Halal Knowledge and Religiosity on Purchasing Decision of Samyang Ramen Products: Survey on Muslim Students in Universitas Pendidikan Indonesia

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Abstract: As a Muslim consumer, consuming halal product is compulsory by Qur'an. With the finding of haram raw material in foods products, causing Muslim consumers has to be careful making purchase on products. Samyang ramen which is being viral in Indonesia, although these products are still not have halal certificate from MUI and allegedly contained materials that are unlawful. This study identifies the influence of halal food products knowledge and religiosity of UPI Muslim students on purchasing decision of Samyang ramen products. 80 students represented as sample by faculties in UPI. Purposive sampling method with quota sampling technique are used to determine the number of samples. Explanatory method with quantitative descriptive approach are used to identify consumer decision to Samyang ramen products. Multiple linear regression is used to analyze the effect of halal food product knowledge and religiosity on purchasing decision of Samyang ramen products. The result of this study indicate that the knowledge of halal food product and student religiosity have a significant and negative impact on purchasing decision of Samyang ramen products. This is because the information about halal is very much in social media and religious education obtained impact on the behavior of worship and *muamalah*.

1 INTRODUCTION

Indonesia as a growing country in the economic sector, in this era of globalization will experience intense competition to get consumers as much as possible, especially in the Food and Beverage industry sector (Setyawan et al., 2011). Euromonitor International (2016), estimates that the average growth per year of food and beverage industry in Indonesia during 2013-2017 will be above 10%. The growth of food processing product market should be accompanied by safety regulation. Qualified food product must qualify for safety and guarantee the product is not harmful for humans (Food and Agriculture Organization of the United Nations, 2016). Good quality food product for consumers are marked with the label and license by the agency of drug and food control (Lusk, 2016).

As a biggest muslim population country in the world, Pew Research Center (2015) estimate the number of Muslim population in Indonesia is 215.798.000 peoples in 2017. However, among the

many Muslims in Indonesia, there are still many Muslim societies are not observing the principles or rules of Islamic law in making purchases of food products. Some Muslim communities in Indonesia still using non halal certified food products by MUI or about 31% (Sari and Sudardjat, 2013).

One of the food product that still doubtful halalness is Samyang ramen. Samyang ramen which recently became viral in social media because it is very spicy and people made it as a challenge to taste, making people in Indonesia became interested to consume this food product. A high interest in Samyang ramen is proven through the fantastic sales number. Elevenia Indonesia recorded the transaction of Samyang ramen sales reached 9.210 packs of noodles a day (Setyanti, 2016).

Samyang ramen product which is distributed in Indonesia, have distribution permit for only one type of product (BPOM, 2017). BPOM license for samyang food product can see in table 1.

Table 1: BPOM License for Samyang Food Product.

No	Registration Number	Product	Registrant
1.	ML 231509455014	Instan Noodle (Samyang Ramen) **Brand**: Samyang **Packaging**: Plastic (120 g)	PT. KOIN BUMI Kota Jakarta Selatan, DKI Jakarta
2.	ML 231509050028	Instan Noodle (Samyang Ramen Cup) **Brand**: Samyang **Packaging**: Plastic (65 g)	PT. JICO AGUNG Kota Jakarta Timur, DKI Jakarta
3.	ML 231509051028	Instan Noodle Pork Flavor (Samyang Ramen) **Brand**: Samyang **Packaging**: Plastic (120 g)	PT. JICO AGUNG Kota Jakarta Timur, DKI Jakarta
4.	ML 231509032167	Instan Noodle Onion Flavor (Samyang Ramen) **Brand**: Samyang **Packaging**: Plastic (120 g)	PT. KORINUS Kab. Bekasi, Jawa Barat

Source: (BPOM, 2017)

According to LPPOM MUI, Samyang ramen products have no halal certificate from MUI (Council of Ulama in Indonesia), so it is feared that people will consume non halal materials from Samyang ramen (JPNN, 2017). According to Indonesia's law No. 33 Year 2014 Article Number 4 which guarantees that any products which are being trade and distributed in Indonesia territory must have halal certificate.

According to Rasyid (2010), there are some problems that have arisen in the society related to muslim consumer and producer awareness in Indonesia. First problem, since Muslims are majority in Indonesia, the consumers naturally assume that all products sold are halal. Second problem is producers and consumers assume that *halal* accreditation is not compulsory. Third problem is related to the procedur of *halal* accreditation being inefficient and costly.

Consuming *halal* product based on faith and *taqwa* because the command of Allah *Subhanahu wa ta'ala* is a worship that bring rewards and give goodness of the world and the afterlife. Conversely, consuming haram product is a sinful act that brings sin and evil both the world and the afterlife (MUI, 2014). Allah has asserted in the Qur'an that there are some foods and drinks that are categorized as haram, in Al-Maaida [5]: 3, *"Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars);*

(forbidden) also is the division (of meat) by raffling with arrows: that is impiety...".

