

# The Influence of Religiosity on the Consumption of Eco-Friendly Food in Indonesian Muslim Millennials

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The purpose of this research is to analyse the influence of religiosity among Muslim millennial generations on consumption intention of environment friendly food products. This study uses modified Theory of Planned Behaviour as the framework of analysis. The method used in this study is variance-based analysis of Structural Equation Modeling (SEM), specifically Partial Least Square (PLS) using Smart PLS 3.0 software. Respondents of this study are only Muslim between 20-40 years olds. Respondents filling the questionnaire via online numbered 154 persons. The results of the analysis conclude that all elements in the theory of planned behaviour influence significantly the intention of Muslim millennials to consume environment friendly food. Religiosity is the only influence significant in the attitude of Muslim millennials to consuming environment friendly food. These findings will be important for the food industry and marketing decision makers choosing the millennial Muslim market as their target market. It is also important for following research to study other characteristics affecting millennial Muslim choices about environmentally friendly food products.

**Key words:** *Religiosity, Environment friendly food, Theory of planned behaviour.*

## Introduction

In recent years, environmental damage and its consequences for sustainability have become an important issue that has received the attention of academics, governments and world organisations (Haytko & Matulich, 2008). This is also the case in Indonesia, being a large producer of waste. According to data from the Ministry of Environment in 2019, waste in Indonesia reaches 175 000 tons per day, with 60 percent being organic waste and 15 percent

plastic waste. Bappenas data in the same year states that Indonesia is the second-largest producer of food waste in the world after Saudi Arabia, producing about 13 million tons of waste per year.

According to Steg and Vlek (2009), human behaviour patterns affect the quality of the environment. Human behaviour can severely damage the earth and further threaten the lives of humans and other species in the future (Lehman & Geller, 2004). Mendleson and Polonsky (1995) state that trends regarding environmental awareness has changed consumer behaviour and the demand for eco-friendly products. One of the products most consumed by humans and one of the causes of environmental pollution is food. Eco-friendly food product includes various things starting from food ingredients, to packaging and serving. Wier and Calverley (2002) state that consumer interest in green products, especially organic foods, has increased rapidly in several industrialised countries this decade. Organic food is one of the most valuable food products, which is multiplying in Europe, North America, Australia and Japan. Stevia et al. (2019) believe that sales of organic food as a part of green products will increase significantly in the future.

To target consumers who care about eco-friendliness, companies try to study the characteristics of their consumers and learn their socio-demographic, such as age, gender, marital status, income, education, number of children and social status, including religion (Islam & Chandrasekaran, 2016). However, to date, there have been very few empirical studies examining the role of religiosity in the intention of customer behaviour (Bhuiyan et al., 2018). Yet, according to Islam and Chandrasekaran (2016), marketers of green or environmentally friendly products may use religiosity as segmentation variables in marketing their environmentally friendly products. According to Fam et al. (2004), religion influences a person's way of life, the choices they make, the food they eat, and the friends they make. Religion influences consumer choices by setting out rules in behaviour and prohibitions, like that a Muslim does not eat pork and drink alcohol.

Indonesia is a country with a population of 265 million people, of which 88 million of the population are millennials, making them a large percentage of the total population. In 2020, millennials will become a productive group that forms the backbone of the Indonesian economy. Yadav and Pathak's (2017) research shows that the intention to use green products is not limited to adult consumers, but also includes the younger ones. There is no mistaking that Indonesia is an attractive market for producers of eco-friendly goods, especially Indonesian millennials.

The Theory of Planned Behaviour (TPB) is the main theoretical framework in this study. The three antecedents in TPB are attitudes, subjective norms and perceived behavioural control. Setyawan, et al. (2018) examine the purchase of eco-friendly products among the younger

generation, finding the customer's attitude did not affect their intention of purchasing eco-friendly products. Moreover, in many cases from previous research, TPB had limitations in explaining purchase intention for eco-friendly product (Yadav & Pathak, 2017; Yazdanpanah & Forouzani, 2015).

Consumption of a product is influenced by cultural values that exist in a community (Teimourpour & Hanzae, 2011). These cultural values include religious factors or religiosity. According to McAlexander, et al. (2014) religiosity is very important for consumers in consuming products. As a Muslim majority country, Indonesian customers have been affected by their religious values when consuming food products. They are very concerned about Islamic rules related to food, such as halal. The value of eco-friendly products is related to Islamic value since Islam encourages people to protect the environment (Bemanian & Saleh, 2011).

