

## An Empirical Study on Korean Packaged Halal Food Manufactures: Muslim Millennial Consumers' Purchase Intention

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### Abstract.

*This study aims to identify millennial Muslim consumers' perceptions of South Korean halal packaged food products and examine the relationship of each determinant to these food products. The research method used is a quantitative survey with a multiple linear regression data analysis method. The results showed that the primary perception of millennial Muslim consumers' intention to buy South Korean halal packaged food is the halal logo or certification. The factors determining this purchase intention do not fully have a positive and significant effect. Factors that have a positive and significant influence include; halal awareness, halal logo/certification, and product ingredients. While the factors of religious belief and exposure do not positively and significantly influence purchasing intentions. This study recommends that businesses engaged in the South Korean food sector with Muslims as their target customers follow halal principles, such as managing halal certification and including halal labels, raw material information, and processing methods of product/food packaging.*

**Keywords:** Purchase Intention, Halal Awareness, Halal Logo, Halal Certification

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## 1. Introduction

Halal is a term used in Islam to refer to all permitted and legal products, and there are no exceptions for Muslims to consume them (El-Gohary, 2016). In the context of food, Islam has an obvious categorization between Haram (not permitted) and Halal (permitted) foods. For example, food products that are forbidden to be consumed by Muslims contain pork, alcohol, blood, or meat that is not slaughtered in the Islamic way (Muslichah & Ibrahim, 2021). It does

not only affect Muslims as consumers of halal food; for Muslim and Non-Muslim food producers, halal issues are also an essential part of their global market.

This halal food trend continues to grow globally and influence Non-Muslim food manufacturers. These manufacturers are interested in addressing Muslims' dietary, lifestyle, and consumption needs (Azam, 2016). The reason for this trend is that the halal market is gaining attention not only from Muslims but also from Non-Muslims who are motivated by the simplicity, purity, and humanity of halal products (Alserhan, 2010). With an estimated market value of US\$1.27 trillion in 2021 and forecast to grow to US\$1.67 trillion by 2025 at a 4-year CAGR of 7.1% (Dinar Standard, 2022), halal food has become a new global market force and a significant opportunity for businesses to profit while meeting the market demands of both Muslim and Non-Muslim producers.

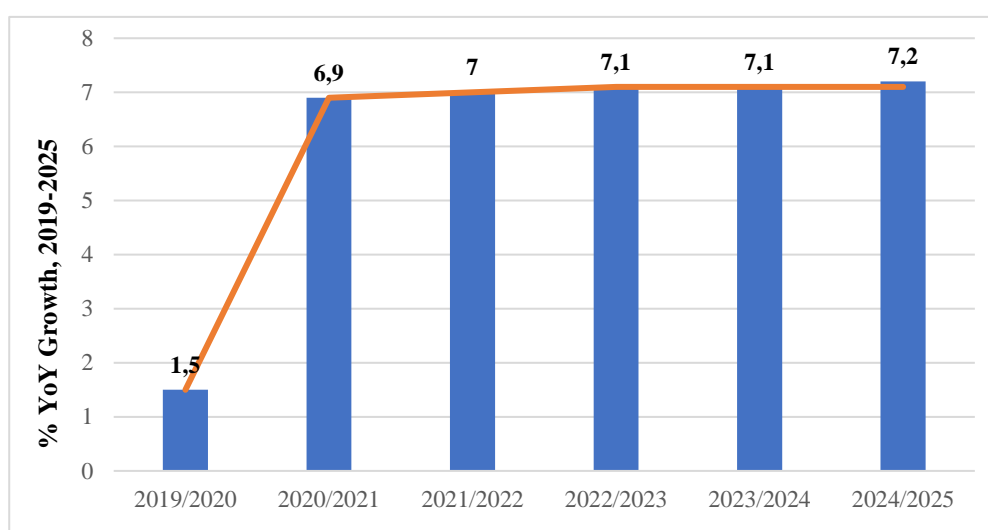


Figure 1. Global Muslim Spend on Halal Food  
 Source: (Dinar Standard, 2022)

