

BAB V

PENUTUP

Bab ini memuat kesimpulan dari penelitian yang dilakukan, disertai dengan implikasi manajerial, keterbatasan penelitian dan saran penelitian kedepannya. Yang bertujuan untuk beberapa pihak dapat memperbaiki dan melakukan *improvement* dari penelitian yang dilakukan.

5.1 Kesimpulan

Peneliti berhasil mengumpulkan 161 responden pada pengumpulan data yang ada, namun hanya 150 responden saja yang berhasil tersaring dan memenuhi syarat yang akhirnya dapat dijadikan subjek penelitian. Dimana mayoritas responden berjenis kelamin laki-laki yang berkisar usia dengan rentang 16 – 35 tahun, memiliki penghasilan/pendapatan per bulan sebanyak Rp. 2.500.001 – Rp. 3.500.000, dengan berstatus sebagai pelajar/ mahasiswa.

Dalam melakukan penelitian evaluasi *goodness of fit outer model* dan *goodness of fit inner model*, pengujian pada tiap variabel spiritualitas, kepercayaan, citra, kepuasan konsumen dan perilaku pembelian makanan berlabel halal, telah memenuhi standart dan kriteria yang telah ditetapkan, baik dari pengujian uji validitas konvergen, uji validitas diskriminan, uji reliabilitas, *r-square* dan *q-square*. Sehingga, dapat dikatakan bahwa item kuesioner yang digunakan pada penelitian ini sudah terbukti menjadi instrument pengukuran.

Dalam pengujian hipotesis dan mediasi, peneliti menemukan bahwa, semua hipotesis yang dimiliki oleh peneliti memiliki hasil yang positif dan signifikan, hal ini didasarkan dari nilai *t-statistic* dan *p value* yang telah melampaui standar signifikansi dari yang telah ditentukan, dimana:

1. Hipotesis pertama (H1) dalam penelitian ini ditemukan bahwa, spiritualitas berpengaruh secara positif dan signifikan. Sehingga, semakin tinggi tingkat spiritualitas seseorang, maka semakin tinggi tingkat perilaku pembelian makanan berlabel halal pada Samyang Food.
2. Pada penelitian yang telah dilakukan, hipotesis kedua (H2) ditemukan bahwa spiritualitas berpengaruh secara positif dan signifikan terhadap kepercayaan. Sehingga, semakin tingginya tingkat spiritualitas, semakin tinggi pula tingkat kepercayaan konsumen pada Samyang Food. ketika Samyang Food berhasil menyelaraskan nilai-nilai yang spiritualitas seseorang, maka konsumen cenderung untuk memperoleh kepercayaan pada merek mereka.
3. Dalam hipotesis ketiga (H3), dikatakan bahwa spiritualitas memiliki hubungan positif dan signifikan terhadap citra, sebuah perusahaan harus selalu dapat menonjolkan citra merek yang positif dalam merek/ produk mereka yang dapat mengimbangi tingkat spiritualitas. Semakin tinggi tingkat spiritualitas pada konsumen maka dapat mengarahkan pada meningkatnya citra merek pada Samyang Food.
4. Berdasarkan dari pengujian hipotesis ke empat (H4), ditemukan bahwa spiritualitas berpengaruh secara signifikan dan positif terhadap kepuasan konsumen. Tingginya tingkat spiritualitas dapat mengakibatkan meningkatnya kepuasan konsumen pada Samyang Food. Sehingga menunjukkan bahwa ketika seorang konsumen memiliki spiritualitas maka kepuasan konsumen akan menjadi lebih kuat.
5. Hipotesis kelima (H5), menyatakan bahwa kepercayaan memiliki pengaruh yang positif dan signifikan terhadap perilaku pembelian makanan berlabel halal, semakin tinggi tingkat kepercayaan maka semakin tinggi tingkat perilaku pembelian makanan berlabel halal. Ketika Samyang Food secara konsisten dalam memenuhi dan menjaga standar halal akan mendapatkan kepercayaan dari konsumen.

6. Dalam hipotesis keenam pada penelitian ini, disebutkan bahwa kepuasan konsumen memiliki pengaruh terhadap perilaku pembelian makanan berlabel halal secara positif dan signifikan. Dimana semakin tinggi tingkat kepuasan konsumen maka semakin tinggi perilaku pembelian makanan berlabel halal. Sangat penting untuk diperhatikan untuk merek Samyang Food untuk memahami apa yang penting bagi konsumen untuk berupaya memenuhi harapan dan kebutuhan mereka, sehingga konsumen menjadi puas dan dapat mengarah ke niat beli.
7. Berdasarkan pada hipotesis ketujuh dari penelitian ini, citra merek memiliki pengaruh positif dan signifikan terhadap perilaku pembelian makanan berlabel halal. Semakin tinggi citra merek maka semakin tinggi tingkat perilaku pembelian makanan berlabel halal. Dengan Samyang Food menunjukkan citra merek yang positif dan baik pada merek mereka, maka dapat meningkatkan niat pembelian makanan berlabel halal karena dapat memenuhi standar halal yang ditimbulkan dari citra merek Samyang Food.
8. Hipotesis kedelapan membuktikan bahwa, kepercayaan berhasil memediasi hubungan pada spiritualitas terhadap perilaku pembelian makanan berlabel halal. Hasil pengujian mediasi dalam penelitian ini, juga menunjukkan bahwa variabel kepercayaan tergolong kedalam kategori mediasi complementary (*partial mediation*).
9. Dalam hipotesis kesembilan (H9), dimana variabel citra merek berhasil memediasi pengaruh spiritualitas terhadap perilaku pembelian makanan berlabel halal secara positif dan signifikan, variabel citra merek tergolong kedalam kategori mediasi complementary (*partial mediation*).
10. Berdasarkan hipotesis kesepuluh (H10), didapatkan bahwa spiritualitas berpengaruh terhadap perilaku pembelian makanan berlabel halal yang dimediasi oleh kepuasan konsumen. pengujian mediasi dalam penelitian ini, menunjukkan dalam variabel kepuasan konsumen termasuk kedalam kategori mediasi complementary (*partial mediation*).

5.2 Implikasi Manajerial

Hasil penelitian yang berjudul "Pengaruh Spiritualitas, Citra, Kepercayaan dan Kepuasan Konsumen Terhadap Perilaku Pembelian Terhadap Makanan Berlabel Halal Pada Produk Samyang". Telah terbukti dengan penelitian yang telah dilakukan. Dengan menawarkan sejumlah saran-saran manajerial yang berpotensi memberikan kontribusi untuk meningkatkan baik dari segi merek maupun produk dari Samyang Food dan bagi beberapa pihak yang bersangkutan.

1. Untuk meningkatkan hubungan spiritualitas yang baik dengan konsumen, manajer Samyang Food harus untuk dapat menonjolkan nilai-nilai spiritualitas dalam interaksi dengan konsumen, seperti mendengarkan dengan penuh perhatian, serta merespons dengan empati. Hal ini akan membantu menciptakan hubungan yang lebih dan positif antara perusahaan dan konsumen. Disamping itu, Produk yang bermakna atau memiliki nilai-nilai spiritual dapat menarik perhatian konsumen yang mencari produk yang lebih dari sekadar fungsionalitasnya. Hal ini didasarkan pada hasil terendah interpretasi statistik deskriptif yang telah dilakukan peneliti, pada indikator "SPIR3" yakni dengan pernyataan "Saya mencintai orang lain seperti saya mencintai diri sendiri."
2. Dikarenakan Samyang Food merupakan salah satu brand dari Korea Selatan, yang dimana terkenal dengan produk yang biasanya mengandung kandungan non halal (gelatin, minyak babi, daging babi dll). Manajemen harus selalu memastikan bahwa setiap produk dan layanan yang disediakan, selalu memenuhi standar kualitas, keamanan yang tinggi, sehingga membangun kepercayaan pelanggan. Hal ini didasarkan pada interpretasi terendah dari statistika deskriptif item kuesioner "KEPER1", yakni "Saya percaya pada Samyang Food termasuk kedalam makanan berlabel Halal.", sehingga manajer harus bisa meyakinkan konsumen mereka agar dapat memberikan kepercayaan lebih lagi untuk mengonsumsi produk-produk dari Samyang Food.