The problem is, in general, religiosity opposes materialism and luxury goods (Ulusoy, 2015). Material possession is an action that is not acceptable to most religions (Choong *et al.*, 2013). The description above concludes that individuals with high religiosity are relatively price sensitive, less willing to take risks, lack innovation, and tend to avoid switching to new products or brands. Consumption that takes into consideration the state of the environment requires consumers who are open to new ideas and new products and are prepared to take risks (Kinnear et al., 1974), when the new products may not be as good as those that are not eco-friendly or may be more expensive than those that are eco-friendly.

Therefore, in this study, it is important to add the role of religiosity in influencing the intentions of Indonesian Muslim millennials in consuming eco-friendly food products to strengthen the TPB model in the context of Muslim countries like Indonesia. The purpose of this study is to analyse the influence of religiosity on consumers' intention to consume eco-friendly products. The analysis used TPB and was expanded by adding the religiosity variable.

## **Literature Review**

### ***Religiosity***

Religiosity is a condition, understanding and the obedience of a person who believes in a religion, manifested in their practice of values, rules and obligations that encourage them to behave and act by the teachings of the religion in their daily life (Khan & Kirmani, 2018). In one study, religiosity is distinguished into two types, namely intrinsic and extrinsic religiosity. Extrinsic religiosity makes a person use their religion, while intrinsic religiosity makes someone live according to their religion (Allport, 1950). Thus, someone with high intrinsic religiosity tends to live according to their religious rules. On the other hand, the

environment or community usually influences someone with high extrinsic religiosity in carrying out their religious activities.

According to Arli and Tjiptono (2014), intrinsic religiosity has a positive effect on consumer behaviour in product consumption. People who have a high level of religiosity tend to follow the teachings of their religion in living their lives. Religious individuals are less focused on material goals than non-religious individuals (Hui et al., 2014). One study shows a negative relationship between intrinsic and extrinsic religiosity (Arli & Tjiptono, 2014). According to Wilcox et al. 2009, there are two categories of attitudes towards products, namely affective attitude and self-presentation. Consumers who have an affective attitude are those who feel comfortable and positive using the product and feel the desire to acquire it (Sweeney & Soutar, 2001) thus, this positive experience becomes a potential in the market due to the increased fondness for buying the product (Bian & Forsythe, 2012). Whereas self-presentation shows that consumers buy products because they want to present their appearance (relating to their purchase) in their environment to get recognition from their social environment (Bian & Forsythe, 2012). These two attitudes encourage consumer intentions to buy goods.

### *Attitude*

Attitudes towards behaviour or personal values are also stimuli of behaviour to help protect the environment and limited natural resources on earth (Stern & Diets, 1994). The human concern for environmental problems, including those from food, affects their behaviour both positively and negatively (Kim et al., 2012). Factors such as consumer awareness, specific needs, values, lifestyle, motivation and environmental attitudes greatly influence their purchase intentions, which also apply to green food consumption (Young et al., 2010). According to Chen (2007), attitudes have a positive influence on the intention to consume organic food in Taiwan. In a study of consumers' motives in buying organic coffee in South Korea, Lee et al. (2015) found that attitude is one of the significant predictors of the intention to buy the products. Liang (2014) also found that attitudes have a significant effect on online organic food purchase intentions in Taiwan. According to Alam and Sayuti (2011), attitudes become an important factor that influences the purchase intention toward food products. A positive attitude towards halal products will create a high purchase intention towards the product. Mukhtar and Butt's (2012) research also reinforces that attitudes towards products have a very positive effect on purchase intentions. Hence, the first hypothesis is:

**H1:** Attitudes towards eco-friendly food has a positive effect on the intention of consuming eco-friendly food.

### ***Subjective Norms***

According to Chen (2007), subjective norms have a positive influence on the intention to consume organic food in Taiwan. Khan and Kirmani (2018) found that subjective norms are one of the significant predictors of the intention to buy products. Liang (2014) also found that subjective norms have a significant effect on online organic food purchase intentions in Taiwan. An individual will judge something as a reaction to their environment in order to take an action. If the environment supports the individual in taking that action, the individual will take that action (Alam & Sayuti, 2011). The influence of subjective norms includes, in this case those from the media and government appeals, is very important in enlightening consumers to issues of environmental sustainability, including the food they consume (Oosterveer & Spargaren, 2011). According to Mukhtar and Butt (2012), subjective norms have a positive effect on the purchase intentions toward halal food products. For this reason, the second hypothesis that arises is:

**H2:** Subjective norms for foods that are friendly to the environment have a positive effect on the intention to consume eco-friendly foods.

