

THE PURCHASE INTENTION OF KOREAN NOODLES IN THE MILLENNIAL MOSLEM

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Abstract: The purpose of this study was to determine and test the effect of religiosity (X1), halal label (X2), and halal marketing (X3) on the purchase intention (Y) of Korean spicy chicken cup noodles in the Muslim millennial generation (studies in communities in Jepara Regency). This research is a type of quantitative research. In this study, the population was all active students at Unisnu Jepara, namely 2,102 students. Using the Slovin formula, we obtained 95 respondents. The sampling technique used is accidental sampling. Data was collected using a questionnaire that had been tested for validity and reliability. The data analysis technique used was multiple linear regression using SPSS version 25 software. The results showed: (1) Religiosity has a positive but not significant effect on purchase intention ($b_1 = 0.722$; $sig = 0.472$); (2) Halal Label has a positive and significant effect on purchase intention ($b_2 = 2.554$; $sig = 0.012$); (3) Halal Marketing has a positive and significant effect on purchase intention ($b_3 = 2.117$; $sig = 0.029$)

Keywords: Religiosity, Halal Label, Halal Marketing, Muslim Millennial Generation, Purchase Intention.

1. Introduction

Purchase intention, also known as intention to buy, is a behavior that arises in response to goods that suggest consumers wish to make purchases or make more purchases (Assael, 2004). According to Farouk and Fathima (2017), consumer behaviors influence consumers' intentions to purchase goods, especially food. They will be interested in buying products that follow Sharia and Islamic law if they are Muslims. Purchase intentions are shaped by consumer attitudes about a product that stem from their belief in the product's quality. Consumer interest in purchasing a product will decline when consumer confidence in it declines.

A research from the State of Global Islamic Economic research 2020–2021 states that the global Muslim population consumes USD 2.02 trillion, with the food, pharmaceutical, cosmetic, fashion, travel, and halal media/recreation sectors accounting for the majority of this amount (Kominfo.go.id). Nearly all of Indonesia's population is Muslim, making it the biggest Muslim nation in the world. Indonesia is thought to be a particularly promising market for Muslim clothing and other halal goods including food and drink.

According to the National Statistics Agency, Indonesia's Muslim population is currently the largest in the world, with a population of 229 million people, or 87.2 percent of 276.3 million people. This number is 12.7% of the total Muslim population in the world. Globally, more and more consumers (especially Muslims) are increasingly aware and curious about halal products. This awareness makes consumers, both Muslim and non-Muslim, gradually more involved in

the food they consume and becomes a target market with a wide range of In the halal industry sector, it is part of an ecosystem with enormous potential for now and in the future. However, currently, the development of the halal industry in Indonesia is still dominated by the food and cosmetics sector.

In Indonesia, instant noodles are a popular kind of quick food. The World Instant Noodle Association (WINA) reports that Indonesia has the second-highest demand for instant noodles worldwide, after China., with a total of 1.252 million in 2019 (World Instant Noodle Association, 2019).

According to data compiled by Top Brand Indonesia at the moment, three instant cup noodle brands dominate the market in Indonesia. For three consecutive years, Pop Mie has become the market leader for instant cup noodle products in Indonesia, then in second place, namely Sedaap Cup Noodles, and in third place, namely ABC. This position can be seen in Table 1.2, which is as follows:

Table 1 Top Brand Instant Noodle Cup 2020-2022

| No | Brand | TBI (Top Brand Index) | | | Rating |
|----|----------------|-----------------------|----------|----------|--------|
| | | TBI 2020 | TBI 2021 | TBI 2022 | |
| 1. | Pop Mie | 41.0% | 53.8% | 54.2% | TOP |
| 2. | Mie Sedaap Cup | 40.0% | 35.3% | 34.8% | TOP |
| 3. | A B C | 8.2% | 7.0% | 6.4% | |

