

CHAPTER I

INTRODUCTION

1. Background of the Research

There are a lot of factors that influence the Muslim consumers in choosing what they consume. One of the factors is term of *halal* and *haram*. The term bonded the attitude and behavior of Muslim consumer for choosing what is allowed to be consumed, which is categorized based on the Qur'an and syaria. Lada, Tanakinjal, & Amin (2009, p. 68) affirmed that according to the Holy Quran and Shari'ah, the concept of *halal* and *haram* was used strictly to describe product that are allowed to be consumed. These products do not only include of food, beverages, cosmetics, and toiletries but also the financial services or banking.

Food that contains pork and alcohol are forbidden in Islam. Fadzlillah, Che man, Jamaludin, Rahman, & Khatani (2011, p. 160) stated that the concept of *halal* is classifying food and drink that are allowed to be eaten by the Muslim. This classification is made in order to create the perception of human wellness. Muslim is forbidden to eat some particular products that contain *haram* element inside it, which will make them sinful and unhealthy.

Allah SWT instructs all Muslim to obey what has been written in Al-Qur'an. Below are some verses in Al-Qur'an that explain the obligation of *halal* consumption:

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لِغَيْرِ اللَّهِ بِهِ
 وَالْمُنْخَبِقَةُ وَالْمُوفِقُونَ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا
 ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكَمْ فِسْقٌ
 الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ الْيَوْمَ
 أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا
 فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِنْتِمَاءِ الْإِلَهِ غَفُورٌ رَحِيمٌ ﴿٣﴾

“Forbidden unto you (for good) are carrion and blood and flesh of the swine, and that over which is invoked the name of other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by (the goring of) horns, and the devoured of wild beasts, unless you have cleansed (by slaughtering) it in the proper, lawful way, while yet there is life in it, and that which has been immolated unto idols. And (forbidden is it) that ye swear by the divine arrows. This is an abomination.”

(Al-Ma'idah, 5: 3)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ
 كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ
 لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾

“He hath only forbidden you dead beef and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah (s.w.t.) But if one is forced by necessity, without willful disobedience, nor transgressing due limits, -then is He guiltless. For Allah is Oft-forgiving Most Merciful.”

(Al-Baqarah, 2: 173)

Muslim are only allowed to consume *halal* products instead of *haram* products. *Halal* and *haram* concepts are regulate Muslims. Those who followed the concept are considered as an obedient, religious and faithful person. Muslims who follow the dietary rules are intended to have advanced faith among others. Regenstein *et al.*, (2003) cited in (Bonne, Vermeir, Blackler, & Verbeke, 2007, p. 368) asserted that one of those religions with food prohibitions is Islam. It is a religion governed by rules and customs built on five pillars, which every Muslim has to observe: shahadah or witnessing; salat or prayer; zakah or charity; fasting and hajj or pilgrimage. In addition to these, Muslims have to follow a set of dietary rules intended to advance their well being.

In many societies, religion plays an important role in choosing product. Previous researches showed that intention on choosing or buying a product was influence by religion. According to Delener (1994), Pettinger, Holdsworth, & Gerberm (2004), Bonne, Vermeir, Blackler, & Verbeke (2007), Mennel, Murcott, & Van Ootterloo (1992), Mullen, Williams, & Hunt (2000), Hanzaae and Ramezani (2011) Rehman & Shabbir (2010), the behavior and attitude of consumers in choosing *halal* product were significantly influenced by certain factors from Islam such as cleanliness and *halal* logo. Moreover these researches were conduct in a non-Muslim country. It showed us that Islamic law strongly influence the choosing of products.

While In Indonesia, Muslim consumers are facing a serious problem related to *halal* products. Even though Indonesia is considered as a country with the biggest number of Muslim population, there are lot of problem related to the

halal product the main problem is regarding to the *haram* beef which is sold in local traditional market, which is known as “*glonggongan*” beef. It is considered as *haram* product because the beefs are obtained in *haram* way of slaughtering. Wahid (2008) explained that this method is not right in Islamic or conventional way. The cattle are tortured until they are dead and sometimes the cattle are dead before they are slaughtered. This method was doing by forcing the cattle to drink as much as possible. The aim is to increase the weight of beefs. It is clear in Islam that slaughtering dead cattle is *haram* and it is forbidden for all muslim to consume this kind of beef. Besides that, *glonggongan* beef contained a lot of bacteria. Subchi (2008) explained that *Salmonella, Clostridium, and Listeria bacteria, which can cause poisoned, and diarrhea contaminate glonggongan beef* for those who eat it.

Last year, there were six cases of selling *glonggongan* beef. These cases are found usually in the first day of Ramadhan until the Mubarak. The first two cases of were reported by Wicaksono (2014) and Haryono (2014) in local traditional market in Wonogiri, Central Java. Besides that, two other cases was reported by Septiyaning (2014) and Haryono (2014) related to to the sold of *glonggongan* beef in Solo. While the two more cases were found in Yogyakarta, reported by Radar Jogja (2014) and Widiyanto (2014). They informed that the government of Yogyakarta did inspection before ramadhan to prevent the selling of this *haram* beef.

With all these cases, it is obvious that the existence of this beef is endangering the Muslim consumers. They may get stuck with the *haram* beef.