3. Manajemen Samyang Food harus selalu menampilkan bahwa produk yang mereka tawarkan telah memenuhi standar halal, dengan mencantumkan logo halal dalam kemasan mereka, disamping itu manajer juga harus senantiasa dapat menyampaikan value merek mereka supaya dapat menyampaikan kelarasan dengan target konsumen di negara indonesia, yang dimana masyarakat indonesia mayoritas beraga muslim yang sangat memperhatikan aspek-aspek halal. Hal ini didasarkan pada interpretasi data peneliti pada statistik deskriptif pada indikator “CIT1” yakni item kuesioner ”Menurut saya, Samyang Food memiliki citra merek yang baik di benak konsumen.”
4. Manajemen Samyang Food harus meningkatkan dan memastikan kualitas produk tetap konsisten dan memiliki kualitas tinggi agar dapat memebreikan kepuasan pada konsumen sehingga nantinya konsumen dapat memilih merek Samyang Food sebagai preferensi mereka. Melakukan survei dan analisis mengenai tingkat kepuasan pelanggan akan membantu perusahaan dalam memahami harapan dan kebutuhan pelanggan, sehingga manajer dapat mengambil tindakan yang tepat untuk meningkatkan produk. Hal ini didasrkan pada interpretasi dari statistik deskriptif yang dimiliki peneliti terkait dengan rendahnya nilai yang dihasilkan pada indikator “KEPU1” yakni, “Saya merasa puas dengan memilih Samyang Food.”
5. Samyang Food harus memastikan legalitas produk dan merek mereka sehingga dapat mempertahankan sertifikasi halal yang sah dan terpercaya dari otoritas yang diakui yang nantinya dapat membantu mempertahankan kepercayaan pada konsumen Muslim yang dapat mengarahkan adanya rekomendasi konsumen terhadap orang lain yang sesama saudara mereka yang memiliki keyakinan yang sama (muslim). Hal ini didasarkan dengan rendahnya nilai statistik deskriptif pada indikator “PPMBH4” yaitu, “Saya merekomendasikan orang lain untuk membeli Samyang Food .

5.3 Keterbatasan Penelitian

Dalam penyusunan penelitian ini terdapat beberapa kesulitan serta keterbatasan peneliti, antara lain:

1. Penggunaan variabel “Perilaku Pembelian Makanan Berlabel Halal”, yang secara spesifik masih jarang digunakan oleh peneliti lain, sehingga peneliti kesulitan dalam mencari referensi jurnal terdahulu sebagai penguat hipotesis.
2. Metode penyebaran dan pengisian kuesioner yang tidak diawasi secara langsung oleh peneliti pada responden, sehingga terdapat kemungkinan responden mengisi kuesioner secara asal.
3. Perolehan hasil nilai R-square pada variabel citra merek (1.95) dan kepuasan konsumen (0.213) yang tergolong kedalam akurasi model struktur kategori lemah.

5.4 Saran Penelitian Kedepannya

Berdasarkan dari keterbatasan dan kelemahan yang dialami peneliti, sehingga peneliti menganjurkan kepada peneliti selanjutnya untuk

1. Mempertimbangkan dan mencari metode lain dalam penyebaran dan pengisian kuesioner pada responden, sehingga hasil yang didapatkan diharapkan tidak bias dan lebih akurat.
2. Dikarenakan nilai r-square yang tergolong kedalam akurasi model yang lemah pada variabel citra merek dan kepuasan konsumen, peneliti selanjutnya diharapkan untuk mempertimbangkan kembali dan menggunakan variabel lain, yang diharapkan dapat menaikkan nilai r-square.

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PENGARUH SPIRITUALITAS, CITRA, KEPERCAYAAN DAN KEPUASAN KONSUMEN TERHADAP PERILAKU PEMBELIAN MAKANAN BERLABEL HALAL PADA PRODUK SAMYANG

Perkenalkan nama saya Yohanes Ben Hardi Susanto, mahasiswa Universitas Atma Jaya Yogyakarta sedang melakukan penelitian untuk keperluan skripsi dengan judul : "Pengaruh Spiritualitas, Citra, Kepercayaan Dan Kepuasan Konsumen Terhadap Perilaku Pembelian Terhadap Makanan Berlabel Halal Pada Produk Samyang".

Adapun kriteria yang dapat mengisi kuisisioner ini adalah sebagai berikut:

1. Responden beragama Muslim
2. Responden mengetahui konsep makanan berlabel Halal
3. Responden pernah melakukan pembelian Samyang Food

Segala informasi yang diberikan akan dijaga kerahasiaannya dan hanya digunakan untuk kebutuhan penelitian. Atas waktu dan perhatiannya saya ucapkan terimakasih.

A. Pertanyaan *Filter*

1. Apakah anda beragama Muslim?
 - a. Ya
 - b. Tidak
2. Apakah Anda mengetahui konsep makanan berlabel halal?
 - a. Ya
 - b. Tidak
3. Apakah Anda pernah melakukan pembelian Samyang Food?
 - a. Ya
 - b. Tidak

B. Profil Responden

1. Jenis Kelamin :

- a. Pria
- b. Wanita

2. Usia :

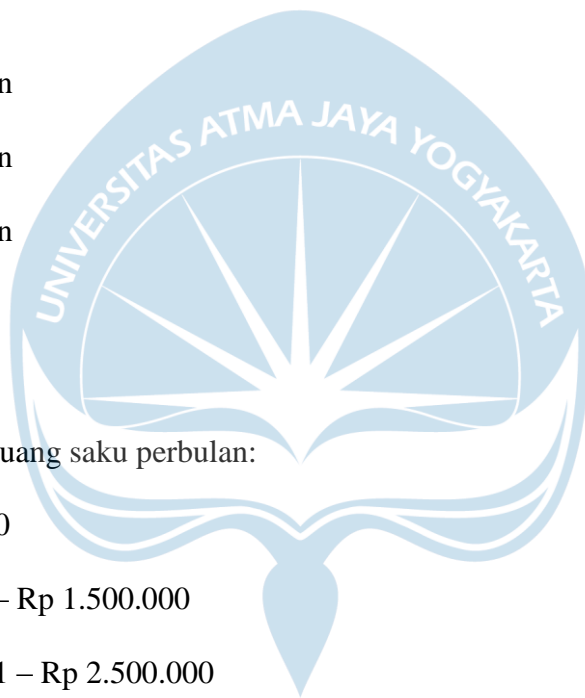
- a. < 15 Tahun
- b. 16 – 25 Tahun
- c. 26 – 35 Tahun
- d. 36 – 45 Tahun
- e. >46 th

3. Pendapatan / uang saku perbulan:

- a. ≤ Rp. 500.000
- b. Rp. 500.001 – Rp 1.500.000
- c. Rp. 1.500.001 – Rp 2.500.000
- d. Rp. 2.500.001 – Rp 3.500.000
- e. > Rp. 3.500.000

4. Pekerjaan :

- a. Pelajar/Mahasiswa
- b. Wiraswasta
- c. *Food Vlogger*
- d. Karyawan
- e. Lain -lain



*Pengukuran skala likert:

- 1 = Sangat Tidak Setuju (STS)
- 2 = Tidak Setuju (TS)
- 3 = Netral (N)
- 4 = Setuju (S)
- 5 = Sangat Setuju (SS)

C. Spiritualitas

No.	Pertanyaan	Skala				
		STS	TS	N	S	SS
1.	Saya melaksanakan ibadah karena saya mencintai Tuhan.					
2.	Dengan mengamalkan ibadah, saya ingin menjadi mulia di hadapan Tuhan.					
3.	Saya mencintai orang lain seperti saya mencintai diri sendiri.					
4.	Saya selalu menjaga kemurnian tuhan yang saya anut.					

D. Kepercayaan

No.	Pertanyaan	Skala				
		STS	TS	N	S	SS
1.	Saya percaya pada Samyang Food termasuk kedalam makanan berlabel Halal.					
2.	Saya percaya bahwa Samyang Food memenuhi prinsip-prinsip Islam.					
3.	Saya percaya bahwa Samyang Food sesuai dengan tujuan Syariah.					
4.	Saya percaya bahwa Samyang Food memenuhi standar kesehatan dan keselamatan konsumen.					

