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Exploring the Impact of Religiosity, Halal Knowledge, and Subjective Norms on Purchase Intention of Japanese Food in Indonesia

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Abstract

This study aims to investigate the impact of religiosity, halal knowledge, and subjective norms on the purchase intention of Japanese food at Yoshinoya restaurant in Indonesia. The research employed a quantitative approach, and primary data were collected from 100 respondents who had consumed food at Yoshinoya restaurant, using purposive sampling technique. The data were collected using a questionnaire and analyzed using SPSS version 21. The results indicate that religiosity, halal knowledge, and subjective norms have a significant positive effect on purchase intention. Specifically, religiosity, halal knowledge, and subjective norms were found to be important factors that influence customers' intention to purchase Japanese food at Yoshinoya restaurant in Indonesia. This study contributes to the existing literature on the factors that influence food purchasing behaviour, particularly in the context of Japanese food in Indonesia. The findings of this study provide important insights for marketers and practitioners in the food industry who are interested in catering to the needs of Indonesian consumers.

Keywords: religiosity, halal knowledge, subjective norms and purchasing, Japanese food

INTRODUCTION

The popularity of Japanese food is on the rise in Indonesia, fueled by globalization and the growing interest among young Indonesians in foreign cuisine. Young people in particular take pride in having tried food from other countries. This trend is also driven by the popularity of Japanese anime, with its distinctive characters, and Manga, the Japanese comic series with cultural styles unique to Japan. As Indonesian consumers become more familiar with Japanese culture and cuisine, the demand for Japanese food is expected to continue growing. This trend provides opportunities for businesses in the food industry to cater to Indonesian consumers' tastes and preferences, while also promoting cultural exchange and understanding between Japan and Indonesia (Brenner, 2007).

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Japanese food is distinct from Indonesian cuisine, differing in terms of food content, taste, and presentation. In Indonesia, Japanese food is available in both direct imports from Japan and locally-made Japanese dishes. It is crucial to pay attention to the composition and manufacturing process of imported Japanese food products to ensure their quality and safety. As Japanese food gains popularity in Indonesia, it is important for businesses to maintain high standards in the production and distribution of these products. Additionally, local entrepreneurs have an opportunity to showcase their skills by creating Japanese-inspired dishes that cater to the Indonesian palate. Ultimately, the increasing demand for Japanese food in Indonesia provides an opportunity for cultural exchange and collaboration between the two countries (Neubauer, 2020).

Being a predominantly Muslim country, Indonesians must be extra cautious when it comes to imported food products, especially in terms of their halal certification. Consuming imported food products carelessly can result in consuming non-halal food, which goes against the religious practices of Muslims. Reports have shown that several imported foods may contain illegal ingredients or are processed illegally. To ensure the halalness of imported food products, consumers should look for the halal label issued by the BPJPH (Halal Product Assurance Management Agency) or LPPOM MUI (Institution for the Study of Food, Drug, and Cosmetics of the Indonesian Ulama Council). Additionally, Japanese restaurants operating in Indonesia must obtain halal certification in accordance with the existing regulations in Indonesia. By paying attention to the halal aspect of food products, Indonesians can ensure that they consume only halal and safe products, in accordance with their religious practices (LPPOM, 2021).

A Muslim's level of religiosity can be a determining factor in their food choices. This is particularly relevant when it comes to Japanese food, which is considered to originate from outside of Indonesia. As a predominantly Muslim country, it is important for Indonesians to ensure that the food they consume is halal, in accordance with their religious beliefs. Therefore, a Muslim's level of religiosity can impact their purchasing interest in Japanese food, as they may be more inclined to choose halal-certified Japanese restaurants and food products. By paying attention to the halal aspect of food products, Muslims in Indonesia can ensure that they are consuming food that is in line with their religious practices (Sibal, 2018)

The COVID-19 pandemic has led to an increase in online food orders, which may lead to overlooking the halal aspect of food products. A viral incident on social media involved a Muslim named Fahmi who ordered Nasi Hainanese through the Grab Food app without noticing the absence of a halal logo. After consuming half of the food, Fahmi discovered that it was non-halal (Annisa, 2021). This serves as a reminder of the importance of the halal logo on all food product packaging in circulation. Halal knowledge can play a significant role in shaping someone's interest in purchasing Japanese food that is already certified as halal, as Muslims in Indonesia prioritize consuming halal food in accordance with their religious beliefs.

