at a time when technology is rapidly developing, they usually use technology and the internet to connect with a very large number of other people on a regular basis, at the same time. This generation has significantly greater relationship connections on social networks than other generations, they have a large number of online friends, and are able to increase their psychological aspects when engaging with their friends. Millennials are changing their social media, becoming one of the guidelines for them to make decisions. This generation will very easily and quickly get and absorb the latest information or news updates, this of course can be used by marketers to carry out marketing strategies on social media.

The results of the analysis show that the purchase intention of millennial consumers for halal cosmetic products is influenced by trust, consumer attitudes towards the product, and halal awareness. Meanwhile, millennial consumer confidence in halal cosmetic products is influenced by the value suggested and brand image. The attitude (likes or dislikes) of millennial consumers towards halal cosmetic products is influenced by brand image, religious belief, halal awareness, and their belief in halal cosmetic products. The results of this study are expected to contribute to the development of marketing theory, especially related to the buying behavior of halal cosmetics, and the development of the concept of consumer behavior based on demographics, namely the millennial generation. Finally, the practical implications of this study are expected to contribute to the company's decision making in implementing a marketing strategy for halal cosmetic products.

Currently Indonesia is the first position of top 10 countries with the largest amount of halal food expenditure in the world. Overall, halal food consumption of the world's population reached 1,303 billion US dollars throughout 2017. It will increase 6.1 percent in coming 2023, namely reaching 1,863 billion US dollars in 2023. It would be very unfortunate, if Indonesia with great potential with the largest population in the world is only satisfied with being country with the largest amount of halal food consumption in the world. Indonesia as the largest Muslim country representing 13 percent of the global Muslim population, is an integral and central part of an increasingly large Muslim economy throughout the world. Approximately 218.8 billion US dollars spent by Indonesian Muslims in all sectors of the Islamic economy in 2017. Indonesia is considered to have the opportunity to become producers in the halal industry not just to become consumers. This is supported by its Muslim population where as many as 207 million or 87.2 percent of Indonesia's population are Muslims. This figure gives Indonesia the title of country with the largest Muslim population in the world. In the list of 10 countries with the best halal food industry climate, there is United Arab Emirates in the first position, then followed by Malaysia, Brazil, Oman, Jordan, and Australia. Then there are also Brunei Darussalam, Pakistan, Sudan and Qatar. The following is a list of countries with the largest halal food expenditure in the world based on

2018/2019 Global Islamic Economy Report data. Indonesia: 170 billion US dollars Turkey: 127 billion US dollars Pakistan: 118 billion US dollars Egypt: 86 billion US dollars Bangladesh: 76 billion US dollars Iran: 63 billion US dollars Saudi Arabia: 51 billion US dollars Nigeria: 47 billion US dollars Russia : 41 billion US dollars India: 38 billion US dollars.

The level of consumption of the global Muslim community as a whole is estimated at US \$ 1.9 trillion, of which 89 percent or US \$ 1.7 trillion is used to consume food and beverage products. Consumption level is expected to increase 2 times more than US \$ 3 trillion in 2021 with food and beverage consumption of US \$ 1.9 trillion (compound growth rate of 8.5 percent). Indonesia has a large potential market for halal products because it has a Muslim majority population, which is 207 million people or 87 percent of the total population. This condition is supported by opportunities for Millennials consumers to demand halal products so that it is possible to capitalize halal products. Rosalani (2016) from the Indonesian Chamber of Commerce explained that in 2014, the market value of halal products reached US \$ 2.3 trillion and the figure was projected to increase to US \$ 3.7 trillion in 2019. However, Indonesia's halal food and beverage industry was still far behind that of Millennials countries such as Australia and Brazil. In addition, there are still many outstanding non-halal certified products offered to Muslim consumers as the majority of population. In 2011, only 36.73 percent of 113 515 registered products or only 41 695 food products, medicines and cosmetics in Indonesia were halal-certified.

Some packaged food products in circulation do not yet have a halal certificate nationally. This condition is caused by the loosening of halal protection. Halal certificates do not yet have legal legitimacy because inclusion of halal marks is not an obligation regulated by law, but is based on voluntary initiatives from business actors for presentation of their products. Several factors influence awareness of halal (awareness) from consumers which in turn influences demand for halal products (purchase intention). Some of these factors are: religiosity (religious believe), identity (self identity), and halal guarantee labels (halal certification). Awareness (awareness) is defined as an understanding of the halal nature of a product from a consumer so as to make it careful in making consumption of a product, while purchase intention is tendency of consumers to buy something or an action related to buying and is measured by the level of purchase return the product.