Source: Top Brand Awad Survey Results

Based on the data in Table 1.2, it can be seen that the pop noodle brand with the top brand index from 2020 to 2022 has increased, while the cup noodle sedaap with the top brand index from 2020 to 2022 has decreased but has not shifted. Sedaap Cup noodles came in second place and are still the top-ranking brand. In 2019, Mie Sedaap produced by Wings Food, issued a new innovation, namely Mie Sedaap Cup Korean Spicy Chicken. This product was introduced at the biggest annual summer festival in Indonesia, We The Fest 2019. This received a positive response from millennials, especially K-poppers. This has been proven since its launch: this Korean spicy chicken cup noodle product sold out within one week. Compass (2019)

A person's level of religiosity varies depending on how obedient they are to religion. (Ancok Fuad, 2001) says that religiosity has the meaning of one's religious appreciation of symbols, beliefs, values, and behavior that is driven by spiritual strength and religious action within a person. According to previous research from Agus Mukorobin, the results showed that religiosity influences the intention to buy food labeled halal among FEB students at the Islamic University of Malang.

In Indonesia, halal food circulating in the community has been regulated by the Indonesian Ulema Council (MUI), which is technically handled by the Institute for the Assessment of Food, Drugs, and Cosmetics (LPPOM) by issuing halal certificates and halal labels. Halal certification can be interpreted as an acknowledgment of the halalness of a product issued by the Halal Product Guarantee Agency (BPJH) based on a written fatwa issued by the MUI, and a halal label is a sign of the halalness of a product (UU RI, 2014).

Information about the product written on the package is communicated via the label. Along with the product name, the label offers details about the product's contents, net weight, durability, value, and intended purpose. It also includes information regarding halal products. The Minister of Health and the Minister of Religion jointly decided No. 427/MENKES/SKB/VIII/1985, which governs the use of the word "halal".

With this phenomenon and there is still a GAP from previous research, the researcher wants to review the influence of religiosity, halal labeling, and halal marketing on interest in buying Sedaap Korean spicy chicken noodles in the Muslim Millennial Generation (Study on Active

Students of Unisnu Jepara). Another reason for this study is based on the results of Jepara data for 2020: the people in Jepara are the millennial generation, and Mie Sedaap Cup Korean Spicy Chicken is sold at the Unisnu Jepara cooperative. According to Quantaniah et al (2013) generation Y, or millennials born in 1981–2000 (currently at the university level), have an important market share in food services.

Article I of the Decree of the Minister of Religion of the Republic of Indonesia Number 518 of 2001, dated November 30, 2001, states that halal food is defined as food that complies with Islamic requirements and does not contain any ingredients or components that are haram, or forbidden, for Muslims to consume. A food halal inspection involves looking at extra circumstances and auxiliary materials, production staff and equipment, halal management systems, and other issues that are either directly or indirectly connected to the manufacture of halal food.

Research conducted by (Agus Mukorobin, 2016) showed the results that religiosity affects purchase intention (purchase intention) for food labeled halal among FEB Students at the Islamic University of Malang. In addition, research conducted by (Gilang Pandega Mulasakti, 2020) shows that religiosity has a positive effect on the intention to buy imported food and drinks labeled as halal among Diponegoro University students in Semarang. According to the author's interpretation, this is because religiosity is the cornerstone of a Muslim's choices in attitudes and behavior.

Knowledge about halal food is very important for the general public, especially Muslims because human consumer behavior is very dependent on what they eat. Research from (Kurnia Fitria Nanda, 2020) shows that there is a significant relationship between perceptions of the MUI halal label (Halal Label) and purchase intention (Purchase Intention) of food products among FIK students at Muhammadiyah University Surakarta. Research conducted by (Yuli Mutiah Rambe, 2012) provides information about the effect of the inclusion of a halal label (Halal Label) on instant noodle packaging on purchase intention, where a halal label (Halal Label) listed on instant noodle packaging plays a role in increasing purchase intention (buying intention).