### ***Behavioural Control***

According to Ajzen (2006) behavioural control is a person's perception of performing a particular action, where the perception fluctuates and depends on the nature of learning and self-confidence to bring up one's behaviour. Consumers who believe that eco-friendly food has value and excellence will be willing to pay more in increasing food safety (Henson, 1996). Environmental awareness makes a person decide to buy eco-friendly food (Peattie, 2001). According to Chen (2007), behavioural control has a positive influence on the intention to consume organic food in Taiwan. Liang (2014) also found that behavioural control has a significant effect on online organic food purchase intentions in Taiwan. According to Sayuti and Alam (2011), behavioural control becomes an important factor that influences the purchase intention toward halal food products. This is in accordance with Omar's (2012) study regarding the purchase of halal products. Therefore, the third hypothesis is:

**H3:** Control of behaviour towards eco-friendly food has a positive effect on the intention to consume eco-friendly foods.

### ***The Influence of Religiosity on Behavioural Control***

According to McAlexander et al. (2014), religiosity affects a person's consumption. Research conducted by Muhamad and Mizerski (2010) confirms that religion is an aspect that

influences consumer behaviour. Moreover, several previous studies also note that religion influences a person's behaviour and life in general (Ebaugh, 2002; Poloma & Pendleton, 1990). Therefore, the fourth hypothesis is:

**H4:** Religiosity has a positive effect on behavioural control towards eco-friendly food.

#### ***The Influence of Religiosity on Attitude***

Various religions teach values, including service, charity, forgiveness and honesty. In Islam, justice is the basis of economics (Ahmed, 2009). A Muslim must be kind enough to pay attention to the needs and interests of others, provide help willingly if necessary, and support activities that are good and beneficial for the community. This includes attitudes toward social behaviour, such as buying eco-friendly food. Accordingly, the fifth hypothesis is:

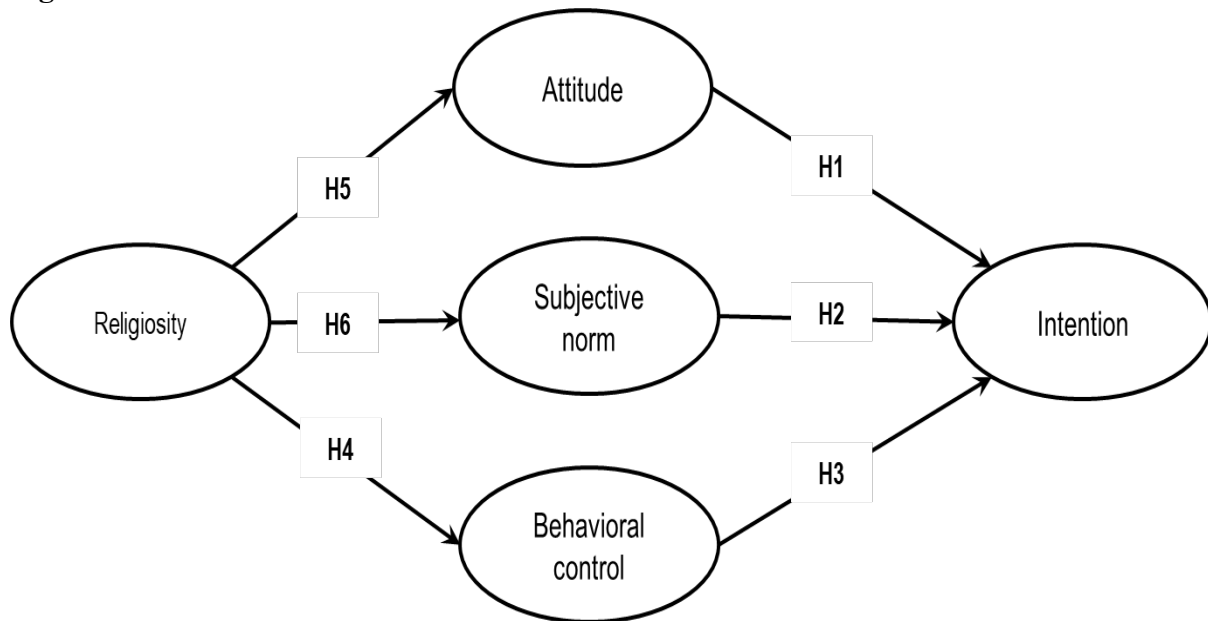
**H5:** Religiosity has a positive effect on attitudes towards eco-friendly food.

#### ***The Influence of Religiosity on Subjective Norms***

In the Fishbein and Ajzen (2005) model, religiosity may also affect individual subjective norms. Religious values and concrete norms of behaviour in religious communities will influence the attitudes and behaviour of other people in the religious community where the individual is. Likely, they will also affect those social norms that are important to individual religious people. Thus, the subjective norm of the religious community might affect an individual. Therefore, the sixth hypothesis is:

**H6:** Religiosity has a positive effect on the subjective norms towards eco-friendly food.

**Figure 1.** Research Model



## Research Methods

### *Data Collection*

The design of this study connects the level of religiosity with variables in the theory of planned behaviour, namely attitudes, subjective norms and behaviour control. The three variables are associated with the intention variable in consuming eco-friendly food among Indonesian Muslim millennials.