Universitas Pendidikan Indonesia as an educational institution which has a religious motto and the majority of its students are Muslim, its a compulsory to understand and to know what is the religious command. One of the command is the importance of knowing halal food products in accordance with the command of Allah *Subhanahu wa ta'ala* in the Qur'an and hadith of the Prophet Muhammad.

Several studies have been done to determine the purchase decision of food products. One of the research was conducted by Simanjuntak and Dewantara (2014) which analyzes the level of knowledge, religiosity and ethics on purchasing decisions of bachelor students in Bogor Agricultural University. The results of this study indicate that high knowledge does not significantly influence the purchasing decision of undergraduate students of Bogor Agricultural University. In addition, societies still consider all halal food products that are halal labeled either from the government or not, equally guarantee halal to the product (Saabar and Ibrahim, 2014). This study will analyze how far halal knowledge and religiosity influence purchasing decision on Samyang ramen products separately and simultaneously.

1.1 Purchasing Decision

Purchasing decisions is a problem solving approach to human activities by buying a product to fulfill needs and wants (Boyd and Walker, 2013). Consumer behavior becomes the things that underlie consumers to make purchasing decisions. The term consumer behaviour that consumers display in searching for, purchasing, using, evaluating, and disposing of product and service that they expect will satisfy their needs (Schiffman and Kanuk, 2014).

In Islam, the decision-making process is described in several verses of the Qur'an which is the more general meaning can be applied in all activities. The chapter of Al-Baqarah verse 168 Allah explains that: *"O ye people! Eat what is on earth, lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy".*

Kotler and Armstrong (2016) points out that there are 4 indicators on the purchase decision:
- Consistency on a product;
- The habit of buying the product;
- Provide recommendations to others;
- Repurchase.

1.2 Concept of *Halal* Product

Halal comes from the Arabic language used to denote something that is permissible, legitimate, and law upon objects (Syazwan et al., 2016). In addition to halal food and drinks, there are also foods and beverages are forbidden for cause or substance (Agustian and Sujana, 2013). Haram because the cause associated with the acquisition of food that is not according to Islamic shari'a. Meanwhile, haram because the substance is the origin of the food is already haram (MUI, 2014).

According to MUI (2014) food products shall qualify halal status:
- Does not contain pork;
- Does not contain *khamar* (Alcohol);
- Animal slaughtered according to Islamic shari'a procedures;
- Does not contain other ingredients that are forbidden or belonging to unclean;
- All storage places, processing sales, and means of transportation for halal products;
- The use of production facilities for halal.

Halal label is the provision of halal or written proof as a halal product guarantee with halal written in Arabic, Latin letters and code number from the Minister issued on the basis of halal inspection from halal examiner institution formed by MUI, Halal fatwa from MUI, halal certificate of the MUI as a legitimate guarantee that the product in question is halal consumed and used by the society in accordance with the provisions of shari'a (MUI, 2014). Halal logo supported by MUI certificate can see in figure 1:

Figure 1: Halal Official Logo by MUI.
Source: (LPPOM Majelis Ulama Indonesia, 2015).

1.3 Concept of Product Knowledge

Product knowledge is a collection of various information about the product. this knowledge includes product categories, brands, product terminology, product attributes or features, product prices and product beliefs (Suwarman, 2011). There

are three types of product knowledge to measure product knowledge (Peter and Olson, 2010):
- Product bundles of attributes;
- Product as bundles of benefit;
- Product as value satisfier.

1.4 Concept of Religiosity

Religiosity is defined to what extent an individual is committed to acknowledging and implementing the teachings of religion by reflecting attitudes and behaviors in life (Sungkar, 2010). In addition, religiosity has an important role in society lives through the formation of beliefs, knowledge and attitudes. Religiosity will greatly affect the behavior of adherents, especially in decision-making attitude, so that every decision taken must be in accordance with what is ordered by his god (Said et al., 2015).

According to Stark and Glock (1968), there are five dimensions of religiosity:
- Religious Belief (The Ideological Dimension);
- Religious Practice (The Ritual Dimension);
- Religious Feeling (The Experiental Dimension);
- Religious Knowledge (The Intellectual Dimension);
- Religious Effect (The Consequential Dimension).

2 METHODS

This research used survey method with explanatory approach. Quantitative method is used to examine the behaviour of an individual or a group by taking samples from one population and using a questionnaire as a means of data collection (Sekaran and Bogie, 2016). Multiple linear regression is used to analyze the effect of halal food product knowledge and religiosity on purchasing decision of Samyang ramen product.

The general equation of multiple linier regression (Algifari, 2013):

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + e \qquad (1)$$

Meanwhile, the hypothesis for this research as follows:

2.1 First Hypothesis

H_a : There is no influence between halal product knowledge on purchasing decisions.