The purpose of this study was to explore and investigate the level of awareness among partisipants regarding purchase of halal food products in Indonesia. This is because the level of awareness of Millennials consumers towards intention to purchase halal food products will obviously be different from Muslim consumers who live in same area in Indonesia. However, the current research has four main objectives. The first objective of this study was to identify the level of awareness of partisipants about halal labeled food products. The second objective is to explore partisipants' awareness regarding processes involved in making halal labeled food products. The third objective is to explore partisipants' awareness regarding benefits of halal food products. The fourth objective is to identify the importance of conducting exploratory studies of partisipants to purchase halal-labeled food products. Thus, the following research questions are posed:

## 2. LITERATURE REVIEW

### *Definition of Halal*

The word halal comes from Arabic and is usually used to refer to permits or halal. Halal is a word in the Koran and shows validity of actions or permitted consumption of something. On the other hand, the word for haram or non-halal also means prohibited, and is usually used to signify things that may not be consumed or involved by a Muslim. Halal is a general term, which covers all aspects of Muslim life and all types of food. In addition, halal is not only related to food or food products but also further from food products to cover all aspects of a Muslim's personal life.<sup>1</sup> Halal as a hallmark of Islam forms a key stage from global power, therefore, cannot be neutered or ignored. Halal is not only a characteristic component of identity for Muslims but also part of a belief system and moral code of ethics, which is related to daily life.

### *Halal Food Products*

Halal food and beverages are the main sectors among the global halal industry. Halal in the food and beverage sector is distinguished and has attracted more investors and entrepreneurs around the world. Global market for halal food is growing triggering curiosity among participants regarding consumption of halal food products. This is because Muslim minorities in Millennials countries are demanding halal food products and growing awareness potential of the global halal food market. It could also be because consumers are becoming more and morerealize that halal food products are potentially healthier, safer, hygienic and are produced using clean facilities that make halal products increasingly popular. In addition, participants bought halal-labeled food because they considered it a healthy food product and because of their concerns about food safety. Healthy halal food product for human consumption because of how it was prepared and processed. Concept of halal food represents cleanliness, purity and quality of food consumed. Another study found that there was a positive response to halal food that was healthy, safe, clean, tasty and quality. A similar study conducted by Abdullah (2006), Mathew et al. (2014) found that consumers are more aware about the food they consume, especially, in relation to health, sources, cleanliness and quality. According to Farm and Jacoby (2005), consumers demand fresh and authentic qualities because of their concern about food safety, nutrition and finding out where they come from and how they are produced. Thus, the level of awareness is the most important factor influencing consumers' choices to buy halal food products. A study conducted by Yang and Huang (2017) also shows that consumer awareness of halal-labeled food products has a significant impact on the buying behavior of Millennials consumers. This is because the success rate of halal food industry is determined by consumers halal awareness.

### *Halal Awareness*

Awareness generally refers to understanding and information about certain things. This is a fundamental factor in finding information for halal food. Awareness of halal food products plays a key role in improving halal food in the industry. Awareness has a direct influence on purchasing behavior, decision making to buy halal food products. Krishnan et al. (2017)

explain the awareness of people who by purchasing halal food, they find that Muslim consumers choose halal food because they know that it is mandatory for them. After this, Muslim consumer behavior refers to obligation to consume halal food. On the other hand, Muslim consumers consume halal because of its health benefits and not because of religious observances. Zakaria et al. (2017) found that there was a positive relationship between halal awareness and religiosity on consumer intentions to buy halal-certified food products. Other research conducted by (Abd Rahman et al., 2015; Aziz and Chok, 2013; Hamdan et al., 2013), also emphasizes that awareness has a positive effect on consumers' attitudes towards purchasing halal food products. Therefore, Aziz and Chok (2013) emphasize that halal awareness has an influence in explaining intention to buy halal products. Hamdan et al. (2013) revealed that the most influential factor in choice of Muslim consumers to buy halal food was the level of product knowledge. This means that, if there is an increase in Muslim consumer awareness about halal, there will be an increase in demand for halal food products that they want to buy. According to Macdonald and Sharp (2000) found that awareness is a rule of thumb adopted by consumers when making purchasing decisions, if they have greater awareness that the food product meets halal requirements, they will show greater purchase intention to buy halal food. Mohamed Elias et al. (2016) revealed that the majority of consumers have a positive relationship between awareness, knowledge and economy of intentions and behavior of producing halal food products. Similarly, research conducted by Aziz and Chok (2013) provides evidence of a significant relationship between halal awareness and other elements with intention of purchasing halal food among participants in Malaysia.