The rapid growth of the halal food market covers all food businesses, including the packaged food industry. According to (Shnayder et al., 2016), packaged food is defined as food that is processed to a certain extent, such as food, drinks, chips, cakes, frozen food, pasta, sauces, and oils. Meanwhile, according to Law No. 18/2012, food packaging is used to contain and wrap food, whether in direct contact with food or not. Based on some of these definitions, it can be concluded that packaged food is processed to a certain extent and wrapped in a closed, neat, and clean manner.

Furthermore, to ensure that the packaged food consumed has met the halal criteria, one of the ways used by every Muslim is to look at the halal certification and logo on the food packaging. Halal certification refers to the official recognition of the preparation process, slaughtering, cleaning, handling, and order of relevant related management practices by an established body (Aziz & Chok, 2013; Ruangkanjanases et al., 2019), such as the Halal Product Guarantee Agency (BPJPH) in Indonesia, the Islamic Food and Nutrition Council of America (IFANCA) in America, Jabatan Kemajuan Islam Malaysia (JAKIM) in Malaysia, and the Korean Muslim Federation (KMF) in South Korea.

Seeing the importance of halal certification in packaged food products and their potential in the global market, food producers from Non-Muslim countries have also taken this

opportunity, as done by South Korea, by adjusting halal standards based on applicable Islamic rules (Iswati, 2019). South Korean packaged food became popular, especially in Indonesia, after the Korean Wave, namely K-Pop and K-Drama, was widely consumed in the late 2000s and further increased in the 2010s (Astuti & Asih, 2021). Faced with the majority of Indonesia's population is Muslim, with the largest Muslim majority population in the world (World Population Review, 2021); Indonesia is also a potential target market for packaged food manufacturers from South Korea – table 1 lists halal-certified South Korean packaged food manufacturers in Indonesia.

Table 1. List of Halal-certified South Korean Packaged Food Manufacturers

No	Manufacturer Name	Product	Halal Certification	Website
1	Samyang Foods Co.Ltd	Ramen, Saus (Samyang Green)	MUI/BPJPH	www.samyangfoods.com
2	Pureume FS	Tok-Poki	MUI/BPJPH	www.pureume.co.kr
3	CJ Haechandle	Saus Gochujang	MUI/BPJH	www.cj.co.kr
4	Nogshim Co.Ltd	Ramyun	MUI/BPJPH	eng.nogshim.com
5	CJ Bibigo	Kimchi, Sesame Oil, Seaweed Snack, Crispy Dumplings	JAKIM, IFANCA	www.cj.co.kr
6	SUNNUTS – Nuts Holic	Kacang Almond	KMF	www.sunnuts.co.kr
7	Jongga Global	Kimchi	MUI/BPJPH	www.jonggaglobal.com
8	CJ Beksul	Sirup Jagung	MUI/BPJPH	www.cj.co.kr

Source: Primary Data (processed by the author)

In addition to being a potential target market, Indonesia's Muslim population is also dominated by the millennial generation born between 1981 and 1996 and is the largest generation in Indonesia, with 25.87% of the total population of 69.38 million people (IDN Research Institute, 2022). The millennial generation is becoming a thriving consumer group because they have entered an economically productive age (Pomarici & Vecchio, 2014; Suhartanto *et al.*, 2020). Furthermore, millennials are known as a generation that is familiar with technology, has a high level of consumption, and is trend-oriented (Amalia *et al.*, 2020), and this Korean Wave trend is no exception.

Despite several halal-certified South Korean packaged food manufacturers and the massive potential of the Muslim millennial market due to the influence of the Korean Wave trend, many Muslim consumers still refuse to buy these packaged foods. Therefore, factors such as halal awareness and product ingredients should be analyzed as a first step to increase Muslims' trust and confidence towards Non-Muslim consumption of halal packaged food. Trust and confidence in knowledge and information about the production process are critical characteristics of halal food (Abu *et al.*, 2017).