The primary data is acquired through combinations of questionnaires that have been used in other research studies. Each variable in this study was measured using the indicators shown in Table 1. Since this research examines matters regarding Muslim millennials, the target respondents are Muslims 20-40 years old. The population of millennials in Indonesia is quite large, around 88 million, but not all of them are Muslim.

The prepared questionnaires are distributed online through social media—Facebook and WhatsApp groups—in universities, companies, sports associations and by in-person requests. The sampling uses a purposive method, with the criteria of respondents being millennials or aged 20-40. The questionnaires were distributed from December 2019 to February 2020.

As of the end of February 2020, 165 people had filled in and returned the questionnaires, with 11 data being invalid because they were outside the millennial age range. These were a total of six (6) respondents aged 17-18 and five (5) respondents aged over 45. Therefore, only 154

data obtained from the Greater Jakarta, Surabaya and Makassar areas could be processed. Based on Table 1, where the total number of indicators is 26, the sample used is 5-10 times the number of indicators (Ghozali, 2008), that is, 130-260. Within this range, the sample of 154 can already be used to measure PLS-SEM.

**Table 1:** Variable and indicator of SEM

Variable	Code	Indicator
Religiosity	R1	I have a strong sense of Allah's presence
	R2	I try hard to live my life according to Islam
	R3	It is important to me to spend some time in private thought and prayer
	R4	The state of the environment is ultimately under Allah's control
	R5	The current state in which we find the environment reflects Allah's will
	R6	What will become of our environment tomorrow, only Allah can say
Attitude	A1	Purchase of organic food is wise action
	A2	Purchase of organic food is beneficial action
	A3	Purchase of organic food is right action
	A4	Purchase of organic food is good action.
	A5	Purchase of organic food is a relaxing action.
	A6	Purchase of organic food is a pleasant action.
Subjective Norm	N1	I feel under social pressure to purchase ecofriendly food.
	N2	Most people who are important to me would wish that I purchase ecofriendly food; very likely
	N3	Most people who are important to me think that I absolutely purchase ecofriendly food
	N4	Most people who are important to me would very much like that I purchase ecofriendly food
Behavioural Control	PBC1	For me to purchase organic food would be easy
	PBC2	It is very easy for me to purchase organic Food
	PBC3	I am sure I can purchase organic food
	PBC4	If I try, I would really like organic food
	PBC5	I can control myself to purchase organic food
	PBC6	It is completely up to me whether I purchase organic food
Intention	I1	I expect to purchase organic food
	I2	I will purchase organic food
	I3	I intend to purchase organic food
	I4	I plan to purchase organic Food



### ***Measurement***

The questionnaire used in this study consists of 6 parts. The first part finds out the data and characteristics of the respondents. The second part measures the variable level of religiosity by using the questionnaire developed by Esso and Dibb (2004), measured in six indicators. The third part measures the attitude variable using six indicators. The fourth part measures the subjective norm variable, consisting of four indicators. The fifth part measures the behavioural control variable in six indicators. And the sixth part measures the intention variable, consisting of four indicators. All questions related to TPB variables use the questionnaire developed by Ajzen (2006).

To simplify the respondents' image regarding eco-friendly food, the questions in the questionnaire used organic food. Organic food is part of the range of eco-friendly food. According to Stevia at al. (2019), organic food is food that is processed with the least possible or no use of ingredients containing chemical elements, both for fertilisers, pesticides, hormones and medicines, so as not to have a detrimental effect on the environment.

The primary data collection technique is conducted with a closed questionnaire, where the respondents' answers are limited to only a few alternatives or just one answer. The measurement scale of the data in this study is the Likert scale. The Likert scale is used to measure attitudes, opinions and perceptions of a person or group of people about social phenomena. The Likert scale used in this study has a score of 1-5.

### ***Data Analysis***

This study uses data from 154 respondents which was processed using a structural equation modelling - Partial Least Square (SEM-PLS), using Smart PLS 3.0 software. The selection for data processing using SEM-PLS is expected to show the effect caused between the latent variables tested to find out the existence, as well as the size of, the influence between variables.

The shape of the dimensional relationship between the first-order construct (latent variable) and its indicators form a reflective relationship, since the indicator is an embodiment or reflection of the construct. There are three criteria in the evaluation of the reflective outer model, namely convergent validity, discriminant validity and composite reliability, while there are two criteria in testing the inner model, namely R-square in the first-order construct to identify the model category, and the path coefficient for hypothesis testing (Ghozali, 2008).