Research results from Awan (2015) that halal marketing has an effect on purchase intention. This finding also shows that consumer buying interest is influenced by halal marketing practices and the branding of a food product, which is influenced by sales promotions and celebrity endorsements.

The results of research from (Malik Rahmi Fitria, 2019) show that halal marketing has an effect on purchase intention. His research shows that young Muslims still take their faith into consideration while eating halal cuisine, which is why they tend to favor halal items even when they are more costly.

Based on several previous studies conducted by Saniatun Nurhasanah & Sinta Ardianti (2021), their research on religiosity had no significant effect on purchase intention. Whereas research conducted by Agus Mukorobin, Budi Wahono, and Khalikhussabir (2016) stated that religion affects purchase intention,

Based on several previous studies conducted by Kurnia Fitria and Retty Ikawati (2020), it was stated that the halal label has a significant relationship with purchase intention. Whereas research conducted by Ahmad Izzudin (2018) stated that the halal label has no positive and insignificant effect on purchase intention (purchase intention).

Based on several previous studies conducted by Hayat M, Awan Ahmad Nabeel Siddiquei Zeeshan Haider (2015) stated that halal marketing affects purchase intention. Research conducted by Agus Purwanto and Yuli Sudargini (2021) stated that Purchase intention is significantly impacted negatively by halal marketing.

2. Literature Review

Purchase intention is the likelihood that customers will look for information from a variety of sources before making a purchase. Customers are motivated. One psychological factor that significantly affects behavioral attitudes is interest, which also serves as a source of motivation for an individual, guiding their actions. either a good or service, but customers can decide not to buy it.

(Fitria, Aji et al. 2019) define purchase intention as a behavior that develops in reaction to a product and demonstrates customers' desire in making purchases (Omar Farouk, 2017). characterizes customer purchasing intentions for goods like food as being impacted by their routines. If they are Muslims, they will be interested in purchasing goods that adhere to Islamic law and Sharia. Islam has defined what food is permissible for Muslims to eat and what is not. According to Assael (2002), there are two factors that influence consumer purchase intention, namely:

- a. Environment: the surrounding environment can influence consumer buying interest in choosing a particular product.
- b. Marketing stimulus: marketing seeks to stimulate consumers so that they can attract consumer buying interest.

Interest is a certain situation where someone will have thoughts about buying something. Ajzen, (1985). "Based on the theory of planned behavior in relation to interest, a person will have thoughts to control the behavior he experiences. The characteristics used in an attempt to predict someone to be directly involved in a number of transactions". In this study, what is meant by purchase intention or consumer plans to buy Korean spicy chicken cup sedaap noodles for certain products, as well as the number of product units needed in a certain period.

If it is related to the dependent variable in this study, what is meant by the intention to buy sedaap cup Korean spicy chicken noodles is the subjective possibility of a person to buy these packaged food products by paying attention to the level of religiosity before buying, looking at the inclusion of the halal label in packaged food, and with the marketing of motivational factors that show a person's willingness and effort to show this behavior.

Religiosity

Religiosity comes from the root word religion. Ancok and Suroso (2011) explain that religion is a symbol, a belief, a value, and an institutionalized behavior on issues that are lived. Nasution (1985: 185) explains that religion means the bonds that humans must hold and obey. Religiosity, according to Glock and Stark (1970) is a person's level of knowledge of the religion he adheres to and a thorough level of understanding of the religion he adheres to. Islam recognizes five components of religion: knowledge, aqidah, worship, almsgiving, and morality (ihsan). Aqidah is the belief in messengers, angels, Allah, and other entities. The application of the human-God connection is the focus of worship. The application of human interactions with other animals is what charity is all about. The more religious consumers there are, the more food there will be.

Every religion has rules (what can be done and what cannot), including consumption behavior, so that it can be a source of one's religious beliefs when consuming a product. Religious beliefs are the best guide to determining the food we will consume because some religions impose some food restrictions. For example, in Islam, there is a prohibition against consuming food that is not halal.