E. Citra

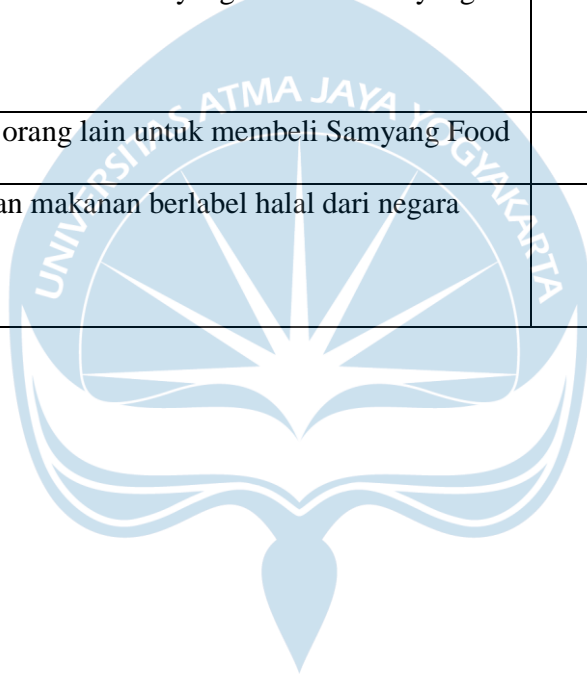
No.	Pertanyaan	Skala				
		STS	TS	N	S	SS
1.	Menurut saya, Samyang Food memiliki citra yang baik di benak konsumen.					
2.	Samyang Food membuat saya terkesan.					
3.	Samyang Food memiliki reputasi yang berkualitas di mata konsumen.					
4.	Menurut saya Samyang Food lebih baik daripada makanan tidak berlabel halal.					

F. Kepuasan Konsumen

No.	Pertanyaan	Skala				
		STS	TS	N	S	SS
1.	Saya merasa puas dengan memilih Samyang Food.					
2.	Samyang Food telah memenuhi harapan saya.					
3.	Bagi saya, memilih Samyang Food itu adalah hal bijak.					
4.	Saya merasa nyaman dengan memilih Samyang Food.					

G. Perilaku Pembelian Makanan Berlabel Halal

No.	Pertanyaan	Skala				
		STS	TS	N	S	SS
1.	Saya selalu membeli Samyang Food di tempat saya tinggal (dalam kota).					
2.	Saya selalu membeli Samyang Food di tempat lain (luar kota atau luar negeri).					
3.	Saya selalu berniat untuk membeli Samyang Food di masa yang akan datang.					
4.	Saya merekomendasikan orang lain untuk membeli Samyang Food					
5.	Saya selalu mengutamakan makanan berlabel halal dari negara Muslim.					





PENGARUH SPIRITUALITAS, CITRA, KEPERCAYAAN DAN KEPUASAN KONSUMEN TERHADAP PERILAKU PEMBELIAN TERHADAP MAKANAN BERLABEL HALAL PADA PRODUK SAMYANG

Perkenalkan nama saya Yohanes Ben Hardi Susanto, mahasiswa Universitas Atma Jaya Yogyakarta sedang melakukan penelitian untuk keperluan skripsi dengan judul : "PENGARUH SPIRITUALITAS, CITRA, KEPERCAYAAN DAN KEPUASAN KONSUMEN TERHADAP PERILAKU PEMBELIAN TERHADAP MAKANAN BERLABEL HALAL PADA PRODUK SAMYANG"

Adapun kriteria yang dapat mengisi kuisisioner ini adalah sebagai berikut:

1. Responden beragama Muslim
2. Responden mengetahui konsep makanan berlabel Halal
3. Responden pernah melakukan pembelian Samyang Food

Atas waktu dan perhatian nya saya ucapkan terimakasih.

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* Menunjukkan pertanyaan yang wajib diisi

Apakah anda beragama Muslim? (Jika tidak kuisisioner berhenti disini) *

- Ya
 Tidak

Apakah anda beragama Muslim? (Jika tidak kuisisioner berhenti disini) *

- Ya
 Tidak

Apakah Anda mengetahui konsep makanan berlabel halal? *

- Ya
 Tidak

Apakah Anda pernah melakukan pembelian Samyang Food *

- Ya
 Tidak

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* Menunjukkan pertanyaan yang wajib diisi

Demografis Responden

Jenis Kelamin *

- Pria
 Wanita

Umur *

- <15 Tahun
 16-25 Tahun
 26-35 Tahun
 36-45 Tahun
 >46 Tahun

Penghasilan / Pendapatan per Bulan *

- ≤ Rp. 500.000
 Rp. 501.000 - Rp. 1.500.000
 Rp. 1.501.000 - Rp. 2.500.000
 Rp. 2.501.000 - Rp. 3.500.000
 > Rp. 3.500.000

Pekerjaan *

- Pelajar/Mahasiswa
 Wiraswasta
 Food Vlogger
 Karyawan
 Lain-lainnya

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* Menunjukkan pertanyaan yang wajib diisi

Kepuasan (Satisfaction)

Keterangan:
1 = Sangat Tidak Setuju
2 = Tidak Setuju
3 = Netral
4 = Setuju
5 = Sangat Setuju

Saya merasa puas dengan memilih Samyang Food *

Sangat Tidak Setuju 1 2 3 4 5 Sangat Setuju

Saya merasa puas dengan memilih Samyang Food *

Sangat Tidak Setuju 1 2 3 4 5 Sangat Setuju

Samyang Food telah memenuhi harapan saya *

Sangat Tidak Setuju 1 2 3 4 5 Sangat Setuju

Bagi saya, memilih Samyang Food adalah hal yang bijak *

Sangat Tidak Setuju 1 2 3 4 5 Sangat Setuju

Saya merasa nyaman dengan memilih Samyang Food *

Sangat Tidak Setuju 1 2 3 4 5 Sangat Setuju

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* Menunjukkan pertanyaan yang wajib diisi

Spiritualitas (Spirituality)

Keterangan:
1 = Sangat Tidak Setuju
2 = Tidak Setuju
3 = Netral
4 = Setuju
5 = Sangat Setuju

Saya melaksanakan ibadah karena saya mencintai Tuhan *

Sangat Tidak Setuju 1 2 3 4 5 Sangat Setuju

Dengan mengamalkan kebaikan, saya ingin menjadi mulia di hadapan Tuhan *

Sangat Tidak Setuju 1 2 3 4 5 Sangat Setuju

Saya mencintai orang lain seperti saya mencintai diri sendiri *

Sangat Tidak Setuju 1 2 3 4 5 Sangat Setuju

Saya selalu mempercayai bahwa Allah hanya satu *

Sangat Tidak Setuju 1 2 3 4 5 Sangat Setuju

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* Menunjukkan pertanyaan yang wajib diisi

Citra (Image)

Keterangan:
1 = Sangat Tidak Setuju
2 = Tidak Setuju
3 = Netral
4 = Setuju
5 = Sangat Setuju

Menurut saya, Samyang Food memiliki citra yang baik di benak konsumen *

	1	2	3	4	5	
Sangat Tidak Setuju	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Sangat Setuju

Samyang Food membuat saya terkesan *

	1	2	3	4	5	
Sangat Tidak Setuju	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Sangat Setuju

Samyang Food memiliki reputasi yang berkualitas di mata konsumen *

	1	2	3	4	5	
Sangat Tidak Setuju	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Sangat Setuju

Menurut saya, kualitas Samyang Food lebih baik dari pada makanan lain yang tidak berlabel Halal *

	1	2	3	4	5	
Sangat Tidak Setuju	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Sangat Setuju

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* Menunjukkan pertanyaan yang wajib diisi

Perilaku Pembelian (Consumer Behavior)

Keterangan:
1 = Sangat Tidak Setuju
2 = Tidak Setuju
3 = Netral
4 = Setuju
5 = Sangat Setuju

Saya selalu membeli Samyang Food ditempat saya tinggal (dalam kota) *

	1	2	3	4	5	
Sangat Tidak Setuju	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Sangat Setuju

Saya selalu membeli Samyang Food ditempat lain (luar kota atau luar negeri) *

	1	2	3	4	5	
Sangat Tidak Setuju	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Sangat Setuju

Saya selalu berniat untuk membeli Samyang Food dimasa yang akan datang *

	1	2	3	4	5	
Sangat Tidak Setuju	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Sangat Setuju

Saya merekomendasikan orang lain untuk membeli Samyang Food *

	1	2	3	4	5	
Sangat Tidak Setuju	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Sangat Setuju

Saya selalu mengutamakan makanan berlabel halal dari negara muslim *

	1	2	3	4	5	
Sangat Tidak Setuju	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Sangat Setuju

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* Menunjukkan pertanyaan yang wajib diisi