### *Millennials Consumers*

With digitalization now, it is not just changing the marketing steps in terms of channels for communication. The digital era also changes the character and behavior of consumers, who are big and born in this era. The new generation who have different tastes and behaviors in purchasing products, and the way they consume. All Millennials spend around US \$ 600 trillion every year. It is predicted that in 2020 it will increase to US \$ 1400 trillion every year. Of the total Millennials in the world, 58% of Millennials can say that they really like shopping, 65% are more fond of culinary, and the remaining 20% penetrate the world of traveling. Millennials prefer to buy, after receiving information from user generated content (UGC) or user experience. They decided to buy products in the electronics category 59%, vehicles 54%, household appliances 53%, smart phones 46%, accommodation 45%, and holidays 40%. Broad enough to be your market share. This generation of millennials is so consumptive that they become very potential targets.

Based on online shopping behavior research, Millennials are most interested in shopping for various products on the internet, starting with money, electronics, books and magazines. Purchased goods are sent via a delivery service within a few days. This condition has begun to change - since there was a direct grocery delivery service - through Gojek and its siblings. Millennials are starting to enjoy this "instant online buying". After completing a one-click purchase on the internet, goods are received in minutes. With the new service, Millennial consumer behavior is also predicted to change. They will start buying fast-to-use and consumable items on the internet, such as food and drinks, fruits, vegetables, medicines, to masseurs, and cleaning the house. 95% of Millennials want brands to always be connected to them. Meanwhile, 80% of Millennials want brands to be able to pamper and entertain them. However, it is quite surprising that as many as 70% of Millennials will be loyal to the brands

### they like. Millennials Believe More in Individual Information or User Generated Content (UGC)

50% of Millennials trust UGC more than other information media, even their friends. 84% of Millennials decide to buy a product, after seeing buyer testimonials on the internet. 51% more trusted product reviews from "strangers" on the internet than friends. 63% Millennials always update on brand information on social media. 55% would share information if they had a bad experience with the brand. Currently, many Millennials prefer what tools they use - to listen to songs, movies, to jogging using the GPS application - then upload them on social media. For Millennials, what matters is what digital tools they use, because this is a lifestyle that must be showcased on social media.

80% of Millennials place more importance on personal experiences than conventional ads or views. 53% of Millennials are more willing to lose their sense of smell than lose access to technology. 37% do not believe in large companies. Meanwhile, 32% do not believe in advertising. Now, with this data, you can get to know Millennial thoughts and their behavior when making purchases. Millennial love story. These romantic lines are key to successful marketers as well as challenges. When a product and service has a story that is so happening, millennials are very interested in talking about it and spreading it to their friends, fans, followers (3Fs). This is mainly related to the culinary business. This innovation by injecting brand stories into products and services is becoming increasingly viral. The "economic" behavior of the millennial generation is very different from previous generations. Either generation X or even a generation further away, the habit of saving can be the easiest example. The pre-millennial generation saved for the future. In the sense of being a reserve for uncertain or unexpected needs. Meanwhile, the millennial generation saves for certain needs. The savings are more short term. "Easy come easy go. So it is easier to spend savings and is less likely to be prepared for future savings. But on the plus side they know what they want, and always try their best to make it happen Children from the millennial generation often spend beyond their budget, the more limited their items, the more stylish they will feel if they can upload them to social media.

Some previous studies have revealed that apart from Muslim consumers, participants are also interested in consuming food products labeled as halal, because they have an opinion that halal food is cleaner, safer, healthier and of better quality. According to Wibowo and Ahmad (2016), there is a need for additional research on participants' problems in halal industry for empirical and non-empirical studies. Participants turned to halal-labeled food due to increased concerns about contaminated and unhealthy foods. Previous research found that Millennials view halal food positively where they believe that halal food products are healthy, handled and prepared and produced hygienically. Along with this, empirical research is conducted by Gohnaz et al. (2010) found that participants were aware of existence of halal principles and benefits of the halal process, especially in animal slaughter methods, while other studies showed a high percentage of halal awareness among participants. Teng and Wan Jusoh (2017) also suggest that participants' shopping behavior is related to several demographic factors related to fair trade, animal welfare, understanding halal concepts and intentions. From some of literature above, there is not much research on participants' awareness about halal food products in Indonesia. Therefore, this research is an attempt to fill this knowledge gap in the halal awareness literature in Indonesia.

### 3. RESEARCH METHODS

The research is exploratory case study methods and the research approach use qualitative case study methods which are used to gain an understanding of the level of awareness of partisipants in Indonesia. Sample size is based on achieving depth and wealth description, not sample size. According to Guetterman (2015), sample size is not a matter of representative opinion and views, but rather a matter of information wealth. In this study, researchers were involved in an intensive focus on several participants. For confidentiality purposes, responders are given initials P1, P2, P3, P4, P5, P6, P7, P8, P9, P10, P11, P12, P13, P14 and P16. Semi-structured interviews were conducted and a list of questions was arranged for interviews developed based on the related literature. Partisipants for this study are Muslim consumers of halal-labeled food who live in Indonesia. Consumers who more and more often buy and consume halal-labeled foods are invited to take part in this research.