Particularly at Yoshinoya restaurant, by taking into account the influence of religiosity, halal knowledge, and subjective norms. As Indonesia is a Muslim-majority country, the halal aspect of food products is crucial for the consumers. The importance of halal certification has been highlighted in the previous paragraph, as a lack of attention to it may lead to consuming non-halal food. Furthermore, the COVID-19 pandemic has changed the way people order food, making it easier to overlook the halal logo on food packaging. Hence, this research highlights the importance of halal knowledge as a factor that influences the purchase intention

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of Japanese food. Additionally, subjective norms, driven by the increasing trend of Japanese culture in Indonesia, can also impact the purchase intention of Japanese food products.

METHOD

The methodology of this research on the factors that influence the purchase intention of Japanese food products in Indonesia includes a population of all Yoshinoya consumers and a sample of 100 people at Yoshinoya Restaurant selected through purposive sampling. The data were collected using a questionnaire and analyzed using SPSS version 21. The operational definition of variables is used to attach meaning to the variables by assigning activities or actions as empirical indicators to measure them.

Religiosity is defined as the extent to which an individual is committed to his religion and to whom his religion is reflected in the individual's attitudes and behaviour (Abd Rahman et al., 2015). In other words, religiosity is the degree to which a person is religious. Religiosity is composed of two dimensions, namely, intra and interpersonal, which play a vital role in an individual's life (Iranmanesh et al., 2020). The internal dimension of religiosity consists of an individual's religious identity, values, attitudes, commitments and beliefs, while the external dimension refers to religious affiliation, devotion and membership in a religious community. (Kutcher et al., 2010) This variable uses 5 indicators, (1) Executing the commands of Allah SWT, (2) Staying away from the prohibition of Allah SWT (3) Increasing Faith in Allah SWT, (4) Commitment to Religion, and (5) Belief in Religion.

Halal knowledge refers to an understanding of what is considered permissible according to Islamic law. The term "halal" comes from Arabic and means "permissible," while its opposite, "haram," means prohibited or unlawful (Abd Rahman et al., 2015b). The general understanding is that halal products must not be contaminated with pork or alcohol and that the animal to be slaughtered must follow prescribed Islamic procedures. Halal does not only apply to food but also to other consumer products such as pharmaceuticals and cosmetics (Ngah et al, 2014: Iranmanesh 2019). Halal and Haram are determined based on sources of Islamic law, namely the Qur'an and As-Shunnah. This variable uses 3 indicators; (1) Knowledge of halal products, (2) Information about halal products, and (3) Understanding of halal products.

Subjective norms refer to the social pressure or influence that an individual perceives from their immediate environment, such as family, friends, or peers, in relation to their behavior or decision-making. In the context of halal food consumption, subjective norms can be the extent to which a person perceives that it is important for them to consume halal food due to the influence of their social environment. This variable has three indicators: (1) perceived importance of halal food products, (2) consideration of halal status in purchasing decisions, and (3) trust in recommendations from others (Ham et al., 2015).

Purchase intention refers to the likelihood or willingness of a consumer to purchase a product in the future. In the detailed model of consumer behavior, purchase intention is influenced by the marketing mix variables of product, price, place, and promotion. In the context of halal food products, this variable has two indicators: (1) the decision to purchase halal food products, and (2) the preference for halal products over non-halal products (Peña-García et al., 2020).

RESULTS

The following will describe the results of research regarding the influence of religiosity, halal knowledge, and subjective norms on purchase intention. Data was obtained

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from the results of respondents' answers through questionnaires distributed through social media with a google form link to consumers who had bought Yoshinoya food products. This study uses SPSS version 21 to analyze.

Respondents who have been selected can be said to represent the characteristics that act as consumers of Yoshinoya's products because they consist of several elements. Based on the existing respondents, some information and demographic descriptions were obtained based on age, last education, occupation and monthly income. The following is a demographic description of the research respondents:

Table 1. Respondent Distribution

No	Gender	Frequency Distribution	
		Frequency (N)	Percentage (%)
1.	Male	37	37
2.	Female	63	63
Total		100	100
No	**Education**		
1	Middle School	1	1
2	High School	43	43
3	Diploma	12	12
4	S1	39	39
5	S2	5	5
Total		100	100
No	**Occupation**		
1	Student	63	63
2	Private employees	11	11
3	Entrepreneur	11	11
4	Government employees	3	3
5	other	12	12
Total		100	100
No	**Status**		
1	Married	23	23
2	Not married yet	77	77
Total		100	100

From the results of the data above, it can be seen that women have the highest number of 63% compared to men only 37%. Respondents aged 20-30 years had the highest number compared to other ages, namely 78 respondents with a percentage of 78%.