Kepercayaan (Trust)

Keterangan:
1 = Sangat Tidak Setuju
2 = Tidak Setuju
3 = Netral
4 = Setuju
5 = Sangat Setuju

Saya percaya bahwa Samyang Food termasuk kedalam makanan berlabel Halal *

1 2 3 4 5
Sangat Tidak Setuju Sangat Setuju

Saya percaya bahwa Samyang Food memenuhi prinsip-prinsip Islam *

1 2 3 4 5
Sangat Tidak Setuju Sangat Setuju

Saya percaya bahwa Samyang Food sesuai dengan tujuan Syariah *

1 2 3 4 5
Sangat Tidak Setuju Sangat Setuju

Saya percaya Samyang Food memenuhi standar kesehatan dan keselamatan *

1 2 3 4 5
Sangat Tidak Setuju Sangat Setuju

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No	Jenis Kelamin	Umur	Penghasilan / Pendapatan per Bulan	Pekerjaan
1	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
2	Wanita	<15 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
3	Pria	26-35 Tahun	> Rp. 3.500.000	Karyawan
4	Wanita	<15 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
5	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
6	Pria	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
7	Pria	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Pelajar/Mahasiswa
8	Wanita	26-35 Tahun	> Rp. 3.500.000	Karyawan
9	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Food Vlogger
10	Pria	<15 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
11	Pria	16-25 Tahun	> Rp. 3.500.000	Wiraswasta
12	Pria	>46 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Wiraswasta
13	Pria	26-35 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Food Vlogger

No	Jenis Kelamin	Umur	Penghasilan / Pendapatan per Bulan	Pekerjaan
14	Pria	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Lain-lainnya
15	Pria	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Wiraswasta
16	Wanita	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Pelajar/Mahasiswa
17	Pria	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Wiraswasta
18	Wanita	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan
19	Pria	<15 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
20	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
21	Pria	<15 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
22	Pria	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Wiraswasta
23	Pria	26-35 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Karyawan
24	Pria	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
25	Pria	26-35 Tahun	Rp. 501.000 - Rp. 1.500.000	Karyawan
26	Wanita	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Wiraswasta

No	Jenis Kelamin	Umur	Penghasilan / Pendapatan per Bulan	Pekerjaan
27	Wanita	<15 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
28	Wanita	36-45 Tahun	> Rp. 3.500.000	Lain-lainnya
29	Wanita	36-45 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan
30	Wanita	36-45 Tahun	Rp. 501.000 - Rp. 1.500.000	Wiraswasta
31	Pria	16-25 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
32	Wanita	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan
33	Wanita	26-35 Tahun	> Rp. 3.500.000	Wiraswasta
34	Wanita	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
35	Wanita	16-25 Tahun	> Rp. 3.500.000	Pelajar/Mahasiswa
36	Pria	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Pelajar/Mahasiswa
37	Pria	16-25 Tahun	> Rp. 3.500.000	Karyawan
38	Wanita	<15 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
39	Wanita	16-25 Tahun	> Rp. 3.500.000	Pelajar/Mahasiswa

No	Jenis Kelamin	Umur	Penghasilan / Pendapatan per Bulan	Pekerjaan
40	Wanita	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Wiraswasta
41	Wanita	26-35 Tahun	Rp. 501.000 - Rp. 1.500.000	Food Vlogger
42	Pria	>46 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Lain-lainnya
43	Pria	36-45 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Wiraswasta
44	Pria	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
45	Wanita	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Karyawan
46	Wanita	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
47	Wanita	36-45 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Wiraswasta
48	Wanita	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
49	Wanita	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
50	Wanita	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Karyawan
51	Wanita	26-35 Tahun	> Rp. 3.500.000	Food Vlogger
52	Pria	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Lain-lainnya

No	Jenis Kelamin	Umur	Penghasilan / Pendapatan per Bulan	Pekerjaan
53	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
54	Wanita	<15 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
55	Wanita	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
56	Wanita	>46 Tahun	> Rp. 3.500.000	Lain-lainnya
57	Pria	36-45 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Wiraswasta
58	Wanita	36-45 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Wiraswasta
59	Wanita	<15 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
60	Pria	26-35 Tahun	Rp. 501.000 - Rp. 1.500.000	Wiraswasta
61	Pria	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Lain-lainnya
62	Wanita	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
63	Pria	26-35 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Karyawan
64	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Wiraswasta
65	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Wiraswasta

No	Jenis Kelamin	Umur	Penghasilan / Pendapatan per Bulan	Pekerjaan
66	Pria	36-45 Tahun	Rp. 501.000 - Rp. 1.500.000	Lain-lainnya
67	Wanita	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
68	Pria	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Lain-lainnya
69	Pria	26-35 Tahun	Rp. 501.000 - Rp. 1.500.000	Wiraswasta
70	Wanita	<15 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
71	Pria	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Wiraswasta
72	Wanita	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Lain-lainnya
73	Pria	>46 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Wiraswasta
74	Pria	>46 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Lain-lainnya
75	Pria	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Pelajar/Mahasiswa
76	Wanita	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Wiraswasta
77	Pria	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan
78	Pria	26-35 Tahun	Rp. 501.000 - Rp. 1.500.000	Wiraswasta

No	Jenis Kelamin	Umur	Penghasilan / Pendapatan per Bulan	Pekerjaan
79	Wanita	26-35 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Wiraswasta
80	Pria	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
81	Pria	16-25 Tahun	> Rp. 3.500.000	Pelajar/Mahasiswa
82	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Wiraswasta
83	Wanita	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Lain-lainnya
84	Wanita	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Karyawan
85	Wanita	<15 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Pelajar/Mahasiswa
86	Wanita	<15 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
87	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
88	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Wiraswasta
89	Pria	16-25 Tahun	> Rp. 3.500.000	Pelajar/Mahasiswa
90	Wanita	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
91	Pria	26-35 Tahun	Rp. 501.000 - Rp. 1.500.000	Karyawan

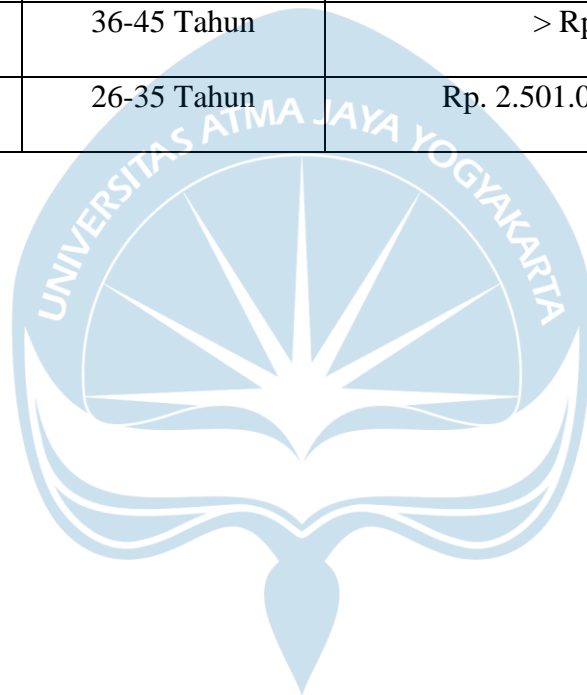
No	Jenis Kelamin	Umur	Penghasilan / Pendapatan per Bulan	Pekerjaan
92	Pria	36-45 Tahun	Rp. 501.000 - Rp. 1.500.000	Lain-lainnya
93	Wanita	36-45 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Wiraswasta
94	Wanita	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Lain-lainnya
95	Wanita	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Lain-lainnya
96	Pria	26-35 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
97	Pria	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan
98	Wanita	36-45 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan
99	Pria	<15 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
100	Wanita	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
101	Pria	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan
102	Wanita	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Wiraswasta
103	Wanita	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan
104	Pria	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan

No	Jenis Kelamin	Umur	Penghasilan / Pendapatan per Bulan	Pekerjaan
105	Wanita	36-45 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Lain-lainnya
106	Pria	16-25 Tahun	> Rp. 3.500.000	Karyawan
107	Pria	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan
108	Wanita	36-45 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Karyawan
109	Wanita	36-45 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan
110	Wanita	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Lain-lainnya
111	Pria	>46 Tahun	Rp. 501.000 - Rp. 1.500.000	Lain-lainnya
112	Pria	26-35 Tahun	Rp. 501.000 - Rp. 1.500.000	Karyawan
113	Pria	<15 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
114	Wanita	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Lain-lainnya
115	Pria	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
116	Pria	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
117	Pria	36-45 Tahun	Rp. 501.000 - Rp. 1.500.000	Lain-lainnya