Table 1. Profile of Millennials Partisipants

Initial	Gender	Age	Status	Education
P1	Male	34	Single	SMU
P2	Women	45	Married	Doctoral Degree
P3	Women	26	Married	Master Degree
P4	Male	35	Single	Diploma
P5	Male	44	Single	Diploma
P6	Women	55	Married	Bachelor Degree
P7	Women	36	Married	SMU
P8	Male	33	Single	Diploma
P9	Women	43	Married	Master Degree
P10	Women	24	Single	Diploma
P11	Male	35	Married	Bachelor Degree
P12	Male	56	Married	Master Degree
P13	Male	33	Single	Diploma
P14	Women	43	Married	SMU
P15	Male	24	Single	Diploma

The primary collection method is with semi-structured interviews while secondary data is collected from published data such as journal articles and books. This study is limited to the sample size of four partisipants living in Indonesia City. This research is an exploratory case study and the sample was selected using purposive sampling method. In qualitative research, a purposive sampling technique is a method used to achieve certain research objectives. There is no limit to the number of partisipants to make a purposive sample, provided desired information can be obtained and generated. To conduct case study research, Creswell (2013) provides observations and several sample size recommendations, which range from no more than four to five cases. In case study the partisipants were interviewed until data saturation was reached and no new information could be obtained All partisipants provided information sheets before interview. Interview place is conducted in a location that is convenient for the partisipants. All interviews, with permission and consent signed, were recorded audio and then verbally transcribed.

Analysis and interpretation of data is the most critical part of qualitative research. Thematic data analysis guidelines are used. This is considered the most appropriate for any research that seeks to explore several interpretations. In the thematic analysis "all possible interpretations are possible". The reason for choosing a thematic analysis is that "a rigorous thematic approach can produce in-depth analysis that answers certain research questions". After a rigorous analysis, researchers describe the findings, according to four main themes. To measure the level of awareness of participants about buying halal food products in Indonesia, a number of research questions were made, asked the following questions, do participants know halal food products, do participants have knowledge of processes involved in making halal food products, do participants understand the difference between halal and non-halal food products.

#### 4. RESULTS

The purpose of this study was to identify the level of awareness of Millennials consumption towards purchase of halal packaged food products in Indonesia. All participants' responses are original quotes, and they have been quoted as stated by the participants. In the interview, participants were asked to explain about their awareness and understanding of halal.

##### *Millennials Consumer Knowledge about Halal Food*

This shows that majority of participants have an understanding of halal food and offer their perceptions. It also shows that participants understand the health benefits associated with halal food products.

P (6) "... halal food IS not contaminated from pigs ...."

P (7) "... halal food is not only for muslim but also consumed for Muslims and Millennials .."

Some participants have provided some comments and give statements as follows :

P (7) "... I believe that halal products are not contaminated from hazardous materials ..."

P (5) "... Halal for Muslim obligations and is also good for Millennials consumption ..."

Other participants explained their understanding of halal as follows:

"Something that is pork free. For me it's halal. If there is something that does not have pork and is ready to be prepared in an Islamic way then it is halal "(P1).

Some participants also added a statement that:

"Actually, what I understand about halal food is pork free" (P1).

Some participants have provided some comments and give statements as follows :

P (9) "... I think halal food does not contain ingredients from pigs ..."

P 10) "... I believe halal food is for all consumers, not only for Muslims ..."

These statements shows that majority of participants attributed absence of pigs as a hallmark of halal food. Although it is not permissible for Muslims to consume pork, this does not mean that non-pork food automatically means halal meat. One of the requirements for meat to be halal is to slaughter the meat in the name of God. So, even though these participants are aware of halal, they do not have an adequate understanding of halal principles. Based on the statements above it can be concluded that almost all participants have the good perception and good halal food knowledge.

### *Millennials Consumers' Perception that Halal Food is Clean*

Some participants have provided some comments and give statements as follows : *"I would say [halal food] is clean, really clean"* (P3).

Similar to this, other consumers describe halal food as:

P 12 *"... I think halal food is guaranteed to be clean ..."*

P13 *"... I think the halal food production process is very clean and hygienic... "*

*"Cleanliness in food [ . . . ] Clean halal food "*(P2).

Another Participant added:

*"For me, halal meat, no alcohol in it, no blood inside, no dirty inside"* (P4).