Respondents at the level of high school education / equivalent have the highest number compared to others, namely as many as 43 respondents with a percentage of 43%. Student respondents have the highest number compared to the others, namely 63 respondents with a percentage of 63%. Respondents who are not married have the highest number, with a total of 77 respondents with a percentage of 77%.

In order to ensure the accuracy of research findings, validity tests can be employed to measure factors that are intended to be measured. The validity test involves using a bivariate correlation technique to compare the score of each indicator to the overall construct score. This comparison is made by calculating the t value and comparing it to the t table with a significance level of 0.05 and two-sided testing, with a data set of 100 and degrees of freedom (df) equal to n-2. If the t count value is greater than the t table value, the statement is

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considered valid; however, if the t count value is less than the t table value, the statement is considered invalid.

Table 2. Validity Test Result

No	Variable	Indicators	t count	t table	
1	Religiosity	A1	0,507	0,1966	Valid
		A2	0,859	0,1966	Valid
		A3	0,832	0,1966	Valid
		A4	0,717	0,1966	Valid
2	Halal Knowledge	B1	0,711	0,1966	Valid
		B2	0,776	0,1966	Valid
		B3	0,663	0,1966	Valid
		B4	0,771	0,1966	Valid
3	Subjective Norm	C1	0,771	0,1966	Valid
		C2	0,759	0,1966	Valid
		C3	0,782	0,1966	Valid
		C4	0,869	0,1966	Valid
4	Purchase intention	D1	0,776	0,1966	Valid
		D2	0,784	0,1966	Valid
		D3	0,780	0,1966	Valid
		D4	0,769	0,1966	Valid
		D5	0,673	0,1966	Valid
		D6	0,618	0,1966	Valid

Based on the results of the analysis of the validity test above, it can be concluded that all of the variables valid.

After conducting the validity test, the next step is to test the reliability. The purpose of the reliability test is to assess the consistency of the respondents' answers to the statements that measure religiosity, halal knowledge, and subjective norms. In this study, the reliability test was performed using IBM SPSS Statistics 21, which has the feature to measure reliability using the Cronbach Alpha (α) statistical test. The statement indicators are considered reliable if the Cronbach Alpha value is > 0.70. The results of the reliability testing are presented in the table below.

Table 3. Reliability Test Result

No	Variable	Cronbach's Alpha	
1	Religiosity	0,693	Reliable enough
2	Halal Knowledge	0,706	Reliable
3	Subjective Norms	0,801	Reliable
4	Purchase Intention	0,823	Reliable

According to the reliability test outcomes presented, all four variables obtained a Cronbach Alpha score higher than 0.70. This suggests that the indicators used in the study are dependable as a research measurement tool.

The purpose of the normality test is to examine whether the confounding variable in a regression model follows a normal distribution. Failing to meet this assumption can render statistical tests invalid, especially in small samples. To verify this, the Kolmogorov-Smirnov test can be conducted. If the significance value of the test is greater than 0.05, the data is

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considered normally distributed. Conversely, if it is smaller than 0.05, the data is not normal. According to the test results, the Asymp value. Sig. (2-tailed) is greater than 0.05, specifically 0.719. Therefore, the residual data is considered to be normally distributed.

The multicollinearity test is used to detect the correlation between independent variables in a regression model by examining the tolerance value and its reciprocal, the Variance Inflation Factor (VIF). The criteria for this test are as follows: if the VIF value is less than 10 and the tolerance value is greater than 0.10, then there is no evidence of multicollinearity. Conversely, if the VIF value is greater than 10 and the tolerance value is less than 0.10, there are indications of multicollinearity among the independent variables in the regression model. The tolerance and VIF values for the calculation are presented below:

Table 6. Multicollinearity test

No	Variable	Tolerance Value	VIF	Note
1	Religiosity	0,697	1,436	no multicollinearity
2	Halal Knowledge	0,720	1,389	no multicollinearity
3	Subjective Norms	0,769	1,300	no multicollinearity

According to the table provided, the tolerance values and VIFs for the variables of religiosity, Halal Knowledge, and Subjective Norms are as follows: 0.697 and 1.436 for religiosity, 0.720 and 1.389 for Halal Knowledge, and 0.769 and 1.300 for Subjective Norms. As all three variables have VIFs less than 10 and tolerance values greater than 0.10, it can be concluded that there are no symptoms of multicollinearity present in the regression model for these variables. Therefore, the variables of religiosity, halal knowledge, and subjective norms are considered to be independent from each other in the regression model.