No	Jenis Kelamin	Umur	Penghasilan / Pendapatan per Bulan	Pekerjaan
118	Pria	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Pelajar/Mahasiswa
119	Pria	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan
120	Wanita	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Pelajar/Mahasiswa
121	Wanita	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
122	Wanita	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Lain-lainnya
123	Wanita	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Wiraswasta
124	Wanita	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Karyawan
125	Pria	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Wiraswasta
126	Pria	>46 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan
127	Pria	>46 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Lain-lainnya
128	Wanita	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Pelajar/Mahasiswa
129	Pria	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
130	Pria	16-25 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa

No	Jenis Kelamin	Umur	Penghasilan / Pendapatan per Bulan	Pekerjaan
131	Wanita	26-35 Tahun	Rp. 501.000 - Rp. 1.500.000	Wiraswasta
132	Pria	16-25 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
133	Wanita	26-35 Tahun	> Rp. 3.500.000	Karyawan
134	Wanita	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
135	Pria	<15 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Karyawan
136	Wanita	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
137	Wanita	16-25 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
138	Wanita	16-25 Tahun	Rp. 501.000 - Rp. 1.500.000	Pelajar/Mahasiswa
139	Wanita	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
140	Wanita	36-45 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Karyawan
141	Wanita	16-25 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
142	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
143	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Wiraswasta

No	Jenis Kelamin	Umur	Penghasilan / Pendapatan per Bulan	Pekerjaan
144	Wanita	16-25 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Pelajar/Mahasiswa
145	Pria	16-25 Tahun	Rp. 1.501.000 - Rp. 2.500.000	Pelajar/Mahasiswa
146	Pria	16-25 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
147	Pria	<15 Tahun	≤ Rp. 500.000	Pelajar/Mahasiswa
148	Wanita	>46 Tahun	> Rp. 3.500.000	Lain-lainnya
149	Pria	36-45 Tahun	> Rp. 3.500.000	Karyawan
150	Wanita	26-35 Tahun	Rp. 2.501.000 - Rp. 3.500.000	Karyawan





No	SPR1	SPR2	SPR3	SPR4	KEPER1	KEPER2	KEPER3	KEPER4	CTT1	CTT2	CTT3	CTT4	KEPU1	KEPU2	KEPU3	KEPU4	PPMBH1	PPMBH2	PPMBH3	PPMBH4	PPMBH5	
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2	4	1	2	2	1	2	4	3	2	3	3	4	2	3	2	3	1	1	1	2	2	
3	4	5	5	4	4	5	5	5	5	5	5	4	4	5	5	5	4	5	3	3	4	
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7	2	2	2	2	1	1	1	1	5	5	5	5	4	4	4	4	1	1	1	5	1	
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9	3	2	3	1	2	2	1	2	2	1	2	2	1	2	5	3	2	4	2	1	3	
10	5	3	1	3	4	4	4	5	4	5	5	4	4	5	5	4	4	4	5	5	2	
11	4	5	5	5	4	5	4	3	5	5	5	4	1	2	2	2	1	2	5	2	2	
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13	5	4	5	5	5	5	4	5	5	5	4	4	4	5	5	5	4	5	4	2	5	
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No	SPR1	SPR2	SPR3	SPR4	KEPER1	KEPER2	KEPER3	KEPER4	CTT1	CTT2	CTT3	CTT4	KEPU1	KEPU2	KEPU3	KEPU4	PPMBH1	PPMBH2	PPMBH3	PPMBH4	PPMBH5
15	4	5	5	4	5	4	5	5	4	4	4	4	4	4	4	4	4	5	4	2	4
16	2	4	4	2	4	4	5	5	4	4	4	4	1	4	5	4	4	4	4	4	5
17	5	4	5	5	5	5	5	5	4	5	5	4	4	5	5	5	5	5	4	5	5
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19	5	5	5	4	4	4	5	5	4	4	4	4	4	5	5	5	5	5	4	4	4
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22	5	5	5	5	5	5	5	5	5	5	4	4	4	4	4	4	4	4	5	4	4
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24	5	5	5	5	5	5	5	5	5	5	5	4	4	4	4	4	4	4	4	4	4
25	4	3	4	4	4	5	4	4	3	4	4	4	3	4	3	4	4	3	3	2	4
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27	4	4	4	4	5	4	5	4	4	4	4	4	5	4	4	5	4	4	4	4	4
28	5	1	4	5	5	1	5	4	5	5	5	5	5	4	5	4	1	2	1	1	2

No	SPR1	SPR2	SPR3	SPR4	KEPER1	KEPER2	KEPER3	KEPER4	CTT1	CTT2	CTT3	CTT4	KEPU1	KEPU2	KEPU3	KEPU4	PPMBH1	PPMBH2	PPMBH3	PPMBH4	PPMBH5
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31	5	4	5	4	5	5	5	4	3	4	5	2	4	4	4	5	4	5	2	4	5
32	4	4	1	5	4	4	4	5	4	5	5	4	4	5	5	4	4	4	5	5	2
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39	4	4	4	3	2	5	5	5	4	4	2	4	2	5	5	5	1	1	2	2	3
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No	SPR1	SPR2	SPR3	SPR4	KEPER1	KEPER2	KEPER3	KEPER4	CTT1	CTT2	CTT3	CTT4	KEPU1	KEPU2	KEPU3	KEPU4	PPMBH1	PPMBH2	PPMBH3	PPMBH4	PPMBH5
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53	4	4	5	4	1	4	2	4	5	5	2	5	5	2	4	2	5	4	5	5	4
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No	SPR1	SPR2	SPR3	SPR4	KEPER1	KEPER2	KEPER3	KEPER4	CT1	CT2	CT3	CT4	KEPU1	KEPU2	KEPU3	KEPU4	PPMBH1	PPMBH2	PPMBH3	PPMBH4	PPMBH5
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No	SPR1	SPR2	SPR3	SPR4	KEPER1	KEPER2	KEPER3	KEPER4	CTT1	CTT2	CTT3	CTT4	KEPU1	KEPU2	KEPU3	KEPU4	PPMBH1	PPMBH2	PPMBH3	PPMBH4	PPMBH5
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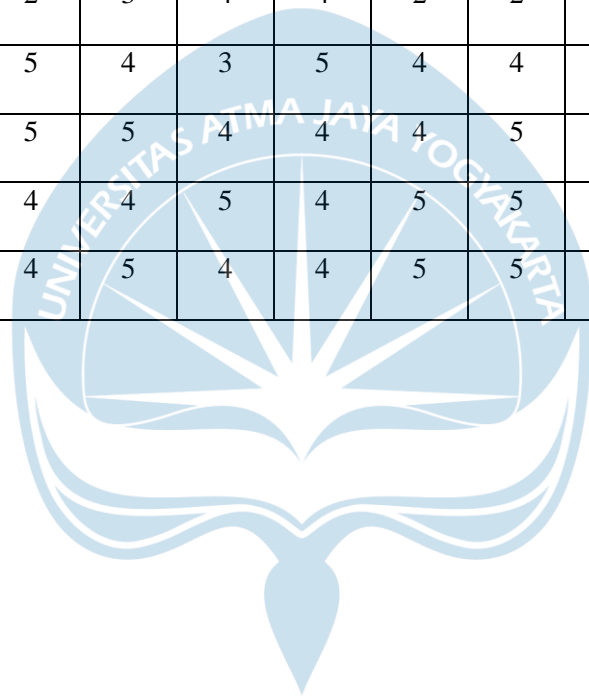
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No	SPR1	SPR2	SPR3	SPR4	KEPER1	KEPER2	KEPER3	KEPER4	CTT1	CTT2	CTT3	CTT4	KEPU1	KEPU2	KEPU3	KEPU4	PPMBH1	PPMBH2	PPMBH3	PPMBH4	PPMBH5
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100	5	5	4	4	4	4	4	4	4	5	4	4	4	4	5	5	4	4	4	5	5
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105	4	4	2	4	5	4	4	2	5	5	5	5	5	4	4	4	4	4	5	5	5
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No	SPR1	SPR2	SPR3	SPR4	KEPER1	KEPER2	KEPER3	KEPER4	CTT1	CTT2	CTT3	CTT4	KEPU1	KEPU2	KEPU3	KEPU4	PPMBH1	PPMBH2	PPMBH3	PPMBH4	PPMBH5
113	5	5	5	5	5	5	5	5	5	4	5	4	4	5	5	5	5	5	5	4	5
114	5	4	5	4	4	4	5	5	5	5	5	4	4	5	5	5	5	5	4	4	5
115	4	5	5	5	4	5	5	5	5	5	5	4	2	5	5	5	5	5	4	5	5
116	5	4	5	5	4	4	5	5	5	4	4	4	4	5	5	5	5	4	5	5	5
117	4	5	5	4	4	4	4	4	4	5	4	5	4	4	4	5	4	4	3	2	4
118	5	5	4	4	4	5	5	4	4	4	2	5	4	4	5	5	5	4	4	5	5
119	4	5	5	5	5	5	5	4	4	4	5	5	5	5	5	5	4	5	4	4	5
120	5	5	5	5	4	5	5	5	5	5	5	5	5	5	5	5	5	5	4	4	5
121	5	4	5	5	5	5	5	4	4	4	4	4	4	5	5	4	4	5	4	4	5
122	4	2	4	5	2	4	4	4	5	5	5	5	5	4	5	4	4	2	5	5	4
123	5	4	4	5	4	4	4	5	4	4	4	4	4	5	4	4	4	4	4	4	5
124	1	5	2	5	4	5	4	5	5	4	4	4	4	4	4	4	4	5	5	5	4
125	5	4	2	4	4	5	5	2	5	5	4	4	2	5	4	5	5	4	5	4	4
126	5	5	4	5	5	5	5	5	4	5	4	4	5	4	4	5	4	2	5	4	5