P (8) *"... I believe halal products are safe for consumption ..."*

P11 *"... according to me, halal labeled food is clean, neat and attractive in appearance ..."*

P14 *"... I guarantee clean and I do not doubt the cleanliness of halal food ..."*

P 15 *"... I am more confident and confident that halal food is very safe and clean ..."*

Most participants gave positive opinions that halal food was clean, safe, hygienic, rapid and attractive

Some participants have provided some comments and give statements as follows :

P (5) *"... I think halal food very clean and I often consume it ..."*

P10) *"... I believe that halal food is not contaminated with anything ..."*

A Participant (P4) gave a statement:

*"My own understanding of halal-labeled food is healthy, hygienic food using no chemicals. [ . . . ] is not just food for Muslims "*(P4).

P (6) *"... I think halal food is very clean and good ...."*

Some participants have provided some comments and give statements as follows

*"That [halal food] is clean, clean, I believe it [ . . . ] I will not buy non-halal food because of why, it is not as clean as it should be, and I will say no, I prefer halal food "*(P3).

Based on the statements above it can be concluded that almost all participants have the perception that halal food is clean.

### *The Perception of Millennials Consumers that Halal Food is Safe*

Some participants have provided some comments and give statements as follows :

P (6) *"... I think halal food is very clean and good ...."*

P (9) *"... I don't think halal food is dirty and I often consume it ..."*

Another participants have provided some comments and give statements as follows :

P10) *"... I'm sure halal food isn't contaminated by anything ..."*

P (5) *"... I believe halal products are not contaminated from hazardous materials ..."*

P (8) *"... I believe halal products are safe for consumption ..."*

Based on the some statements above it can be concluded that almost all participants have a positive perception of halal food.

### *The Perception of Millennials Consumers That Halal Food is of Good Quality*

Some participants have provided some comments and give statements as follows :

P (6) *"... I think halal food has good quality ..."*

Participant 11 *"... according to me, halal labeled food quality and guaranteed quality ..."*

Participant 12 *"... I think halal food is more guaranteed and good quality ..."*

Participant 13 *"... the halal food production process is confronted with quality in process ..."*

Most of the participants gave a positive opinion that halal food is quality, guaranteed quality and controlled in every process.

R (7) "... the quality of halal food is very good compared to non-halal ..."

Another participants have provided some comments and give statements as follows :

P (5) "... I think the raw material is quality ....."

PP 14 "... I guarantee the quality of halal food is very good ..."

P 15 "... I believe in more quality halal food ..."

P (9) "... quality halal products, I have no doubt ...."

P10) "... I'm sure good quality halal food ..."

"I can understand that [halal] is like a sign that shows that this food has been checked for consumers. That is, there is no blood in it and there is no survival pig "(R4).

Based on the statements above it can be concluded that almost all participants have the perception that halal food is good quality.

*Millennials Consumers' Perception That Halal Food Production is a Hygienic*  
*Some participants have provided some comments and give statements as follows :*

P (6) "... the process of making halal food is very hygienic ..."

P11 "... according to me, halal food is safe and hygienic raw materials ..."

P 12 "... I think halal food is more secure and not contaminated ..."

P 13 "... halal food production processes are not contaminated with hazardous materials ..."

Most participants gave positive opinions that halal food was safe, hygienic, not contaminated, harmless, safe and hygienic

P (7) "... I think halal food production sites are very clean ..."

Some participants have provided some comments and give statements as follows :

P (8) "... I'm sure halal food is produced according to hygiene standards ....."

PP 14 "... I guarantee halal food is hygienic and not contaminated ..."

PP 15 "... I believe that halal food is more safer and hygienic ..."

P (9) "... the process of producing halal products is controlled and clean ....."

Some participants have provided some comments and give statements as follows :

P(5) "... I believe the production process of halal products is according to the standard ..."

From the comments above, it seems that consumer awareness of halal is also related to halal food products that do not contain alcohol and which are considered unhygienic. Related to the theme of purity and cleanliness, one of the participants said:

"I think, if I buy halal food it helps me not to consume alcohol, it also helps me not to consume blood in the meat, it also helps me not to consume dirty food in food" (P4).

Based on the statements above it can be concluded that almost all participants have the perception that halal food is clean, safe to eat, hygienically produced, of good quality.

*Purchase Interest of Millennials Consumers on Halal Food*  
*Some participants have provided some comments and give statements as follows :*

"I really got halal food. I will not take anything that is not lawful. Knowing it is not lawful, I will not consume it "(R1).

P (9) "... sometimes I recommend families to buy halal food ..."

P10) "... every thing I shop for is halal food ..."

Another Participant introduced why he bought halal food instead of non-halal food (Haram). He stated that: *"I will not buy food that is not labeled halal because why, it is not clean, not hygienic and does not contain harmful chemicals as it should, and prefers halal food"* (P3).