H_0 : There is influence between halal product knowledge on purchasing decisions.

2.2 Second Hypothesis

H_a : There is no influence between religiosity on purchasing decisions.

H_0 : There is influence between religiosity on purchasing decisions.

2.3 Third Hypothesis

H_a : There is no influence between halal product knowledge and religiosity on purchasing decisions.

H_0 : There is influence between halal product knowledge and religiosity on purchasing decisions.

In determining the sample of Muslim students, non probability sampling and purposive sampling method is used with judgment sampling technique. The sample in this study is 80 Muslim students at the Universitas Pendidikan Indonesia Bumi Siliwangi who consume Samyang ramen with the following criteria:

▪ Still active as a student at Universitas Pendidikan Indonesia and Muslim;
▪ First time costumers or repeat costumers of Samyang ramen products;
▪ Representing every faculty at Universitas Pendidikan Indonesia;
▪ Represents 2013, 2014, 2015 and 2016 generations.

3 RESULTS AND DISCUSSION

3.1 Demography of Muslim Student

The general characteristics of Muslim students will be described based on research findings such as gender, faculty and year of generation. Overall, the characteristics of respondents by gender can be seen in Table 2:

Table 2: Muslim student by gender.

No	Gender	Frequency (Person)
1	Male	16
2	Female	64
	Total	80

Muslim students who become consumer of Samyang ramen are dominated by female. This is because female tend to be more easily interested in buying a new product than male. So female dominating the consumer products Samyang ramen. In addition, the cause of korean *halyu* is major factor

that causes female to dominate Samyang ramen consumers. Female are more updated than male about Korean culture from food, beverage, fashion and entertainment.

The characteristics of respondents by faculty can be seen in Table 3:

Table 3: Muslim student by faculty.

No	Faculty	Frequency (Person)
1	FPEB	10
2	FIP	10
3	FPBS	10
4	FPSD	10
5	FPTK	10
6	FPOK	10
7	FPMIPA	10
8	FPIPS	10
	Total	80

Muslim students who become samples taken 10 person per faculty so that there is a balance between the data per faculty. Study with purposive sampling with quota sampling means that the researcher determines the quota of samples taken from each faculty. Overall, the characteristics of respondents by year of generation can be seen in Table 4:

Table 4: Muslim student by year of generation.

No	Year of Generation	Frequency (Person)
1	2013	40
2	2014	26
3	2015	21
4	2016	13
	Total	80

The generation of 2013 more become consumer of Samyang ramen compared to other generation. This is because the age force 2013 tend to be more familiar with Samyang ramen products than the other generation. In addition, the age factor also affects the percentage of respondents who consume Samyang ramen.

3.2 Halal Product Knowledge Overview

The calculation of high or low category of halal product knowledge will be based on the result of the respondent's answer as a whole. This variable is measured through 10 question items. In table 5 is the result of the categorization :

Table 5: Category of halal product knowledge.

Range	Category
$X > 533,3$	High
$266,7 \leq X \leq 533,3$	Medium
$X < 266,7$	Low

Based on the categories of the table, the knowledge of halal products that become respondents is categorized high because the total score of this variable as a whole is amounted to 534. This certainly proves that the knowledge of UPI Muslim students about halal products is high. In addition, to determining the halal product knowledge category as a whole, can also be seen per respondent. Here are the results of category calculations per respondent based on respondents' answers in figure 2:
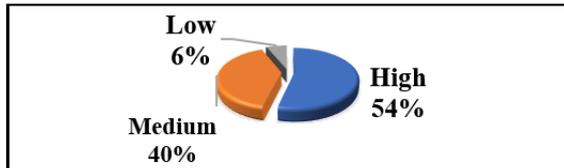

Figure 2. Percentage of halal product knowledge.

Muslim students have high knowledge about halal product, this is caused by the influence of information about halal life style and halal product in social media that respondents often access.

3.3 Religiosity Overview

Religiosity can be seen from how strong a muslim in executing what is commanded by Allah Subhanahu wa ta'ala. The stronger in enforcing sharia, the more religious the person. The following is the result of the categorization as a whole:

Table 6: Category of Religiosity.

Range	Category
X > 1600	High
800 ≤ X ≤ 1600	Medium
X < 800	Low

Based on the categorization table 6, the religiosity variable can be categorized high because the overall score of the variable is 1607. This certainly proves that the religiosity of UPI Muslim students is high. The following is the result of the calculation per respondent based on the results obtained:
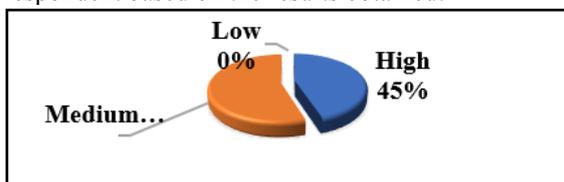

Figure 3: Percentage of Religiosity.