No	SPR1	SPR2	SPR3	SPR4	KEPER1	KEPER2	KEPER3	KEPER4	CT1	CT2	CT3	CT4	KEPU1	KEPU2	KEPU3	KEPU4	PPMBH1	PPMBH2	PPMBH3	PPMBH4	PPMBH5
127	5	4	4	5	5	5	5	4	2	2	5	4	5	5	5	5	5	4	4	5	5
128	4	5	5	5	5	5	5	5	4	5	4	2	1	4	5	5	5	5	4	4	5
129	5	5	5	5	5	5	5	5	5	5	4	3	4	4	3	4	3	4	4	3	3
130	5	4	4	5	4	4	5	5	5	5	4	4	4	4	4	4	4	5	2	2	5
131	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	4	5
132	4	5	5	4	5	5	5	4	2	4	4	5	4	4	4	4	4	4	5	2	4
133	2	2	1	1	2	1	2	1	4	4	5	5	1	3	5	5	2	1	3	2	2
134	4	5	4	4	4	5	5	5	5	5	5	5	4	5	5	5	5	5	5	4	5
135	4	4	5	4	5	4	4	4	4	4	4	4	4	4	4	4	4	4	4	3	4
136	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5
137	5	4	5	4	5	3	5	5	4	4	4	5	5	5	5	5	5	5	2	2	5
138	2	2	4	1	1	2	2	1	2	4	2	2	2	2	2	3	1	2	2	2	2
139	5	4	5	5	4	4	4	5	5	4	4	4	4	5	5	5	5	4	4	5	5
140	5	5	4	5	2	5	5	5	5	5	5	5	4	5	5	4	5	5	4	4	4

No	SPR1	SPR2	SPR3	SPR4	KEPER1	KEPER2	KEPER3	KEPER4	CIT1	CIT2	CIT3	CIT4	KEPU1	KEPU2	KEPU3	KEPU4	PPMBH1	PPMBH2	PPMBH3	PPMBH4	PPMBH5
141	4	4	4	4	4	5	5	4	3	3	4	3	3	4	4	4	4	4	3	3	4
142	5	4	5	5	4	5	5	5	4	5	5	4	2	4	4	4	5	5	5	4	5
143	4	4	5	3	5	5	5	3	4	4	5	4	4	4	5	5	5	5	5	5	5
144	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	3	3	3
145	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	4	4	5
146	5	5	4	2	3	4	4	2	2	4	3	4	2	4	5	5	2	4	3	2	5
147	4	4	3	5	4	3	5	4	4	5	3	5	3	2	4	5	4	4	4	2	3
148	5	5	4	5	5	4	4	4	5	5	5	5	5	5	5	5	5	4	5	5	5
149	4	4	4	4	4	5	4	5	5	4	4	5	4	5	5	5	5	5	4	5	5
150	4	5	2	4	5	4	4	5	5	5	5	5	4	4	5	5	4	4	5	5	5





Halal-labeled food shopping behavior: the role of spirituality, image, trust, and satisfaction

Halal-labeled
food shopping
behavior

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Received 6 October 2019
Revised 5 February 2020
19 May 2020
Accepted 19 May 2020

Abstract

Purpose – This paper aims to estimate the influence of spirituality on halal-labeled food shopping behavior both directly and through the mediating roles of image, trust and satisfaction.

Design/methodology/approach – Using quantitative methods, this research analyzed the responses to questionnaires distributed to 212 respondents from Bandung, Indonesia. To prove the hypotheses, the collected data were analyzed by partial least square (SEM-PLS) using SmartPLS.

Findings – This research shows that the direct relationship between spirituality and halal-labeled food shopping behavior was insignificant. However, the relationship between spirituality and halal food shopping behavior became indirectly significant through the mediating roles of image, trust and satisfaction. This finding confirms that image, trust and satisfaction are influential factors in the increased shopping behavior of consumers who choose halal-labeled foods.

Practical implications – To increase the shopping behavior of Muslims for halal-labeled food, halal food companies need to expand the halal label campaign to electronic and social media. Besides, halal food companies need to develop the accountability of food quality to ensure that the halal food products meet the health and safety standards expected by the public. Spiritual education is also required to harmonize the love for God and the food choices approved by God.

Originality/value – This study is the first in testing the influence of spirituality on halal-labeled food shopping behavior both directly and through the mediating roles of image, trust and satisfaction. It successfully revealed the strengths and weaknesses of spirituality in influencing the behavior of halal food shopping.

Keywords Spirituality, Image, Trust, Satisfaction, Halal-labeled food shopping behavior

Paper type Research paper

Introduction

The global community is now beginning to realize the importance of consuming halal food (Bashir, 2019). This awareness has an impact on the development of halal food industry in various Muslim countries (Awan *et al.*, 2015). The presence of halal food industry can arouse the enthusiasm of people who desire for a shopping system that meets their religious rules and regulations (Wilson, 2014; Yunus *et al.*, 2014). Despite its growth, the market share of halal-labeled food in Muslim countries is still lower than that of non-halal-labeled food (Boğan and Saruşık, 2019). This phenomenon can be explained by the habit among Muslims to not pay attention to whether the food sold by the industry has been labeled halal because they think such food is generally classified as halal. As a result of this lack of awareness of



halal label, Muslim people often do not make halal-labeled food a requirement in their shopping (Ab Talib *et al.*, 2017). Based on these problems, examination of selective Muslim consumer behaviors on halal label becomes very important because their awareness will ultimately accelerate the rise of halal food industry in the world.

Understanding the importance of reforming the shopping system that is implicative in increasing sales of halal-labeled products, several studies have sought to uncover factors that influence halal shopping behavior (Awan *et al.*, 2015; Bashir, 2019; Hong *et al.*, 2019). Spirituality has been proven to be able to affect positive behavior of Muslims (Osman-Gani *et al.*, 2013). Unfortunately, there has been no research linking spirituality with halal-labeled food shopping behavior. In addition, there is very little literature on research that investigated image, trust and satisfaction as mediating factors between attitudes and halal shopping behavior among Muslim groups (Ali *et al.*, 2018). Meanwhile, the three mediator variables are very effective in mediating various forms of attitudes and behaviors (Kaur and Soch, 2018). By looking at previous research recommendation (Ali *et al.*, 2018), this study includes factors of spirituality, image, trust and satisfaction simultaneously to estimate changes in the behavior of halal-labeled food shopping for Muslims.

To bridge the research gap in the halal food literature, this study aims to examine the behavior of halal-labeled food shopping through four determinant factors, namely, spirituality, image, trust and satisfaction. More specifically, this study has two important objectives:

- (1) to estimate the positive relationship between spirituality and halal-labeled food shopping behavior; and
- (2) to investigate the roles of image, trust, and satisfaction in mediating the link between spirituality and halal-labeled food shopping behavior.