The analysis using multiple linear regression is helpful in answering the research hypotheses and determining the impact of independent variables, namely religiosity, halal knowledge, and subjective norms, on the dependent variable, which is purchase intention. The results of the regression analysis are presented below:

Table 8. Regression Test Result

Model		Unstandardized Coefficients		t	F	Sig.	
		B	Std. Error				
1	(Constant)	3.400	2.551	1.333	30.734*	.186	
	Religiosity (X1)	.465	.153	3.037		.003*	H1 Supported
	Halal Knowledge (X2)	.366	.136	2.691		.008*	H2 Supported
	Subjective Norms (X3)	.465	.100	4.631		.000*	H3 Supported

a. Dependent Variable: Y

From the table above produces the following regression equation:

Y= b0+ b1X1+ b2X2+ b3X3+ e

Y= 3.400+ 0.265 (X1) + 0.231 (X2) + 0.385 (X3) + e

The results of the t-tests for the variables of religiosity, halal knowledge, and subjective norms are presented as follows. The t-test result for the religiosity variable was 3.037 and the t-table value was 1.984. This indicates that the t-count is greater than the t-table value. Additionally, the significance value for the t-test was 0.003, which is less than 0.05. Therefore,

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the null hypothesis (Ho) is rejected and the alternative hypothesis (Ha) is accepted, meaning that religiosity has a significant impact on purchase intention.

Similarly, the t-test result for the halal knowledge variable was 2.691 and the t-table value was 1.984. The significance value for the t-test was 0.008, which is less than 0.05. Therefore, Ho is rejected and Ha is accepted, indicating that halal knowledge has a significant effect on purchase intention.

Finally, the t-test result for the subjective norm variable was 4.631 and the t-table value was 1.984. The significance value for the t-test was 0.000, which is less than 0.05. Thus, Ho is rejected and Ha is accepted, indicating that subjective norms have a significant impact on purchase intention.

DISCUSSION

Based on the findings of this research, it was found that the independent variables used, namely Religiosity, Halal Knowledge, and Subjective Norms, have a positive influence on the purchase intention of Japanese food products in Indonesia. These variables directly make consumers at Yoshinoya place great importance on Islamic values such as religiosity and halal knowledge, so they are interested in buying foreign food such as products from Japan.

Purchase intention made by consumers is the initiative of a person in making a decision to buy a product (Mintardjo et al., 2016). Interest is a certain situation when someone has thoughts of buying something (Vristiyana, 2019). Purchase intention can be defined as an individual's preparedness and inclination to buy a specific product or service. The model of consumer behaviour elucidates that the key constituents in marketing encompass the marketing mix variables, which are the product, place, price, and promotion. Additionally, other significant elements that are affected by external stimuli include the economy, technology, politics, and culture (Mintardjo et al., 2016). The "buyer black box" refers to the characteristics of the buyer that determine market segmentation and targeting. Marketers must also understand the consumer buying decision process, which includes several stages. Finally, in the Detailed Model of Buyer Behaviour, the consumer response is the last stage where consumers make choices about the product, brand, design, timing, and amount of their purchase.

Consumers typically follow a certain process when showing interest in buying a product or service, which involves several stages. Initially, they pay attention to the product or service by assessing the values it offers through various means offered by the seller. Once they obtain detailed information, they become interested in the product/service. This leads to a desire to further contemplate and think about the product/service, with a strong desire to buy and try it being a sign of this stage. Finally, potential customers make passive decisions on offers, and those who have visited the company will have reached a certain level of maturity and will decide to buy or use the products offered, marking the final stage of the buying process (Hidayati, 2017). In this study, it is revealed that there are variables that make consumers have an interest in buying Japanese food.