Besides the attractiveness of the halal market and its growth potential, research on the purchasing behavior of Indonesian Muslims, particularly millennial Muslims, towards packaged halal foods produced by South Korea has been largely ignored. However, although such halal packaged foods have been widely available, and there are many studies related to the halal food market (Adekunle & Filson, 2020; Bhatti *et al.*, 2019; De Boni & Forleo, 2019; Fuseini *et al.*, 2020; Mahbubi *et al.*, 2019; Yang, 2019; Zhao *et al.*, 2018), there is still a dearth of theory-based research on the purchase of Korean halal packaged foods. In addition, there is a

lack of in-depth knowledge about the relationship between halal concepts, such as halal awareness, halal logo and halal components (products), religiosity, and exposure to purchase intention in the context of Korean halal packaged food manufacturers. Based on the above description, this study was conducted with two main objectives. First, to identify millennial Muslim consumers' perceptions of South Korean halal packaged food products. Second, to examine the relationship of each determinant to South Korean halal food products.

### 1.1. Theory of Planned Behavior (TPB)

Theory of Planned Behavior (TPB) explains that intentions are related to the antecedents of attitudes, subjective norms, and perceived behavioral control (Ajzen, 1985). More precisely, attitudes describe consumers' favorable evaluations of performing behaviors. Subjective norms consider the perceived expectation of influencing others when one performs a specific behavior. Meanwhile, perceived behavioral control shows a person's confidence level to perform behavior in a given situation (Bashir *et al.*, 2019; Holdsworth *et al.*, 2019). These elements are used to understand a person's intention to engage directly or indirectly in some activities. (Ajzen, 1985) developed the TPB theory by extending the previous theory, the Theory of Reasoned Action (TRA) (Ajzen & Fishbein, 1970), with a non-intentional dimension. Compared to the TRA, the TPB provides a better explanation by considering the level of individual confidence in realizing a behavior due to a person's lack of volitional control over a given situation (Holdsworth *et al.*, 2019; Shah Alam & Mohamed Sayuti, 2011).

### 1.2. Literature Review and Hypotheses Development

In a Muslim-majority country like Indonesia, halal is crucial to consumption. Muslim consumers, especially millennials, are currently faced with a wide selection of product categories that can be local and international brands. Some local brands have positioned themselves by projecting products as "Islamic" through halal packaging and logo labeling, following the halal paradigm, which makes Islam a comprehensive way of life that acts to control and limit human behavior as consumers, to achieve prosperity, peace, and happiness in the world hereafter (Azam, 2016).

According to (Wilson & Liu, 2011), the halal paradigm shows the area where cognitive, affective, and conative decision-making patterns are influenced by risk minimization. The halal paradigm is the central core where the perception of halal is incorporated into the consciousness of every Muslim. This process is a dynamic and cyclical process; whose final decision is limited and perishable - due to hyper-sensitivity and environmental factors that influence Muslims' perception of what is halal (Figure 2).

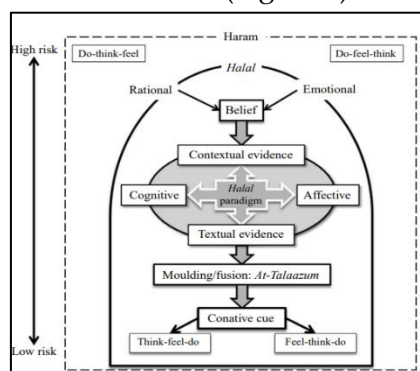


Figure 2. Halal decision-making paradigm for Muslim consumer consumption

Source: (Wilson & Liu, 2011)

In order to facilitate the purchase demand for Korean halal packaged food among millennial Muslim consumers, factors that influence purchase intention should be considered. Thus, this halal paradigm will be a basic construct to explain the purchase intention of Korean halal packaged food among millennial Muslim consumers.