Halal Label

Labeling in this study is the process of including a halal label on packaged food carried out by an authorized agency of the Ministry of Health, which in this case is handled by the Food and Drug Monitoring Center (Balai POM). The halal label is a differentiator or a sign that a product is allowed and safe for Muslim consumption. The official halal label is issued by LPPOM MUI. According to Utami (2013), halal labeling refers to the addition of halal words or declarations to product packaging to signify that the item qualifies as halal. According to Issa et al. (2009), halal labeling is one method of informing customers and persuading them that the goods produced are not only halal and sharia-compliant but also clean. For goods (raw materials, additives, packaging materials, etc.) and services (logistics, cleaning services, insurance, etc.) that are purchased, halal certificates are necessary. For products derived from animals, it is crucial to ascertain whether the animals were shot or killed by machinery (Tieman and Ghazali 2013).

Labels are placed, but they must be clear and meaningful to avoid confusion among consumers. Muslim consumers have more confidence in the presence of a halal label on a product package because the halal label can provide assurance, especially for Muslim consumers, that the product is safe and they can consume it.

Halal Marketing

Awan et al. (2015) say that halal marketing assumes that religion has influenced consumer choices. (Aziz & Chok, 2013) say that important factors related to marketing also play an important role in predicting the intention to buy halal products. Conceptually, halal marketing is defined similarly to mainstream marketing; the only distinction is that halal marketing needs to follow Sharia laws. (Salehudin and Mukhlis 2012).

Halal marketing assumes that religion influences consumer choices by following Islamic laws, principles, and guidelines in designing strategic marketing decisions and communicating and delivering products and services to consumers. Halal marketing is a social process where individuals and groups get whatever they need and want through the creation, offering, and exchange of goods or services that have a certain value to other individuals and groups in accordance with the rules and demands that have been regulated in Islamic Sharia.

According to Sucipto (2009), there is a growing trend among Muslim customers in Indonesia who are particularly concerned about the halalness of the products and services they use. This consumer category, like the general consumer segment, want high-quality goods, but they also insist that the goods they purchase adhere to Islamic law's regulations. This market segment presents an appealing potential because to its inclination to suggest things that they consider to be halal. In fact, they may even be willing to pay a premium for such products if there is no other option.

Muslim Millennial Generation

Ali and Purwandi (2016) state that the millennial generation was born in the range of 1981 to 2000. According to Nugroho et al. (2017), the desire to buy from the millennial generation, especially among students, is mostly based on the willingness to try new food without looking at the halalness of the product itself. Tri (2019) explains that the sole purpose of halal certification for millennial Muslims is to confirm that the good or service has passed the Indonesian Ulama Council's (MUI) language exam; no more information about the product is intended to be obtained.

Muslim consumers tend to be conscious of the food that they eat. Sadly, Muslim millennials frequently don't realize that the food they eat is halal. as they just follow their lifestyle. Some Muslim millennials consider food halal if it is labeled halal in the form of a halal logo. But

there are also some other Muslim millennials who do not only see the halalness of the food from the existence of a halal label but also include all halal information and halal marketing.

3. Method

Researchers employed quantitative research methodologies in this investigation. Primary data collected directly from the distribution of questionnaires and interviews is the sort of data used in this study. In this study, researchers obtained data directly from objects by distributing questionnaires directly to active students of Unisnu Jepara who belong to the Muslim millennial generation. In this study, the researcher used secondary data obtained from research institutions such as the Central Bureau of Statistics (BPS) and official research institutions such as counterpoint research to compile the background to this research and data from previous research to develop hypotheses. In this study, researchers used a questionnaire method, which would be measured using a Likert scale.

The population in this study are active students at Unisnu Jepara who are included in the Muslim millennial generation born in 2000 to 1981 and intend to buy Korean spicy chicken cup noodles. The total population in this study amounted to 2102 students.