P 11 "... Halal food is generally only for Muslims but Millennials also like to consume ..."

P 12 "... halal food is identical with Muslims but many Millennials consume ..."

P 13 "... halal identical with no pork and contamination feces ..."

P 14 "... I think halal food means good food ..."

P 15 "... halal food is hygienic food, good and not contaminated ..."

Most participants gave some positive opinions that halal food was safe, did not contain pork, hygienic, not contaminated, harmless, safe and hygienic

*"At the location where I grew up [ . . . ] We don't know who killed the pig; who slaughtered the chicken; who slaughtered anything; and now in case of halal food, you believe the person who is slaughtering, you have clear awareness of who has touched that food, who made the food or who served and prepared the food "*(P2).

Another participants believe in the halal food process and they believe that it is safe food. A Participant stated that:

*"We do not buy halal food because it is called halal; we buy halal food because we think that halal food goes through what is written in the Bible too "*(P4).

P (6) "... I prefer to buy halal food over non-halal food ..."

*"If I buy meat at a non-halal store and I buy the same meat at a Muslim halal food store, at a non-halal store I don't believe, I'm not sure, because they don't have process of tracking down everyone who does that, but their halal food has process, they can check where it came from to the store, that's why we believe "*(P4).

This is further proven, when participants state that:

*"There is a big difference between non-halal food and halal food because I believe in one thing, I believe, blessed, because blessed I like it"* (P3).

P (7) "... I often buy halal food ..."

P11 "... When I was in the supermarket I preferred to buy halal food ..."

P 12 "... I will look for halal food every food shopping ..."

P 13 "... I invite my family to buy halal food ..."

P 14 "... sometimes I recommend my friend to buy halal food ..."

P15 "... I look for halal food every time in the supermarket ..."

Most participants had the intention to buy food labeled as halal

P (8) "... I prefer to buy halal food ..."

For them, food produced by following halal method is blessed. With regard to the difference between halal and non-halal food products, one consumer Participant stated:

*"In the Muslim world, they organize, they examine and give it the name halal. Halal food is meaningful. It was inspected from the factory, and coming to the store only I believe, that's halal. I know this chicken has been slaughtered, this cow has been slaughtered and the blood is down, and I can eat this food is halal, so I can believe that marks the name "*(P4).

Some participants of Millennials consumer states that *"When I start now choosing halal food, I see that it is healthier, more professional, has things like that."* (P2). *"I like to buy and eat halal food [ . . . ] Clean, hygienic I often buy "*(P3).

The statement above shows that participants want perceived benefits of halal food that is hygienic clean, therefore they buy and consume halal food. The majority of participants are aware of benefits the halal food products.

## 5. DISCUSSION

Based on the statements above it can be concluded that almost all participants have the perception that halal food is clean, safe to eat, hygienically produced, of good quality and they have a high interest in buying halal food.

### *Millennials Consumer Knowledge about Halal Food*

Based on the statements above it can be concluded that almost all participants have the good perception and good halal food knowledge. This result is similar with Mnela (2009) who found that participants chose halal food products over halal food products because they believed in halal products, especially process of slaughtering animals. Because it's far more ethical. These results are in accordance with the findings of Hamdan et al. (2013), Saad (2010), Mnela (2009). In this study, participants were aware of how to slaughter animals and they consciously tracked these products. This is because Millennials consumers are becoming more aware about food and drinks. This is lawful from the initial step of making it to the last step. Thus, participants believe in halal traceability and logistics. As such, they have confidence in management of halal food supply chains. As a result, this evidence confirms literature on quality and fresh food and consumer concerns about food safety standards, also validity of halal food products. In this study, respectively Muslim consumers point to the fact that meaning of halal food products is extended to halal food process as well. According to previous research, this is true. All participants interviewed in this study believed that halal food was processed. Majority participants have an awareness of buying halal food because halal food product manufacturers observe process of making halal food. As they know who made this product, how did they make it, and where did it come from? The proof is in accordance with research conducted by. In addition, this study agrees with what is found in the literature. Interestingly, another Millennials consumer stated that he had faith that halal food was blessed. Therefore, concept of halal was expanded beyond mere trademark, it became a spiritual image.