### ***Outer Model Analysis***

The first analysis performed with SEM PLS is an outer model analysis or measurement, measured from the results of convergent validity, discriminant validity, AVE value, composite reliability and Cronbach alpha.

Convergent validity of the measurement model with the reflective model of indicators is assessed based on the correlation between item score/component score and construct score calculated by PLS. Reflective size is said to be high if it correlates more than 0.70 with the construct that is to be measured. However, for the early stages of research, the development of a measurement scale of loading values 0.5 to 0.60 is considered sufficient (Ghozali, 2008). The results of this calculation illustrate the magnitude of the correlation between each measurement item (indicator) with its extract. All of this research's outer loading, which is shown in Table 2, is in the range of 0.50 to 0.60 and above 0.70. Therefore, it can be said that all indicators correlate with their respective constructs or variables.

The second outer model analysis is discriminant validity. The measurement model with reflective indicators assessed based on cross-loading measurements with constructs by comparing loading values of the intended constructs, must be greater than the loading values of other constructs. The results in Table 3 reveal that all latent variables show the greatest construct of each indicator compared to the constructs of other indicators, namely the value of 0.899 for intention, 0.748 for control of behaviour, 0.832 for the norm of subjectivity, 0.770 for religiosity and 0.763 for attitude. Thus, it shows that different constructors do not correlate more highly than they do with the construct itself.

**Table 2:** Summary result for model measurement

<b>Latent Variable</b>	<b>Code</b>	<b>Factor Loading</b>	<b>Cronbach Alfa</b>	<b>Composite reliability</b>	<b>AVE</b>
	Threshold		$\geq 0,6$	$\geq 0,7$	$\geq 0,5$
Religiosity	R1	0.729	0.862	0.897	0.593
	R2	0.735			
	R3	0.687			
	R4	0.833			
	R5	0.838			
	R6	0.785			
Attitude	A1	0.808	0.855	0.892	0.582
	A2	0.713			
	A3	0.828			
	A4	0.807			
	A5	0.705			

	A6	0.703			
Subjective Norm	N1	0.690	0.850	0.899	0.692
	N2	0.913			
	N3	0.884			
	N4	0.822			
Behaviour Control	PBC1	0.602	0.842	0.883	0.559
	PBC2	0.822			
	PBC3	0.742			
	PBC4	0.782			
	PBC5	0.800			
	PBC6	0.716			
Intention	I1	0.836	0.920	0.944	0.808
	I2	0.922			
	I3	0.899			
	I4	0.934			

Next, AVE is measured. AVE measurement can also be used to measure the reliability of component scores of latent variables, and the results are more conservative compared to composite reliability (CR). If all indicators are standardised, the AVE value will be the same as the average block communalities value, aiming to measure the level of variance of a construct component compiled from its indicators by adjusting the error rate. The result in Table 2 shows all variables showing values of  $> 0.5$ . A minimum AVE value of 0.5 indicates a good measure of convergent validity. That is, latent variables can explain an average of more than half the variants of the indicators. AVE value is obtained from the sum of the squares of the loading factor divided by error. All results show that the indicators are valid.

Furthermore, Table 2 also displays all-composite reliability values of  $> 0.7$ , which means that they have high reliability or reliable data. This reliability composite is a test to measure the reliability of a construct. Cronbach Alpha strengthened the Reliability Test, shown in Table 2, where all values are expected  $> 0.6$  for all constructs, which confirms that the indicators used are reliable.

**Table 3:** Discriminant validity

	<b>Intention</b>	<b>Behaviour Control</b>	<b>Subjective Norm</b>	<b>Religiosity</b>	<b>Attitude</b>
<b>Intention</b>	<b>0.899</b>				
<b>Behaviour Control</b>	0.631	<b>0.748</b>			
<b>Subjective Norm</b>	0.294	0.122	<b>0.832</b>		
<b>Religiosity</b>	0.094	0.145	-0.313	<b>0.770</b>	
<b>Attitude</b>	0.581	0.438	0.311	0.177	<b>0.763</b>

***Inner Model Analysis (Structural Evaluation)***

After analysing measurements of outer models, the next step is an inner or structural model analysis. This evaluation is done by looking at the results of R square, f square and Q square predictive relevance.

The evaluation begins with the calculation of R-Square in endogenous constructs. R-Square value is the coefficient of determination in endogenous constructs. The assessment of the model with PLS started by looking at the R-square for each latent dependent variable. R-Square values are 0.75 (strong), 0.50 (moderate) and 0.25 (weak).

Table 4 shows that the variable of religiosity affects behavioural control by 0.021 or 2.1 percent, influencing the subjective norms by 0.098 or 9.8 percent and attitude by 0.031 or 3.1 percent. In conclusion, the influence of the variable level of religiosity is weak, while behavioural control variables, subjectivity norms, and attitudes affect intention at 0.529 or 52.9 percent and fall into the moderate category.