In this study, the sampling technique used was accidental sampling, which is a sampling method that involves taking respondents who happen to be there or available somewhere in the research context (Notoatmodjo, 2010). This type of sampling technique was carried out using the Slovin formula with the results of 95 students.

4. Result and Discussion

Based on the tests carried out using multiple linear regression, the t-value for the religiosity variable is 0.722. So the tcount value is smaller than t_{table} 1.98667 with a significant value of 0.472. So based on the test results, H_a is rejected. The results of this study indicate that the higher a person's religiosity, the higher his interest in buying, but the increase is not significant. Based on the description of the distribution of respondents' answers on the religiosity variable, the highest mean is on indicator X1.1, namely belief in the teachings of Allah SWT to consume halal products, which makes the decision to buy Korean spicy chicken cup noodles. This will increase purchase intention for the product.

According to Glock and Stark (1970), religiosity is defined as one's level of knowledge and general grasp of the religion they practice. The findings of this study support these claims. Religiosity is the term used to describe religious components that people have more fully integrated in their hearts; in other words, it describes how someone appreciates and practices the religious teachings or beliefs that they follow.

The results of this study are in line with previous studies conducted by Saniatun Nurhasanah et al. (2021), Nisa (2018), and Prerna Garg et al. (2018), that religiosity has no significant effect on purchase intention. However, the results of this study contradict the research by Agus Mukorobin et al (2016), Gilang Pandega (2020), which state that religiosity has a significant effect on purchase intention.

Based on the results, the influence of religiosity does not significantly affect the interest in buying Korean spicy chicken cup noodles because the Muslim millennial generation who are respondents in this study look more at the product features of the Korean spicy chicken cup noodles than at the background of the product itself, which is a local product. inspired by Korea. This statement was based on respondents' answers about the reasons for having the intention of wanting to buy and consume Korean Spicy Chicken Cup Noodles in the research questionnaire, and most respondents answered because they liked spicy food, practical and easy product processing, affordable prices, and well-known brands.

Based on these results, it can be concluded that even though active students at Unisnu Jepara are Muslim and the criteria for respondents are millennial Muslim generations who have high religiosity based on theory, the results of research in the field do not significantly influence the attitude of respondents to consider aspects of religiosity when buying and consuming *sedaap* noodles. *cup* of Korean spicy chicken. The issue of non-halal Korean noodles at that time in 2017 also did not affect consumer attitudes, but the respondents' belief in Allah SWT was the strongest reason for respondents to consume halal food such as Korean spicy chicken *cup* noodles. Consumers will continue to buy products as long as the features offered by the product are in accordance with their wishes.

Brands that are well-known and have been traded in Indonesia for a long time, and the guarantee that the food is safe and halal, are enough reasons for consumers to keep buying Korean spicy chicken *cup* noodles. Furthermore, the raw materials for Korean Spicy Chicken *Cup* Noodles do not contain pork and alcohol, as well as product ingredients that are not suspicious for consumption, which are enough reasons for consumers to keep buying Korean Spicy Chicken *Cup* Noodles.

Based on the research conducted, the results of the analysis show that there is an influence of the halal label on purchase intention. This is evidenced by the multiple linear regression test, where it is known that there is a positive and significant effect of the halal label on the purchase intention of Korean spicy chicken *cup* noodles in the Muslim millennial generation. $0.012 < 0.05$, so this study succeeded in proving that the halal label has a positive and significant influence on the purchase intention of Korean spicy chicken *cup* noodles in the Muslim millennial generation. The more important it is to include the halal label on the Korean Spicy Chicken *cup* noodle packaging, the higher the interest in buying the product and the more significant the increase.