### *Millennials Consumers' Perception that Halal Food is Clean*

Based on the statements it can be concluded that almost all participants have the perception that halal food is clean. Most participants have chosen to consume halal food products because they consider that halal food is a healthy choice. This is in line with findings in the literature. This confirms the study by Rezai et al. (2012) who found that while consumers are aware of halal they do not need to understand it. The halal food requires that halal food be prepared in the most hygienic manner, produced cleanly and using halal ingredients to meet food safety standards. This research showed what participants knew about halal food products. In addition, it has identified participants' awareness to buy halal food products. According to the research findings, participants focus on consumption of halal food products due to increasing concerns about contaminated and unhealthy foods. This is consistent with the results of research conducted by Zailani et al., 2015. In addition, consumer awareness of halal can influence their decision to buy and consume food products labeled as halal. It seems that among the participants in this study linking halal with product trust, safety, quality and

cleanliness. This confirms what other studies have found that concept of halal is well connected, healthy, safe and of high quality assessment. According to Nastasha (2015) and Teng et al. (2013), awareness of the benefits of halal food products provides additional guarantees for food safety and quality. The current study found that participants were aware of the benefits derived from consuming halal food products.

#### *The Perception of Millennials Consumers that Halal Food is Safe*

Most participants have chosen to consume halal food products because they consider that halal food is a safe choice. This is in line with findings in the literature. This confirms the study by Rezai et al. (2012) who found that while consumers are aware of halal they do not need to understand it. The halal food requires that halal food be prepared in the most hygienic manner, produced cleanly and using halal ingredients to meet food safety standards. Aslan, 2016, found that concept of halal is well connected, healthy, safe and of high quality assessment. Like the previous Participant who confirmed halal relationship with cleanliness and cleanliness. Awareness of benefits the halal food helps consumers to consume halal food, which they consider healthy according to research conducted by Aziz and Chok (2013), Golnaz et al. (2010), and Golnaz et al. (2012). In addition, one Participant gave an indication that Millennials consumers are looking for halal food products because they believe that food is safe and clean. Consumers want halal and quality food and understand process of producing halal food products. This is because they are very concerned about food safety. On the one hand, consumers have awareness and trust in food products that are produced based on halal requirements.

#### *Millennials Consumers' Perception That Halal Food Production is a Hygienic*

Based on the statements above it can be concluded that almost all participants have the good perception and halal food is hygienic. This statement shows that participants chose to consume halal food because he felt that they were getting pure and healthy food products. Armitstead (1998) shows that consumer awareness of food and health problems has increased. This involves all consumers whether Christian, Jewish, Hindu or Muslim. This confirms what was reported by the Islamic Food and Nutrition Council of America (2009) focus on foods that are healthy and not contaminated. Halal food comes from foods that can be categorized, safe and harmless. Cleanliness is an important quality for getting halal food products. This study shows that process of preparing halal food products follows clean and hygienic production. This finding is consistent with the findings of Abdullah (2006), Golnaz et al. (2010) and Marzuki et al. (2012). Halal food products seem to offer greater benefits. Burgmann (2007) found that halal food is cleaner, healthier, and tastier. In addition, this finding is consistent with the findings of Golnaz et al. (2010) which states that consumers are aware the benefits of halal method of slaughtering animals and food safety. It also helps consumers avoid consumption of contaminated food. The study found that participants were looking for halal products, which they believed were safe, healthy and good for consumption.

#### *Purchase Interest of Millennials Consumers on Halal Food*

Based on the statements above it can be concluded that almost all participants have the good perception. All participants stated the reasons for choosing halal food products rather than choosing non-halal food products. Yunus et al. (2014) explains that awareness of halal

helps Muslim consumers to have a clearer picture and then make a purchasing decision, which is in harmony with their preferences and beliefs. The above participants have confidence that halal is not a fair name, but halal food lies in the rules of the Bible, like halal food produced under same direction as the Bible. For example, buying halal food from Muslim supermarkets provides peace of mind and guarantees that products are produced in a safe manner. Hamdan et al. (2013) found that Muslim consumers made purchasing decisions according to their awareness of processed food products and not by looking for halal-labeled packaging. Some participants did not buy halal food products because of their names; they buy it because they are aware of manufacturing process. This is because consumers believe that halal food products track more stringent quality and safety standards than non-halal products. It is clear that process of producing halal food products is more easily recognized than process of producing halal food products. One Participant gave a reason why the trust to buy halal food products. His belief in halal food products comes from his awareness of processes involved in producing halal food products

The results of this study found that consumers have different ways in connection with consumer awareness halal food process. According to Saad (2010), the term halal is not referred to as a business name but rather as a sign to indicate that products carrying this name are free from pork, carnivorous animals, animals that die before slaughter, animals do not slaughter in the name of God). This is consistent with research conducted by Hamdan et al. (2013). It also shows that process of preparing halal food products follows a clean and hygienic production process. Process of producing halal food products is easier to trace than process of producing non-halal food products. Participants from this study were aware of animal slaughter method and realized that it was very easy to trace product. Thus, participants believe in halal and logistical searches. As a result, this confirms literature on quality and fresh food consumer concerns about food safety standards for example. All participants stated that they understood about halal food products expanded to the halal food process too. This is because the belief in halal food products comes from their awareness of processes involved in producing halal food products.