After that, the effect size (f-square) is measured to determine the goodness of the model. Predictors of latent variables have a weak, medium or large influence on the structural level, 0.02 (small); 0.15 (moderate); 0.35 (large). Exogenous latent variables have small, moderate and large effects on the structural level. According to Najib and Kiminami (2011) the recommended f2 effect size is 0.02, 0.15 and 0.35, with exogenous latent variables having a small, moderate and large effect on the structural level. According to Table 5, the results of the influence of behavioural control on intentions are large (0.375), the effect of attitudes on intentions is in the medium category (0.177), and the others are small (0.034; 0.021; 0.109; 0.032)

**Table 4:** R Square

	R Square	R Square Adjusted
<b>Intention</b>	0.529	0.519
<b>Behaviour Control</b>	0.021	0.015
<b>Subjective Norm</b>	0.098	0.092
<b>Attitude</b>	0.031	0.025

The next step is measuring prediction relevance (Q-Square), where a test is carried out for endogenous structures with reflective indicators. Q-Square value has the same meaning as coefficient determination (R-Square) in the regression analysis, where the higher the Q-Square, the better the model corresponds to the data. Evaluation of inner models can be done in three ways. The resulting Q square is 0.529, which indicates that the model has predictive relevance.

**Table 5:** F Square

	Intention	Behaviour Control	Subjective Norm	Attitude
<b>Intention</b>				
<b>Behaviour control</b>	<b>0.375</b>			
<b>Subjective norm</b>	0.034			
<b>Religiosity</b>		0.021	0.109	0.032
<b>Attitude</b>	<b>0.177</b>			

### *Goodness of Fit (GoF) Value*

This value measured the overall model. A GoF index is a single measure that is used to validate the combined performance of the measurement model and the structural model. GoF values obtained from the average communalities index multiplied by R<sup>2</sup> model (Najib & Kiminami, 2011). GoF values range from 0-1 with interpretation values of 0.1 (small GoF), 0.25 (GoF moderate), and 0.36 (large GoF). The GoF value of this study corresponds in Table 6, where the intention variable is in a large category, while the subjective norm is in the moderate category, whereas control behaviour and attitudes are in a small category.

**Table 6:** Goodness of Fit

Variable	GoF	Category
Intention	0.6537	Large
Behaviour control	0.1083	Small
Subjective Norm	0.2604	Moderate
Attitude	0.1343	Small

## Results and Discussion

### *Characteristics of Respondents*

From the survey conducted, the results of the respondent's data are under table 7, where 40.9 percent of the respondents are aged 20-25 or said to be the earliest range of millennial ages, in which 53.2 percent are male. The largest percentage of respondents are single (50.6%), undergraduate (57.8%), with a total of a monthly income of 3-10 million rupiahs (48.1%), where 85.1 percent had consumed organic food.

The data is quite interesting since most (85.1%) of the respondents have consumed organic food. Thus, it can be said that the respondents are aware that organic food is part of eco-friendly food.

**Table 7:** Socio demographic respondent

Characteristic		Percentage
Interval Age	20-25	40.9
	26-30	21.4
	31-35	12.3
	36-40	25.3
Sex	Male	53.2
	Female	46.8
Marital status	Single	50.6
	married	49.4
	Don't have	43.5
Number of children	1	14.9
	2	33.8
	3	7.8
Monthly income	< Rp 3 million	24.7
	3-10 million	48.1
	> 10 million	27.3
Education	SMA/SMK	22.7
	Diploma	10.4
	graduate	57.8
Have you ever consumed organic food?	post graduate	9.1
	ever	85.1
	never	14.9
Monthly budget to purchase organic food	don't have	4
	< Rp. 500 thousand	88
	> Rp. 500 thousand	8

### *Hypothesis Testing*

Based on the conducted data processing, the results can answer the hypotheses in this study. Hypothesis testing in this study was conducted in consideration of the T-values and the P-Values values. The research hypothesis is acceptable if the original sample  $>0$ , P-Values  $<0.05$  and the T-values  $>1.975$ .