Based on the results of calculations in the figure 3 above, the religiosity of Muslim students UPI get

different result. In other words, UPI Muslim students have obedience in worship and have knowledge about *muamalah* with medium level. This is caused by the factor of strong religious education and the influence of religious studies that often respondents attended.

3.4 Purchasing Decision Overview

In this section will be described about the level of purchasing decision of Muslim students UPI to Samyang ramen products whether high, medium or low. In table 7 is the result of categorization:

Table 7: Category of Religiosity.

Range	Category
X > 1066,6	High
533,4 ≤ X ≤ 1066,6	Medium
X < 533,4	Low

The score of purchase decision variable is 878 so it can be categorized as having value between 533,4 and 1066,6. So it can be concluded that the level of purchasing decisions on Samyang ramen product is medium. The following is the result of the calculation per respondent based on the results obtained:
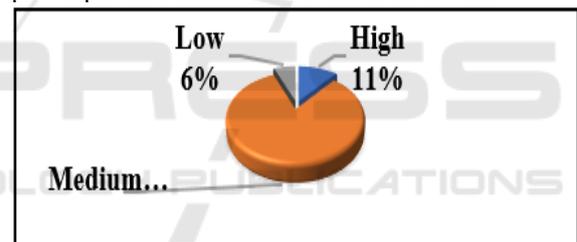

Figure 4: Percentage of Purchasing Decision.

Based on the calculation of the categories in figure 4, most of Muslim students have a medium level of purchase decision on Samyang ramen product. This is because Muslim students are not make Samyang ramen as the main choice to eat noodles, Muslim students more prefer other similar products such as Indomie, Mie Sedaap, etc.

3.5 Multiple Linear Regression Test

Hypothesis testing of this research using 1% significance level. If using the t-statistic test then the t-table at the 1% significance level is 1.96 because the sample exceeds 30. So, the HA hypothesis testing criteria is accepted and H0 is rejected when t-statistic > 1.96 or 2.326. Here is a model of analysis of the significance of variables obtained through multiple linear regression calculations:

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Table 8: Multiple Linear Regression Test Results.

Variable	Coefficient	SE	t-statistic	Probability
C	23.66964	0.802	29.5038	0.0000
X1	-1.177147	0.246	-4.7756	0.0000
X2	-0.426913	0.063	-6.7040	0.0000

Based on the result of multiple regression test in table 8, hypothesis analysis can be done. The explanation as follows:

3.5.1 First Hypothesis

Based on the results of multiple regression test can be seen that halal products knowlegde have a negative and significant influence on purchasing decisions. This is shows by the t-statistik value -4.775577 with t-table 1.99125 and the level of significance at alpha 1% is 0.000. So, the hypothesis formulation is to accept H_A.

3.5.2 Second Hypothesis

The result of multiple regression test shows that the influence of the religiosity variable to the purchasing decision of Samyang ramen product is significant with the value below 0.01 is 0.000. This result also indicate a negative influence between religiosity on purchasing decision, it is proved by the t-statistics of -6.704015 and t-table 1.99125. Thus the hypothesis formulation is to accept H_A.

3.5.3 Third Hypothesis

In this hypothesis will be tested F-test and R-Square test, the results can see in table 9:

Table 9: The Results of F-Test and R-Square Test.

F-Calculate	F-Table	Probability	R-Square
150.5580	3.09	0.0000	0.796359

Based on F-test result that F-Calculate value is 150,5580 bigger than F-Table (3.09) with probability level below 0.01 is 0.000, so it can be said that the sum of all independent variable that is halal product knowledge and religiosity simultaneously influence to dependent variable that is purchasing decision. Based on the estimation result, the value of R^2 is 0,796359, it means that the contribution of independent variable to the dependent variable is 79.63% and the rest of 20.37% is influenced by other factors outside the estimation model. Based on these results, then can be formed a regression with mathematical equation model as follows:

$$Y = 23.66964 - 1.177147X_1 - 0.426913X_2 + e$$

The model in this study shows that when the Muslim students have halal product knowledge and religiosity it will have a negative impact on purchasing decisions of Samyang ramen products. The result of this study is supported by the research conducted by Muhamad et al. (2016) that a high level of knowledge makes Muslim consumers to care and pay more attention to the food to be consumed, as well as religiosity, which positively affects the decision to purchase halal products.

4 CONCLUSIONS

Based on the result of the research, it can be concluded that halal product knowledge and religiosity have a negative and significant effect as separately and simultaneously on purchasing decisions of Samyang ramen product. This is because the information about halal is very much in social media, making it easily accessible by muslim students. Then, the Muslim students have a high level of religiosity, this is due to religious education obtained impact on the behavior of worship and *muamalah*.

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