This study was conducted to the Muslim community in Indonesia because of the following irregularities:

- Indonesia is a country with the largest Muslim population in the world but in general the halal food industry of this country does not dominate the general market of food (Arsil *et al.*, 2018).
- The halal food industry generated by local entrepreneurs has not been able to compete with imported halal food (Arsil *et al.*, 2018).
- LPPOM MUI as the organization responsible for the food health and safety of Muslim community has managed halal food labeling for a long time but not all Muslims realize the importance of halal labeling in shopping choices (Briliana and Mursito, 2017).

Therefore, to address the uncompetitive halal food industry in Indonesia, it is reasonable to say that understanding the factors that can influence the behavior of halal food shopping is very essential.

Literature review

The behavior of halal food shopping

Experts place halal-labeled food shopping behavior within the scope of consumption theory (Iqbal and Nisha, 2016; Shaikh *et al.*, 2017). This theory explains that a consumer's choice of a commodity is the actualization of his/her wants and needs which are based on rationality and norms (Shah Alam *et al.*, 2011). In the Islamic consumption system, shopping behavior is a form of household actualization in finding, researching, evaluating and making food

purchasing decisions by halal principles (Abdul Razak *et al.*, 2011; Amin *et al.*, 2011; Thyé Goh *et al.*, 2014). When Muslims are inclined toward shopping for halal food, it means they have the awareness to prioritize religious norms rather than rationality and utilitarianism (Choudhury, 1986; Khan, 1995). In fact, according to Wilson and Grant (2013), with an awareness of religious norms, Muslims can absorb new ideas, science and aesthetics and adapt them to the ideal of *Ihsan* and Islamic spirituality. This awareness is the entrance to various positive factors in influencing halal food shopping behavior.

The form of halal spending can be perceived from two different approaches, the first is the unlabeled halal approach and the second is the halal-labeled approach. The unlabeled halal approach only refers to religious texts (Elseidi, 2018). In this approach, a Muslim consumer does not rely on an authoritative institution to decide the halal status of food produced by the industry; instead, he/she becomes a judge for him/herself for the food observed (Lubis *et al.*, 2016).

In the halal labeling approach, the conformity of the industrial food to the principles of the Koran and al-Hadith is reflected in the presence of a halal label on food (Ab Talib *et al.*, 2017). In this case, Wilson and Liu (2010) emphasized that the halal label is not just a brand element of a food product; more importantly, it is a reflection of a belief system, a moral code of ethics, and the integrity of religious values and food products in everyday life which guarantees the good life of consumers. With the presence of a halal label, the consumer no longer needs to examine the ingredients of the food he/she will buy (Mohd Suki and Abang Salleh, 2016). Because the halal labeling approach has clear and legitimate parameters, the measurement of halal shopping behavior is very appropriate using this approach. Today's researchers often use this approach when testing the level of halal consumer behaviors (Hong *et al.*, 2019).

Spirituality

Spirituality is defined as humans' action in the search for meaning through connectedness with the transcendental dimension to achieve virtue in their lives (Ayoun *et al.*, 2015). When spirituality is viewed from an Islamic perspective, Islamic spirituality, as explained by Akhtar *et al.* (2018), does not only include human awareness of the creation of the universe but also its implications for his/her love for the All-Creating God. In this perspective, Islamic spirituality appears in the transformation of human love that departs from his/her love of the environment and then culminates in his/her love for a very abstract form, namely, the Creator of the universe. In this regard, Wilson and Grant (2013) emphasize the importance of holistic and applicable spiritual dimensions that can improve the quality of people's lives. Furthermore, Grine *et al.* (2013) and Adawiyah and Pramuka (2017) reveal the parameters of Islamic spirituality that are comprehensive and measurable, namely:

- (1) human love for God;
- (2) commitment in maintaining *Tawheed*;
- (3) enthusiasm in actualizing various forms of virtue; and
- (4) maintenance of positive values on behavior in the social environment.

These four parameters are holistic and practical. Therefore, in examining individual spirituality, this study adopts the four parameters.

Rodriguez-Rad and Ramos-Hidalgo (2018) prove that spirituality can influence shopping behavior. This is reflected in individuals' significant changes in shopping patterns and their selection of food in shopping. The active role of spirituality in influencing shopping behavior has also been revealed by Hunting and Conroy (2018), which is indicated by the

strong dimensions of ideology and belief in driving shopping activities. Departing from these findings, in the context of Islamic spending, it is quite reasonable that this research assumes that spirituality can influence halal-labeled food shopping behavior. For this reason, in the context of halal shopping behavior, the following hypothesis is constructed.

H1. Spirituality positively influences the behavior of halal-labeled food shopping.

Image

In some literature, image is defined as an impression of an individual based on the perceptions and realities he or she observes (Kaur and Soch, 2018; Lee and Lee, 2018). According to Akroush *et al.* (2016), an image arises from individuals' values, beliefs and knowledge about strength, greatness, harmony and various other impressive forms. In practice, when an individual is impressed with an object, he/she is impressed with the similarity of his/her perception to the object he/she is witnessing. The similarity of perception to the object being seen is what causes image to arise (Mohd Suki and Abang Salleh, 2016). In this case, Li *et al.* (2014) emphasized a strong correlation between facts and images. Meanwhile, other experts (Lee and Lee, 2018; Teo *et al.*, 2019) explained the importance of individuals or organizations in creating ideas, attitudes, policies, goods or services that cause impressions for others because they can create a certain image for others. Even though experts differ in their emphasis, they agree that image is an impression of the representation made by another party.

In the context of shopping behavior, image is present because of individuals' feelings and love, both in concrete and abstract forms, in relation to their shopping intentions (Mohd Suki and Abang Salleh, 2016). This argument confirms that spirituality, which is a representation of love that is concrete and abstract, can change image (Belwalkar *et al.*, 2018). As an impression generated from shopping for a certain food product, image causes a consumer to continue spending for the same food product. Regarding halal shopping behavior, some experts (Mohd Suki and Abang Salleh, 2016) report an association between image and halal shopping behavior. After being tested by the halal authority, halal-labeled foods will receive more highlight for their halal status than halal foods that are not halal-labeled (Ab Talib *et al.*, 2017). In this case, this research assumes that image can mediate spirituality and halal shopping behavior. Below is a complete hypothesis built on this assumption.

H2. Image positively mediates the relationship between spirituality and halal-labeled food shopping behavior.

Trust

Trust is defined as an individual' psychological condition that can accept the other party the way he/she is to do what the individual expects (Oghazi *et al.*, 2018). In the context of shopping behavior, Rahman *et al.* (2016) describe trust as a consumer's knowledge and conclusions related to the object, attributes, benefits and reliability of a food product that can encourage the consumer to lean toward the food. Tong and Su (2018) noted that consumer trust is measured based on three dimensions, namely, the fulfillment of promises, transaction trust and honesty of information. In halal-labeled food shopping behavior, food that adheres to religious demands, environmental friendliness and the spiritual values gains the best consumer trust (Lubis *et al.*, 2016). This argument leads the researchers to infer that spirituality can influence consumer trust; consumers will trust producers if the producers show that their food meets the values of spirituality. In the same vein, experts (Bianchi and

Andrews, 2012; Calvo Porral and Levy-Mangin, 2016) recognize that trust can play an important role in influencing shopping behavior. In the context of halal shopping behavior, Kloutsiniotis and Mihail (2018) have proved that trust is one of the key factors that can change the intention of consumers to buy halal food. Thus, consumers with high spirituality are very confident about halal-labeled foods, encouraging them to shop for these foods. This condition leads to the following hypothesis.

- H3. Trust positively mediates the relationship between spirituality and halal-labeled food shopping behavior.
-

Satisfaction

Some recent literature defines satisfaction as a condition that shows the fulfillment of consumers' needs, desires and expectations for the food they buy (Annamdevula and Bellamkonda, 2016; Triantafillidou and Siomkos, 2014). In other words, satisfaction reflects the consumers' pleasure because their expectations are met (Hussain, 2016). Aziz *et al.* (2019) categorize three satisfaction parameters, namely, the appropriateness of expectations, interest in repurchasing and the availability of recommendations to other parties. All these parameters will have a positive effect on the development of food shopping in the future.