**Table 8:** Hypothesis result

Variable structure	Original sample	t-value	P-values	Result
<b>Threshold</b>		<b><math>&gt;1,97539</math></b>	<b><math>&lt;0,05</math></b>	
H1: Attitude has positive effect on intention	0,335	3,911	0,000	Accepted
H2: Subjective norm has positive effect on intention	0,132	2,049	0,041	Accepted
H3: Behaviour control has positive effect on intention	0,468	4,044	0,000	Accepted
H4: Religiosity has positive effect on behaviour control	0,145	1,648	0,100	Rejected
H5: Religiosity has positive effect on attitude	0,177	2,567	0,011	Accepted
H6: Religiosity has positive effect on subjective norm	-0,313	4,595	0,000	Rejected

**Note:** t-table = 1,97539 level 0.05

Table 8 shows the results of the hypotheses from this study, which corresponds to the hypothesis if the results are t-value  $>$  t-table 1.97539 with a 0.05 level, positive original sample values, and P-values  $<0.05$ . Thus, the hypothesis H1, H2, H3 and H5 correspond with the results of the study.

The influence of attitude on intention in this study is significant and directly proportional. Consumers' awareness of environmental issues, including food, affects their behaviour both positively and negatively (Kim et al., 2012). Consumer awareness, specific needs, values, lifestyle, motivation and environmental attitudes greatly influence the customers' purchase intentions that apply to green food consumption (Young et al., 2010). According to Chen (2007), attitudes have a positive influence on the intention to consume organic food in Taiwan. Liang (2014) also found that attitude has a significant effect on online organic food purchase intentions in Taiwan.

The influence of subjective norms on interests or intentions in this study is significant and directly proportional. The influence of subjective norm factors from the media and government appeals is extremely important in enlightening consumers regarding

environmental sustainability, including in food consumption (Oosterveer & Spargaren, 2011). According to Chen (2007), subjective norms have a positive influence on the intention to consume organic food in Taiwan. In a study of consumers' motives in buying organic coffee in South Korea, Lee et al. (2015) found that subjectivity norms have a significant effect on the intention of buying the products. Similarly, Mukhtar and Butt (2012) discovered that subjective norms could make someone positive towards and make them intend to buy products.

In this study, the effect of behavioural control on intention or interest is significant and directly proportional. The concept of behaviour control is a person's perception of taking a particular action. This perception fluctuates and is influenced by learning and self-confidence (Ajzen, 2006). Consumers who believe that eco-friendly food has value and excellence will be willing to pay more to increase food safety (Henson, 1996). Awareness of the environment encourages a person to decide to buy eco-friendly food (Peattie, 2001). According to Chen (2007), behavioural control has a positive influence on the intention to consume organic food in Taiwan. In a study of consumer motives in buying organic coffee in South Korea, Lee (2015) found that behavioural control has a significant effect on product buying intentions. Liang (2014) also found that behavioural control has a significant effect on online organic food purchase intentions in Taiwan.

According to the results of this study, the variable in the theory of planned behaviour that has the highest effect is behavioural control over intentions, while the weakest is the subjective norm of intention. The result showing that the subjective norm variable is the weakest in the theory of planned behaviour corresponds to the results of Liang's research (2014).

The influence of religiosity on subjective norms in this study is significant and inversely proportional. In the Fishbein and Ajzen (2005) model, religiosity can also affect individual subjective norms. Religious values and concrete behavioural norms of the religious community will influence the attitudes and behaviour of others in the religious community where the individual is. They will also likely influence the social norms of the individual. If the individual internalises the subjective norms of the religious community, they will influence that individual's attitude towards eco-friendly food products and indirectly drive the demand for these products. But if the positive attitudes toward these eco-friendly food products do not internalise the subjective norms, they will likely have a direct effect on demand, due to the individual acting on the expectations of their colleagues in the religious environment. The more intensely an individual participates in religious communities, the more likely social norms in religious communities affect the individual's subjective norms.

This study found that the level of religiosity has a significant effect but is inversely proportional to the theory developed by Fishbein and Ajzen (2005). Other factors are likely to



play a role in this result, considering that the respondents are in the age group of millennials, with the largest percentage of respondents being 20-25 years old. According to Gallup (2016) in *Thematic Gender Statistics: Profile of Indonesian Millennials*, millennials at work have characteristics that are far different from those of previous generations, which give this generation more confidence about their personal opinions compared to the general opinion, which influences the subjective norms.

The results show that the overall level of religiosity of all respondents is high, with an average of 4.86 from a scale of 5, and is evenly distributed without any difference between age ranges. This means that all respondents have a high level of religiosity based on the indicators filled out. These results indicate that the level of religiosity has a significant effect, but it is inversely proportional to subjective norms in Muslims.

The influence of religiosity on behavioural control in this study is not significant. In general, a person's religiosity level influences their actions. It means that if a person goes deeper into a religion, they will act respectably or be able to control their behaviour and avoid acting in violation of the rules. This is in line with the results of previous studies that state that the results are directly proportional. But what's different here is that the results are insignificant. Of the character of millennials mentioned by Gallup (2006) in *Thematic Gender Statistics: Profile of Indonesian Millennials*, being from this particular generation could be the reason why the results in this study are not significant.