### **1.3. Purchase Intention**

In measuring consumer intention to buy, consume, and accept halal food products, TPB theory has been widely used by several previous researchers (Abu-Hussin *et al.*, 2017; Amalia *et al.*, 2020; Astuti & Asih, 2021; Bashir *et al.*, 2019; Bawono *et al.*, 2022; Elseidi, 2017; Jan Mei Soon and Carol Wallace, 2015). Using the TPB as a basis, these researchers agree that purchase intention shows individual human goals to buy halal food products. For example, a millennial Muslim intends to buy Korean halal food products in the supermarket due to the influence of the Korean wave (Astuti & Asih, 2021). This direct measure provides guidelines for predicting human social behavior. In addition, other researchers also concluded that the TPB conceptualization presented by (Ajzen, 1985) implies a cause-and-effect relationship between these four variables: beliefs, attitudes, intentions, and behaviors (Azam, 2016).

### **1.4. Halal Awareness**

"Halal" is derived from Islam; it refers to everything permitted according to the Islamic religion and code of conduct. Muslim consumers today are more sensitive and aware of "halal" requirements. Halal awareness is the Muslim knowledge consumers possess to seek and consume halal products per Islamic law (Garg & Joshi, 2018). The high awareness of halal will lead to halal food types as the final choice of what to eat, drink or use (Astuti & Asih, 2021). The awareness to buy and consume halal products is very important for Muslims in Indonesia, especially among millennial Muslims. In other words, millennial Muslims should identify several ethnic groups managing halal products from local and imported foods. Previous literature has shown that halal awareness significantly predicts purchase intention. The results of research conducted by (Setiawati *et al.*, 2019) show that halal awareness has a significant and positive effect on attitudes towards halal food, and halal awareness also has a significant and positive effect on halal food purchase intentions. It is supported by research conducted by (Pradana *et al.*, 2020) which confirms that awareness and attitudes toward halal labels significantly affect purchase intentions. Therefore, this study puts forward the first hypothesis as follows:

H1: Halal awareness has a positive and significant effect on millennial Muslims' intention to buy Korean halal packaged food

### **1.5. Religiosity**

The concept of religiosity is "the extent to which beliefs in particular religious values and ideals are held and practiced by an individual" (Delener, 1990). Meanwhile (Youssef, 2011) adapted and modified the Islamic Behavioral Religiosity Scale, which conceptualizes three main dimensions: Islamic doctrinal, intrinsic, and extrinsic religiosity. People with intrinsic religiosity practice religion for its own sake and tend to develop a way of life that conforms to religious beliefs. In contrast, people with extrinsic religiosity use religion as a path to social or personal goals, and those with doctrinal Islam believe in the Five Pillars of Islam. In addition, (Eid & El-Gohary, 2015) created a measure based on the Qur'an and Sunnah. This measure combines the perspectives of Islamic beliefs and Islamic practices. Religious beliefs include



personal, internal beliefs, framings, meanings, and perspectives of religion, whereas religious practices include all observable outward expressions of faith, such as scripture study, prayer, traditions, and rituals.

As halal awareness is considered a "global wave" and is fundamental to the perspective of Islamic beliefs and practices, it is important for Muslim consumers, especially millennial Muslims, to make purchasing decisions that are aligned with their belief preferences. Therefore, this study puts forward the second hypothesis as follows:

H2: Muslims' religious beliefs have a positive and significant effect on millennial Muslims' intention to buy Korean halal packaged food

### **1.6. Halal Logo/Certification**

A logo is an image design that communicates with customers and has verbal freedom (Van Der Lans *et al.*, 2009). Logos are essential to distinguish certain aspects of products and bridge them to the public (Ad "r *et al.*, 2012). The halal logo can be found on the packaging of food products; it is a sign of approval from a registered accreditation body in the relevant country. A product with a halal logo means that it meets certain conditions for consumption and helps customers make purchasing decisions (Muhamad *et al.*, 2017). It also guarantees that the entire production process has met halal requirements (Lestari *et al.*, 2018).