The study's findings are consistent with those put forward by Issaetal (2009) who states that halal labels are a way to provide information and to convince consumers that the products produced are not only halal but also clean. Consumers have more confidence in the existence of a halal label on product packaging because a halal label can provide assurance, especially for Muslim consumers, that the product is safe and can be consumed.

The results of this study are in line with those stated by Kurnia Fitria Nanda et al. (2020) and Yuli Mutiah Rambe (2012), who found that the MUI halal label has a positive and significant effect on purchase intention. However, the results of this study are in contrast to Ahmad izzudin's research (2018), that the halal label has no significant effect on purchase intention.

Based on the description of the distribution of respondents' answers, the halal label variable shows the highest mean on the X2.1 indicator, namely the halal label on the Korean spicy chicken *cup* noodle packaging issued by LPPOM-MUI. It is important to include it because the information for making food is halal. With the halal label included on the Korean spicy chicken *cup* noodle packaging, it will increase buying interest in the product.

This proves that the Muslim millennial generation is very concerned about the halal label on the food packaging they will consume. Every product that the respondent will buy must have a halal label because the halal label is considered important to influence the respondent's buying interest. *Mie Sedaap* Korean Spicy Chicken *Cup*, which has a halal label on its product packaging, makes consumers not hesitate to buy their products.

Based on the research conducted, the results of the analysis show that there is an influence of halal marketing on purchase intention. This is evidenced by the multiple linear regression test. It is known that there is a positive and significant effect of halal marketing on the purchase intention of Korean spicy chicken *cup* noodles in the Muslim millennial generation (study on active students of Unisnu Jepara). This is evidenced by the t value $2.117 > 1.98667$ and a significant value of $0.029 < 0.05$, This study succeeded in proving that halal marketing has a

positive and significant influence on the purchase intention of Korean spicy chicken cup noodles in the Muslim millennial generation (Study on: Active students at Unisnu Jepara).

The study's findings show that the greater the halal marketing carried out by Korean spicy chicken cup noodles, the higher the interest in buying the product, and the increase is very significant.

The author's findings are supported by Sucipto's (2009) hypothesis, which states that there is a present, significant growth in the proportion of Muslim customers in Indonesia who are very concerned about the halal products and services they use. It is the same as the broader consumer category in that it asks that the goods it consumes adhere to Islamic law in addition to wanting high-quality products. The findings of this study support the claims made by Malik Rahmi Fitria et al. (2019) and Hayat M. Awan et al. (2015) that halal marketing significantly and favorably influences consumers' intentions to make purchases. The findings of this study, however, go counter to those of Agus Purwanto et al.'s (2021) research, which found that halal marketing significantly reduces purchasing intention.

Based on the description of the distribution of respondents' answers to the halal marketing variable, it shows that the highest mean is on the X3.3 indicator, namely that before buying, you have to ensure the quality of halal products from Korean spicy chicken cup noodles. This will increase purchase intention for the product. Halal marketing assumes that religion influences consumer choices by following Islamic laws, principles, and guidelines in designing strategic marketing decisions and communicating and delivering products and services to consumers. This proves that the Muslim millennial generation, in their intention to buy Korean spicy chicken cup noodles, wants quality products, and they also demand that the products they consume comply with the rules set by Islamic law.

5. Conclusions

Drawing conclusions from the aforementioned studies, it can be said that:

- a. Religiosity does not significantly affect the purchase intention of Mie Sedaap Cup Korean Spicy Chicken for Muslim millennials at Unisnu Jepara, even though respondents have a high level of religiosity.
- b. The halal label has a positive and significant effect on the purchase intention of the product. Muslim millennials are very concerned about halal labels on the food they consume.
- c. Halal marketing significantly and favorably influences consumers' intentions to make purchases. Muslim millennials want quality products that adhere to the principles of Islamic law.
- d. Together, the variables of religiosity, halal labeling, and halal marketing have a significant influence on the purchase intention of Mie Sedaap Cup Korean Spicy Chicken products for Muslim millennials at Unisnu Jepara.

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