The influence of age, level of education, awareness of the importance of protecting the environment, and income might also be the cause of this result. Most respondents are in the age group of 20-25 (40.9%), the youngest age group in the millennial group, in which their unstable maturity results in religiosity not affecting their behaviour control. As mentioned before, a person's perception of a belief in their ability to perform a certain behaviour defines behavioural control (Ajzen, 2006).

Another interesting fact regarding the social demographic data is where 85 percent of respondents answered that they had consumed eco-friendly food products on a budget 88 percent less than 500,000 rupiah per month, which is considered small for food costs. The point here is that there are factors that give the respondents no choice, namely in the budget of food consumption due to limited income factors.

The influence of religiosity on attitudes in this study is significant and directly proportional. Ajzen assumes that religion is one of the background factors that influences consumer attitudes (Fishbein & Ajzen, 2005). Various religions teach values, including service, charity, forgiveness and honesty. For example, in Islam, justice is one of the foundations of economics (Ahmed, 2009). A Muslim must behave well by paying attention to the needs and

interests of others, provide help willingly and support good and beneficial activities for the community. This includes attitudes toward pro-social behaviour, such as buying eco-friendly food.

### ***Managerial Implications***

The result of this study shows that religiosity factors influence attitudes towards eco-friendly food products. The results of this study also reinforce the theory of planned behaviour as a way to discover a person's behaviour in consuming eco-friendly food products among Muslim millennials.

The findings in this research are beneficial for food industry players, especially those in the eco-friendly food industry. The eco-friendly food industry and its marketing might make use of the religiosity factor in their marketing strategy. Such a strategy would use the element of religiosity to increase the attitude variable towards eco-friendly food products. Marketing strategies that involve religiosity, such as organising seminars on religion and the environment, creating advertisements that present religious people who care about the environment as well as consume the products, or advertisements that contain religious symbols or messages, including recruiting ambassadors that represent people of high religiosity, might enhance a positive attitude towards eco-friendly food products that ultimately increases the purchase intention toward the product.

Based on the results of the study, attitude variables, subjective norms and behavioural control affect the interest or intention in consuming eco-friendly food products. Marketers or industries should target these factors in marketing their products. Attitudes toward behaviour are considered as individual values or internal factors, the norm of subjectivity is referred to as external social pressure, while perceived behaviour states that eco-friendly food is available or worth buying (Vermeir & Verbeke, 2006). In the hope that marketers or industries consider things such as the availability of goods in the market to make it easier for consumers to get the products that encourage behavioural control factors, targeted ads will emphasise the subjective norm factor. Advertising must introduce the product as eco-friendly, including its environmentally friendly packaging. Consumer education activities that foster a positive attitude in consuming eco-friendly food products are also needed to increase values regarding the importance of protecting the environment.

### **Conclusions**

This research focuses on Muslim millennials, linking the influence of the level of religiosity to the intention of consuming eco-friendly food products through the theory of planned behaviour. The result shows that the level of religiosity affects the attitude of consuming eco-

friendly food products. All the variables in TPB, namely the attitude factor, the norm of subjectivity and behaviour control, influence the intention to consume eco-friendly food products, as stated in theory.

Religious factors influence a person's attitude. The higher the level of religiosity, the higher the attitude towards environmental awareness, which includes eco-friendly food. Attitudes affect the intention to consume eco-friendly foods. Attitude is an internal factor that influences a person taking an action, in this case consuming eco-friendly food. If someone has a positive attitude towards eco-friendly food products, it encourages the intention from within to choose to consume them. Subjective norms are external factors that encourage a person to consume eco-friendly food, while behavioural control is how easily an eco-friendly food product can be obtained to encourage one's intention to consume eco-friendly food products.

The result of this study suitably explain how eco-friendly food products should be marketed in the Muslim millennial market in Indonesia, as well as the role of religiosity in encouraging consumers to use the product, which is the eco-friendly food.

Important results regarding the attitude and character of Muslim millennials towards eco-friendly food products are also obtained, namely the level of religiosity that does not affect all the variables in the TPB, but only affect the attitude variable. The higher level of religiosity does not have any effect on the subjective norms and behaviour control.

However, This Study has some Limitations. The number of the sampling in this study is limited, which eventually limits the outcome of the study as well. Distribution of questionnaires online should have been able to reach more respondents, but on the contrary, the questionnaire only reached the number of respondents slightly above the minimum of respondents needed in the study. The limitation of the sampling location may have also influenced the limited number of respondents. To develop a better result, this study needs more data to get more in-depth results regarding Muslim millennial consumers. The need for further research is related to the influence of factors of income, expenditure, lifestyle and age, compared to factors of the level of religiosity on TPB factors on the intention to consume eco-friendly food products.

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