Religion plays a crucial role in the decision-making process of individuals when it comes to selecting the products they consume (Mukhtar & Butt(2012) Religion is described as a set of beliefs and practices that shape how individuals perceive and respond to supernatural and sacred elements. It has a significant impact on a person's decisions, motivations, objectives, and overall life satisfaction. Islamic religiosity can be measured using various

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indicators based on Charles Glock's model, including belief, ritual, obedience, experience, knowledge, and consequences (Fauzia et al., 2019). Religion becomes important as a set of norms that regulate humans in buying and selling and one of them is consumer rules, religion is the initial source of how someone makes choices about the desired product/service (Rohimat, 2021).

Islam is a religion that is blessed by Allah SWT. The followers of Islam are called Muslims. Islam is based on the Sunnah (life) of the Prophet Muhammad and the teachings of the Qur'an. The word "Islam" means to surrender or submit to the highest will or law of Allah (Rohimat, 2018). The Qur'an and Sunnah play a central role in formulating Islamic law which describes and regulates the duties, morals and behaviour of Muslims in every aspect of their lives. In the context of religion, Islam means submission to the will of God and to the law that He wills, which means that all daily actions carried out by Muslims are acts of worship. So, being a good Muslim, eating, drinking, socializing, buying, educating, promoting and so on must be according to God's rules. In general, Muslims should regard Islam as a way of life and, in every aspect of their lives, should follow Islamic laws that govern their duties, morals and behaviour (Rohimat, 2018).

The definition of religiosity is a condition where an individual is committed to carrying out his religious teachings and to whom the benefits of his religion are reflected in individual attitudes and behaviour (Abd Rahman et al., 2015a). Another definition related to religiosity is the extent to which a person practices his religion wholeheartedly, this concept consists of two dimensions, namely intra and interpersonal, both of which have a vital role in an individual's life(Iranmanesh et al., 2019). Religiosity also has an internal dimension consisting of religious identity, attitudes, values, individual beliefs, and commitments(Raja dan Williamson, 2005), while the external dimension refers to religious affiliation and membership in a religious community. Religiosity can also be said to be a form of pressure from humans to act or behave according to the level of obedience to their religion, religiosity can also be interpreted as a complete combination of knowledge, feelings and actions based on religion in everyone, where these are closely related. so that it can be the reason for the process, cause and formation of one's religiosity is also influenced by learning outcomes from interaction and experience (Hidayati, 2021).

Someone who is committed to his religion is usually shown by adherence to beliefs, religious practices and values, then in his daily life will be filled with these religious values(Iranmanesh et al., 2019). For someone who is committed to religion will use religious dimensions and values to assess worldly elements. for him, Religion is more important by using it also to evaluate most actions. From this it is understood that there is a complex integration between religious feelings, religious knowledge, and actions within themselves which are part of a religious attitude, especially if it is carried out consistently in daily life (Hartaroe et al., 2016).

There are many previous studies regarding the purchase intention of halal products in terms of food, including Nurhayati (2019) stating that awareness of halal products is a partially mediated in the relationship between intrinsic religiosity and knowledge of halal products with halal product intentions. This accordance with Asnawi et al., (2018) that religious attitudes and self-identity were found to have a positive impact on consumers' willingness to buy halal-certified food. In addition, religious attitudes and self-identity are influenced by religious commitment, and have a positive moderating effect on the

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relationship between perceived behavioural control and consumers' willingness to buy halal-certified food.

Setiawan & Setyorini (2015) states that buying halal products is influenced by subjective norms and motivation to comply (Setiawan & Setyorini, 2015). This accordance with Mukhtar & Butt (2012) revealed that consumer behaviour in buying a product is influenced by the halal image of a store, also influenced by attitudes, perceived behavioural control, and subjective norms (Mukhtar & Butt, 2012).

The following variable that influences consumers' interest in purchasing Japanese food is Halal Knowledge. Halal is a term of Arabic origin that means "permissible," while its opposite, "haram," means prohibited or unlawful (Abd Rahman et al., 2015a). Generally, halal products should not contain pork or alcohol, and animals must be slaughtered according to Islamic regulations. Halal applies not only to food but also to other consumer goods, such as pharmaceuticals and cosmetics (Iranmanesh et al., 2019). According to Qardawi, halal in everyday life is often used for food or drinks obtained for consumption according to Islamic law (Widyaningrum, 2019). Halal and Haram in a product or service are determined by fiqh experts based on three sources of Islamic law, namely the Al-Quran, As-Sunnah and Ijtihad. In the contemporary context, there are usually differences of opinion between madhab groups in concluding halal and haram, but of course it is very important to have a mutual agreement on the halalness of a product or service in a region or country, for that the Indonesian Ulema Council emerged which has the authority to issue halal or haram fatwas against a product and service in Indonesia (Rohimat, 2021)