The halal logo is an official certification that a product complies with safe and hygienic food handling processes from preparation, slaughtering, manufacturing, and storage (Lada *et al.*, 2009). Every country that produces halal products needs to issue a halal logo managed by an independent body such as the Indonesian Ulema Council (MUI) in Indonesia. The Indonesian government, through the Halal Product Guarantee Agency (BPJPH), is now implementing a new halal certification, with the food sector as a priority, after taking over from the Indonesian Ulema Council (MUI). Based on TPB, positive personal attitudes may determine perceptions of halal food products influencing Muslim consumers' purchase intentions. Therefore, this study puts forward the third hypothesis as follows:

H3: Halal logo / Halal certification has a positive and significant effect on millennial Muslims' intention to buy Korean halal packaged food

### **1.7. Product Ingredients**

In general, consumer purchase intention towards food is strongly related to individual and environmental factors, such as marketing information, situation, and specific food properties, including product ingredients (Quantaniah *et al.*, 2013). It is because information, knowledge, and Sharia are crucial for Muslims to consider in food choices. From the Islamic perspective, consideration of using ingredients in a product includes several aspects, namely the consumer familiarity with ingredients and the quality and safety of food content (Azam, 2016). Therefore, knowledge of product ingredients is essential because there is a possibility that a product will be accepted or rejected during the purchasing decision process.

Familiarity with a product's ingredients can influence Muslim consumers' assessment of the product's halalness. Some consumers are very serious about knowing what they are consuming, and this information is usually obtained from the packaging label. In addition, adequate knowledge of product ingredients determines how Muslims react to purchasing. It is due to the different and specific terminology in describing chemical and non-chemical additives that may be difficult for the average consumer to understand. Such unfamiliar

ingredients tend to be perceived as suspicious regarding their halalness. From an Islamic perspective, halal food should not contain parts of animals that are not halal to eat or use for other purposes. Since knowledge of the ingredients used in halal food products, especially halal packaged food, determines how Muslims react to their purchase intentions, this study puts forward the fourth hypothesis as follows:

H4: Product ingredients have a positive and significant effect on millennial Muslims' intention to purchase Korean halal packaged foods

### 1.8. Exposure

Exposure is the intensity of the audience's state where it is exposed to messages disseminated by a medium (Mimanda, 2020). exposure can be defined as hearing, seeing, and reading media messages or having experience and attention to these messages that can occur in individuals or groups. Media exposure seeks audience data on media use, both types of media, frequency, and duration of use. The use of media types includes audio media, audiovisual media, print media, and online media (Ardianto, 2014). In the context of purchasing Korean halal food products, the greater the intensity of consumers receiving information from various media related to Korean halal packaged food products, the more positive the exposure received will be. Therefore, this study puts forward the fifth hypothesis as follows:

H5: Exposure has a positive and significant effect on millennial Muslims' intention to purchase Korean halal packaged foods

The use of the proposed theoretical framework for this study is shown in Figure 3 below:

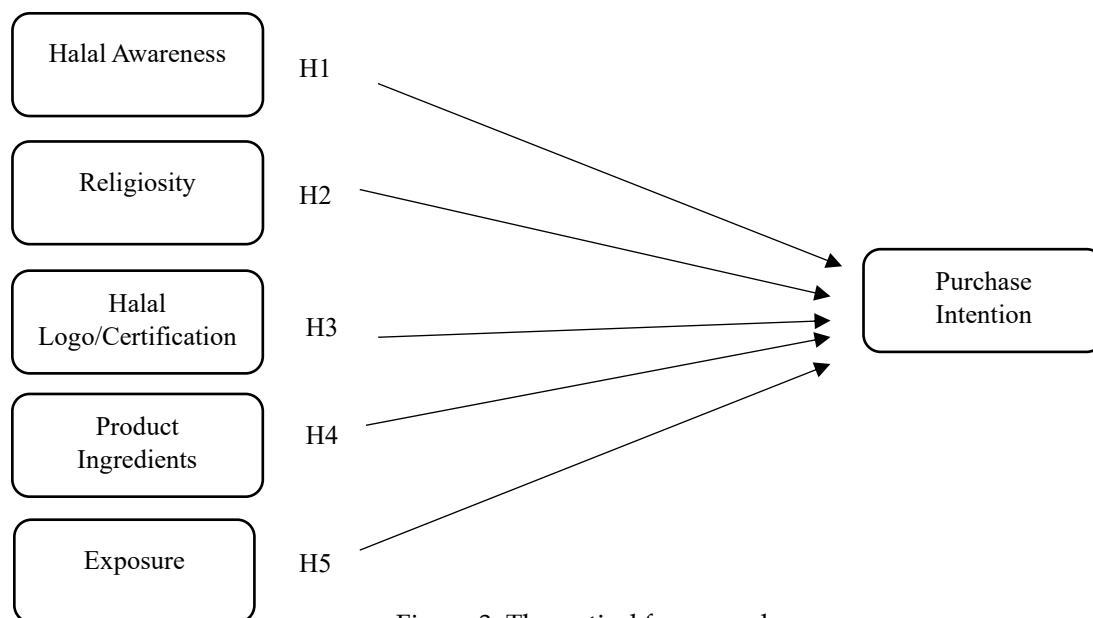


Figure 3. Theoretical framework

## 2. Research Method

This research uses a quantitative survey method. A Google form online questionnaire was distributed with statements including purchase intention, halal awareness, religious beliefs, halal logo/certification, and product ingredients. Data were collected from 63 millennial Muslim respondents in Bekasi and were based on previous research by (Arifin et al., 2021). The study stated that the number of respondents could reach ten times the number

of variables when using multivariate analysis. The sampling of this study used the convenience sample method as one of the non-probability sampling techniques. The data was collected in May 2023. the data was processed using SPSS with multiple linear regression analysis methods.

### 3. Result and Discussions

Table 2. Profile of Respondents

No	Profile of Respondents	Amount	Percentage (%)
1	<b>Gender</b>		
	Male	13	20.6 %
	Female	50	79.4 %
2	<b>Birth Year</b>		
	1981-1985	4	6.3 %
	1986-1990	6	9.5 %
	1991-1995	13	20.6 %
	1996-2000	34	54 %
	2000>	7	11.1 %
3	<b>Age</b>		
	< 23 Years old	8	12.7 %
	23-27 Years old	33	52.4 %
	28-32 Years old	13	20.6 %
	33-37 Years old	6	9.5 %
	38-42 Years old	3	4.8 %
4	<b>Latest Education</b>		
	Senior High School	36	57.1 %
	Diploma	1	1.6 %
	Undergraduate (S1)	19	30.2 %
	Postgraduate (S2)	6	9.5 %
	Others	2	3.2 %
5	<b>Occupation</b>		
	PNS/TNI	5	7.9 %
	Private Employee	14	22.2 %
	Self-employed	1	1.6 %
	Housewife	5	7.9 %
	Student or College Student	33	52.4 %
	Others	5	7.9 %

Source: Primary Data (Processed by the Author)

Based on Table 2 above, it can be seen that the majority of respondents in this study are dominated by women, as many as 79.4% of the total sample. As many as 54% of respondents were born in 1996, which means their average age is 23-27 years old. It shows that the millennial generation in that age range is productive and considerably intending to Korean halal packaged food. In addition, in terms of occupation, it is still dominated by students, which means that the Korean Wave's influence on food significantly impacts them.