More over this beef is sold in lower price from the market price, which tempted the consumer to buy it. Widyanto (2013) stated that when the normal beef price was around Rp 95,000 per kg while the *glonggongan* beef was sold at a price of Rp 70,000 to Rp 75,000 per kg. The price was lowered to trick consumer to buy the beef.

Even though the number of *glonggongan* beef is high and always happen every year, it does not decrease beef consumption. Instead the beef consumption is increasing in late years. It can be seen from the report of Indonesia consumption released by BPS (Badan Pusat Statistik). In 2011, the expenditures of meat consumption in urban and rural was Rp 10,972, in 2010 it was Rp 10,370, and in 2012 it was Rp 10,901 and in 2013 it was Rp 13,252. In 2014 the consumption was Rp 14,980 (Heriawan, 2011; Suryamin, 2012, 2013, 2014). The numbers of the consumption are increasing every year.

In order to find the factors that influenced the consumer's consumption regarding beef product, the researcher needed to understand the purchasing intention of Yogyakarta's consumer toward buying beef in Yogyakarta traditional market. The researcher used the theory of planned behavior (TPB) and self-identity (religiosity) as the determinant in finding the reason of the consumers purchasing intention. Theory of planned behavior and self-identity were chosen because these two variables were used in previous researches to understanding the influence of purchasing intention toward *halal* products.

This research referred to a research done by (Bonne, Vermeir, Blackler, & Verbeke, 2007). This previous research was conducted in France and involved

Muslim consumer as the respondent that had the similarity to the condition in Indonesia especially in Yogyakarta. Thus, researcher tried to imply the variable of the research in understanding the consumer intention.

The Theory of Planned Behavior (TPB) was used in assessing the element that influenced the intention of the consumer to choose *halal* beef. The element of TPB includes the subjective norm, attitude behavior and perceived control behavior that determines the influence of consuming the *halal* beef. Subjective norm is identified as the intention toward the social or local's customs pressure or influence in purchasing intention *halal* beef. Attitude behavior reflects the individual perception in performing the purchasing intention. While perceived control behavior is the individual belief to control their need to perform the behavior. Religion, which represents self-identity, identifies that the individual who has high level of self-identity is likely to buy the *halal* beef. While those who have low level of self-identity rely on determinant from the element of theory-planned behavior.

1.2. Problem Identification

Indonesia is a country, which is dominated by Muslim. The problem of *glongongan* beef sold in the traditional market made the people unsecure, but this problem does not make the level of consumption decline. This shows the increasing number of Indonesian expenditure of beef consumption. By this reason, the researcher wanted to understand the behavior and the purchasing intention of Yogyakarta's consumer in buying *halal* beef from traditional market in Yogyakarta.

1.3. Problem Formulation

Based on the problem identification above, TPB is classified by the attitude, subjective norm and perceived control behavior that describe the behavior and intention of individual consumer in choosing the product. Therefore the problem formulations are as follows:

1. Does attitude influence the purchasing intention of *halal* beef in traditional market?
2. Does subjective norm influence the purchasing intention of *halal* beef in traditional market?
3. Does perceived control behavior influence the purchasing intention of *halal* beef in traditional market?
4. Does self-identity in moderating the TPB has an influence toward the purchasing intention of *halal* beef in traditional market?

1.4. Problem Limitation

This research had some limitations on the variables that were tested, to avoid problem that may not be related to the research. It only focused on the intention and behavior toward buying beef in traditional market. While the factors such as satisfaction, brand image or consumer loyalty toward the product were not considered as variable that influence the research object. It was only conducted in area Yogyakarta since remembering the researcher has limitation on budget and time.

1.5. Research objective

This research was aimed to explore the application of TPB to find the influence of consumer's intention and behavior in buying beef in traditional market in Yogyakarta. Therefore, the objectives of this research are as follow:

1. To analyze the influence of attitude toward the purchasing intention of *halal* beef in traditional market.
2. To analyze the influence of subjective norm toward the purchasing intention of *halal* beef in traditional market.
3. To analyze the influence of perceived control behavior toward the purchasing intention of *halal* beef in traditional market
4. To test the influence of self-identity in moderating the TPB toward purchasing intention of *halal* beef in traditional market.

1.6. Research contribution

This research is expected to give contribution to the following:

1. For Authors

The contribution of this research for the writer is as part of requirement to pursue the undergraduate degree in the Economic and Business Department of International Program in Universities Islam Indonesia.

2. For Producer

For the Producer, the finding of this research can be used to understanding the consumer behavior toward the religion dietary rules and how to serve *halal* beef for consumer.

3. For Other Researcher

This research can be used as literature for future research related to this research subject.

1.7. Systematic of Writing

The Systematic writing of this research is divided into five chapters, namely:

CHAPTER: I Introduction

This chapter describes the background of the research, problem identification, problem formulation, the purpose and usefulness of the research and systematic writing.

CHAPTER II: Literature Review

This chapter describes the basic theory related to the research and presented on the framework and hypothesis in this research.

CHAPTER III: Research Methodology

This chapter describes how the research was implemented operationally. It contains operational definition of research variables, sampling, types and sources of data, methods of data collection and analysis methods.

CHAPTER IV: Results and Analysis

This chapter contains the result of data analysis in relation to the previous hypothesis that had been formulated and arguments that supported them.

CHAPTER V: Conclusions and Recommendations

This chapter contains the conclusions, limitations and suggestions for further research based on the results of the discussion in the previous chapters.