According to Abdullah (2006), the level of awareness is influenced by the quality of information available and access to that information. This agrees with what the Islamic Food and Nutrition Council of America (2009) reported that focus on halal food is to be healthy and not contaminated. Because consumers before deciding to buy halal food products, they must know some information related to food products that they want to buy. In addition, consumers want to know the answers to questions such as, where do these food products come from, who are the producers of the products, how are they made?. Participants from this study feel halal food with confidence, where they believe that halal food products are healthy and clean. Concept of halal is connected with good, healthy, safe and high-quality assessment. All statements made by consumers are in accordance with research findings. For example, Aziz and Chok (2013), Mohamed Elias et al. (2016), and Lee et al. (2016), shows that concept of halal awareness is proven in many aspects of halal including its benefits, processes and importance.

Halal food is a major concern for Muslim and Millennials consumers. This is because cleanliness and cleanliness. In this study it was found that each Participant has a high awareness of halal. In addition, Millennials consumers pursue advantages and disadvantages of halal food products when they consume them. This supports research by Mnela (2009) and

Ireland and Rajabzadeh (2011). Some participants commented that having halal food products is acceptable to achieve peace of mind. The current research found that awareness of halal food plays an important role in awareness and understanding of health and safety. This is consistent with the results found in the literature. He also found that level of awareness was the most important factor influencing consumers' choices to buy halal food products, which was in accordance with the results found in the research of Hamdan et al. (2013). Participants were more aware of importance consuming halal food. This agrees with Man and Sazili (2010). Halal food is beneficial for Millennials, and is accepted as a quality system throughout the world.

Most of the consumers of this generation prefer to spend money on something that enriches the experience. They are even willing to pay dearly. It seems that quite a number of brands have realized this. No wonder many brands have changed their marketing strategy to become experiential marketing. Basically, this strategy includes the opportunity to interact, both with brands and other consumers. This can be in the form of a meeting in a particular city or a virtual experience.

Millennials often share their shopping experiences on social media. As the first generation exposed to significant technological developments, this is very natural. Social media is considered the right medium for their opinions to be heard, as well as to hear other people's opinions. Therefore, brands need to be actively involved with social media users. Really listen to what customers have to say and are ready to tackle any issues that arise. Consumers of this generation don't mind trying new brands. They are sometimes more inclined towards new, innovative brands than old brands that are considered trustworthy. This generation's loyalty to a brand is relatively low. Brands need to start thinking about meeting consumer needs, not winning over competitors. Business models also need to be reorganized, loyalty is no longer the end goal, but always provide reasons for consumers to reconnect. Interestingly, even though this generation is open to new brands, they are not just willing to try new brands. In fact, they actively avoid advertisements created by brands, preferring to wait for someone they trust to try a product and share their opinion. This generation also trusts consumer reviews more than brand descriptions. So, your step is right if you include collaboration with influencers as part of your marketing strategy. Millennials almost always appreciate brands that create advertisements or social media content that are considered relevant to them. Personalization and relevance are the keys to reaching this consumer group. So, brands need to do research on how to connect and be considered relevant.

## 6. CONCLUSION

This research concludes that Millennials consumers have good knowledge and perception of halal food that is clean, safe, hygienic, hygienically produced. Millennials consumers also have a high interest in buying halal food products. This study found that participants of Millennials consumers in Indonesia had awareness and positive perceptions of halal food, including its benefits and production processes involved in producing these foods. The study also concluded that halal is not just a commercial name used as a trademark of food products on the market. However, halal also has several dimensions as an image or sign of health and cleanliness. With regard to psychological aspects, halal is considered as a sign of trust, comfort and security. This gives consumers peace of mind when they consume food products that carry the halal label. Based on the results obtained from this study, awareness of identifying as a key factor influences the intention to buy halal food products. Participants seemed to understand some information relating to halal food products. They realize benefits

and advantages of halal labeled food products. Some of the benefits of doing this research, namely as an additional reference to gain knowledge about the Indonesia halal food industry. For food producers who have not yet carried out halal certification on their products, they should immediately do the certification, because Muslim and Millennials consumers provide a positive perception of halal products. From this study some information about participants in Indonesia was known, especially those related to the level of awareness, understanding and attitude towards purchase of halal-labeled food products. Limitation in the study was that the small sample size was chosen for this study. Another limitation is that, research is only conducted in the city of Indonesia. Further studies on other halal segments such as cosmetics and medicines, which can improve the overall image of halal products in Indonesia and other regions.

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