#### 3.1. Analysis of Factors Influencing Millennial Muslim Consumers' Intention to Purchase Korean Halal Packaged Food Manufactures

Statistical calculations in this study used the SPSS version 27 program. The results of the multiple linear regression analysis equation show the following results:



Table 3. Simultaneous Test

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	5.008	5	1.002	1.823	.023 <sup>b</sup>
	Residual	31.309	57	.549		
	Total	36.317	62			
a. Dependent Variable: Purchase Intention						
b. Predictors: (Constant), Exposure, Product Ingredients, Religiosity, Halal Awareness, Halal Logo/Certification						

Source: SPSS 27 Processed Data

Based on the simultaneous test regression analysis in Table 3, it is known that the significance value of 0.023 is smaller than 0.05. It means that halal awareness, product ingredients, religious beliefs, halal logos/certifications, and exposure significantly impact millennial Muslim consumers' intention to buy Korean halal packaged food products. The contribution from these five factors simultaneously amounted to 53.8%, as shown in Table 4.

Table 4. Correlation Test

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.371 <sup>a</sup>	.538	.062	.741
a. Predictors: (Constant), Exposure, Product Ingredients, Religiosity, Halal Awareness, Halal Logo/Certification				

Source: SPSS 27 Processed Data

Table 5 - Partial Test

Coefficients <sup>a</sup>					
Model		Unstandardized Coefficients		Standardized Coefficients	Sig.
		B	Std. Error	Beta	
1	(Constant)	1.008	1.318		.765
	Halal Awareness	.130	.166	.105	.778
	Product Ingredients	.286	.176	.215	1.625
	Religiosity	.015	.250	.008	.952
	Halal Logo/Certification	.109	.158	.097	.687
	Exposure	.146	.160	.126	.915
a. Dependent Variable: Purchase Intention					

Source: SPSS 27 Processed Data

Furthermore, from the partial test regression analysis in Table 5, it is known that the halal awareness factor, halal logo/certification, and product ingredients have a positive relationship with the purchase intention of millennial Muslim consumers. The significance value of halal awareness is indicated as The factors of religious belief ( $0.952 > 0.05$ ), and exposure ( $0.364 > 0.05$ ) do not have a positive influence on purchase intention.

Following the research objectives, namely identifying millennial Muslim consumers' perceptions of Korean halal packaged food products, this study shows that the halal logo / halal certification is their primary perception in buying Korean halal packaged food products. It aligns with previous research (Astuti & Asih, 2021), which shows that the need for halal food is significant for Muslims. The halal logo/certification marks Muslims deciding whether to buy food. Even though a brand is known for its quality, Muslims, especially millennial Muslims, will not buy it unless a halal label is attached.

The relationship between determinants of interest in purchasing Korean halal packaged food products has different results. Simultaneously, all determinants, such as halal awareness, product ingredients, religious beliefs, halal logos/certifications, and exposure,

significantly correlate with millennial Muslim consumers' intention to buy Korean halal packaged food products. However, partial factors such as religious beliefs and exposure do not have a positive effect. So the five hypotheses proposed in this study indicate that H1, H3, and H4 are accepted while H2 and H5 are rejected.

#### 4. Conclusion

Based on the data analysis that has been carried out, it can be concluded that the halal logo/certification is the primary perception of millennial Muslim consumers' intention to buy Korean halal packaged food. The factors determining this purchase intention do not fully have a positive and significant effect. Factors that have a positive and significant influence include; halal awareness, halal logo/certification, and product ingredients. In contrast, the factors of religious belief and exposure do not have a positive and significant influence on purchasing intentions.

This study recommends that businesses engaged in the South Korean food sector with Muslims as their target customers follow halal principles, such as managing halal certification and including halal labels, raw material information, and processing methods for product/food packaging. In addition, it needs to be communicated massively by South Korean producers that their food products have been processed hygienically and comply with halal principles so that the target market of the Muslim community will feel comfortable with the product/food because it is safe for consumption.

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