Halal is a product attribute that cannot be verified directly by consumers at the time of purchase or even after purchase. however, the certification process by the competent authority has been carried out in detail to determine whether a product is halal or not, namely through careful examination of the slaughtering procedure, the main ingredients used, cleaning of equipment, product processing and transportation and distribution to ensure that the certified product complies with fiqh rules (Iranmanesh et al., 2019). That the Qur'an also calls for food not only halal but also Thayyib, namely having benefits for the human body, this is what every Muslim who will consume food needs to be very careful about, especially food with characteristics from abroad (Sari et al., 2021).

The Ministry of Religion of the Republic of Indonesia (www.kemenag.go.id) released that halal food products are products that meet halal requirements according to Islamic law. First, it does not contain pork or does not contain ingredients derived from pork. Second, it does not contain materials that are forbidden by sharia, such as materials derived from human organs, blood, and feces. Third, food and drinks do not contain *khamr*, namely intoxicating drinks. Fourth, all places of processing, management, storage, sale and transportation must not be used for pork and or other non-halal goods. Fifth, everything that comes from halal animals that are slaughtered according to the procedures of Islamic law (Rohimat, 2021).

Vristiyana (2019) states that knowledge of halal products has a positive and significant effect on buying interest, meaning that the higher the knowledge of halal products perceived by customers, the buying interest will increase. Yusoff et al (2015) stated that the Malaysian population, which is dominated by Muslims, halal is a major concern for consumers, food producers, and retailers. The rise of consumers regarding halal food and goods knowledge will enable them to choose sharia-compliant products. This study highlights the role of knowledge of the halal food supply chain and proposes that it significantly influences consumers' purchase intentions. In addition, the research Putri et al (2019)states that the religiosity and knowledge variables are significant on purchase intention through attitude.

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Thus, from several studies it can be concluded that there is a significant influence between halal knowledge on purchase intention.

The next variable that positively influences consumers' purchase intention towards Japanese food is the Subjective Norm. Subjective norms refer to the conditions of social pressure given to a consumer to engage in certain behaviours (Iranmanesh et al., 2019). It was found by Mukhtar and Butt (2012) that subjective norms are a significant determinant for choosing halal products. In learning, subjective norms are the extent to which a person perceives that they are important for him to consume halal food as a norm. In addition, the Subjective Norm is a person's perception or view of the beliefs of others that will affect the intention or interest to perform or not perform the behaviour under consideration (Mintardjo et al., 2016).

The behavioural thing that a person is considering in order to obtain a belief that underlies a person's subjective norm is called a normative belief. Normative belief refers to feeling the expectations of a particular reference individual or group and the motivation to comply is the willingness to comply with the reference of certain individuals or group opinions (Dewi & Ardani, 2016). It can be said that subjective norms are related to consumer perceptions of social normative drives. Family members, friends, teachers and community are examples of those who provide encouragement that produces strength. The determination to do or not to choose the goods to be consumed depends on the agreement and the strength of the urge through the group (Syrotyuk et al., 2018).

Then, this opinion has received further support from Mukhtar and Butt (2012) and Norazah (2014) in Mohdsuki (2016), who have found Subjective Norms as the most influential predictor of consumer behavioural intentions. Setiawan & Setyorini (2015) stated that there was a significant influence of subjective norms on the intention to buy halal food products in the people of Cipeujeuh Village, Bandung Regency. This is in line with research (Mintardjo et al., 2016) which states that subjective norms have a significant and partially positive influence on online buying interest.

CONCLUSIONS

In conclusion, this study found that religiosity, halal knowledge, and subjective norms are significant factors that influence the purchase intention of Japanese food in Indonesia. The study provides valuable insights for marketers and practitioners in the food industry who want to target the Indonesian market. However, the study also has limitations due to the small sample size of only 100 respondents. Further research is needed to expand the sample size and explore other factors that may influence food purchasing behavior in the Indonesian market. Despite its limitations, this study contributes to the existing literature on food purchasing behaviour and provides important insights for those interested in the Indonesian market.

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