As shown by the literature, satisfaction is vastly capable of mediating the attitudes and behavior of individuals in various life contexts (Annamdevula and Bellamkonda, 2016; Pio and Tampi, 2018). The mediating ability of this factor can also be found in shopping research. The present research considers that satisfaction can also mediate spirituality and halal shopping behavior. This ability is indicated by evidence showing that increased spirituality and religiosity can increase individual satisfaction (Eid and El-Gohary, 2015). This means that spirituality can partially affect satisfaction. Furthermore, Kang (2018) and Konuk (2019) attested that satisfaction can influence shopping behavior for these foods. With increased satisfaction, a consumer is willing to buy the same food in the future. The above explanation supports the formation of the hypothesis below.

- H4. Satisfaction can positively mediate spirituality and halal-labeled food shopping behavior.

Departing from these four hypotheses, shopping behavior can be influenced both directly by spirituality and through the mediating relationship of image, trust and satisfaction. For this reason, this research builds the following halal labeled-food shopping behavior model (Figure 1).

Research methods

To examine the relationship between spirituality and halal-labeled food shopping behavior both directly and through the mediation of image, trust and satisfaction, this study adopted a quantitative approach. This approach was the most appropriate for the purposes of representing halal-labeled food consumer populations and answering the statistical hypotheses.

To ensure that the testing of the phenomenon of halal-labeled food shopping behavior matched the observed sample conditions, this study selected respondents from the Muslim community. The model proposed in this study was designed based on results of investigation of Muslim respondents from Bandung City, Indonesia. As not all members of the Muslim community understand the concept of halal labeling and because not all members have the same ability to access halal food shopping online and offline, random

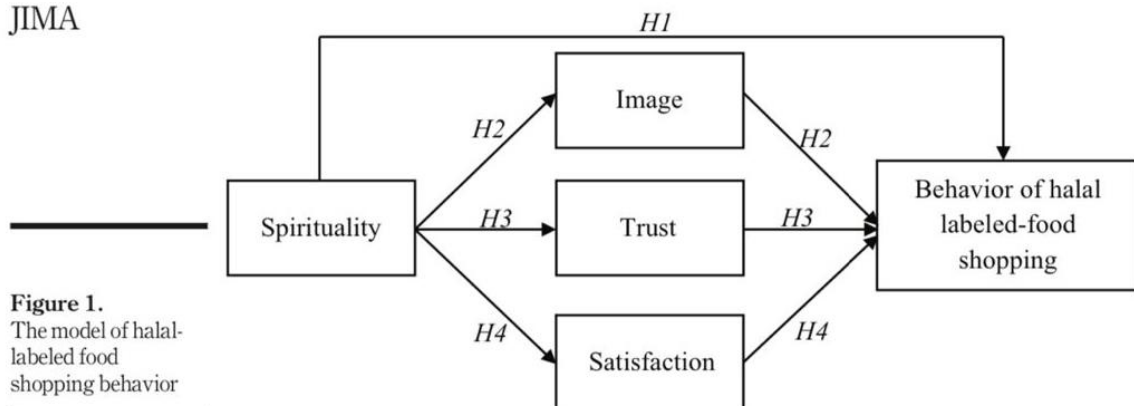


Figure 1.
The model of halal-labeled food shopping behavior

sampling methods could not be used. Instead, this study applied a purposive sampling method to ensure that only members of the Muslim community who understand the concept of halal labels and have the same access to online and offline halal food shopping were surveyed. The surveyed data were collected from March-May 2019 using a questionnaire distributed to 250 respondents. Out of the total questionnaires returned to the research team, 212 were valid for analysis.

In this study, the validity and reliability were tested with partial least square (PLS) based on structural equation modeling (SEM). This method is also useful in verifying the model offered. In this study, PLS method offers several advantages, namely: revealing latent variables, either reflexive or formative, which cannot be done with covariance-based SEMs such as LISREL and AMOS; not being based on many assumptions and conditions; not requiring normally distributed data because the direct estimation uses bootstrapping techniques; and being able to manage a sample that is not too large. In fact, SEM-PLS can process multivariate data.

SEM-PLS does not only serve the function of designing models, but also can be used to confirm theories and explain the presence or absence of relationships between latent variables. Thus, SEM-PLS is very appropriate to be used in estimating the direct relationship between spirituality and halal shopping behavior. Meanwhile, the estimation of the mediation roles of image, trust, and satisfaction was based on the Sobel test, by observing the value of z . Preacher and Hayes (2004) suggest the use of multiple tests to complement data's weaknesses and strengthen them statistically. Therefore, Sobel recommends various techniques to statistically test the indirect effect (Suhartanto *et al.*, 2018).

Adopting Fathi *et al.* (2016) and Awan *et al.* (2015) studies, this research developed the halal labeled-food shopping behavior indicators into four categories. One additional category, namely, prioritizing halal food shopping produced by Muslim countries' companies, was created to strengthen the position of the halal food industry of Muslim countries in the future (Arsil *et al.*, 2018). To justify all items of shopping behavior properly, we conducted interviews with experts.

To measure spirituality variables, this study adopted some expert theories (Adawiyah and Pramuka, 2017). This adoption produced four items of spirituality, namely, loving God, gaining glory before God, loving others and purifying beliefs. Meanwhile, image was measured based on four items (Kaur and Soch, 2018), trust by four items (Calvo Porral and Levy-Mangin, 2016) and satisfaction by four items (Hussain, 2016).

In the research instrument, questions about image, trust, satisfaction and shopping behavior of halal food delve into consumers' knowledge of halal-labeled food circulating in Indonesia such as bread, cake, instant noodles, fast food, crispy chips, processed meat, processed fruits, packaged drinks and others. Generally, these halal-labeled foods meet the criteria of being explicitly acceptable to the Muslim community and implicitly open to any public (Wilson and Liu, 2011). Thus, referring to Muhamad *et al.* (2017) and Kawata *et al.* (2018), this research instrument did not specifically mention halal-labeled food brands.

Results

This study observed male (45.8%) and female (54.2%) respondents. In detail, the characteristics of the respondents are described in Table 1.

Model estimation

To determine the feasibility of the model, this study evaluated validity (convergent and discriminant) and construct reliability. Convergent validity test is useful for understanding the correlation between variables and research instruments through estimation of outer loading and AVE (average variance extracted). According to Chin *et al.* (2008), outer loading is feasible at above 0.6 and AVE above 0.5. Table 2 indicates that the values of outer loading and AVE meet the criteria. Based on the results of estimation, the variables and research instruments were valid.

To ascertain that the variables studied did not have a unidimensional nature (Chin *et al.*, 2008; Hair *et al.*, 2016), this research evaluated discriminant validity through heterotrait-monotrait ratio (HTMT). As shown in Table 3, all the research variables were valid because none of the HTMT values were above 0.9 (Hair *et al.*, 2016). Thus, the selected variables met the main requirements of this study.

Cronbach's alpha was used to prove whether the instrument produced a consistent score when used to measure variables. However, in practice, the use of a reliability test system often creates problems (Suhartanto, 2018; Yanyun and Green, 2011). As a solution, for evaluating instrument reliability, this study used composite reliability (CR) with eligibility criteria above 0.7 (Hair *et al.*, 2016). Table 2 shows that all CR values of this study passed the estimates. Thus, the research instruments can be trusted in predicting variables.

Variable	Description	Amount	(%)
Gender	Male	97	45.8
	Female	115	54.2
Age	17–25 years	35	16.6
	26–35 years	86	40.6
	36–45 years	54	25.4
	>45 years	37	17.4
Education level	Senior high school	117	55.1
	Bachelor/Diploma	59	27.9
	Master	24	11.3
	Doctor	12	5.7
Work	Student	52	24.6
	Staff	86	40.6
	Manager	27	12.7
	Entrepreneur	47	22.1

Table 1.
Character description
of respondents

JIMA

Variable	Loading	CR	AVE
<i>Spirituality</i>			
I worship because I love God very much	0.669*	0.808	0.513
By practicing goodness, I want to be glorious before God	0.672*		
I love others like I love myself	0.729*		
I always maintain the purity of monotheism	0.789*		
<i>Trust</i>			
I believe in halal-labeled food	0.857*	0.933	0.776
I believe that halal-labeled food meets Islamic principles	0.872*		
I believe that halal-labeled food adheres to <i>Sharia</i> objectives	0.908*		
I believe halal-labeled food meets consumer health and safety standards	0.885*		
<i>Image</i>			
In my opinion, halal-labeled food has a very good image in the hearts of consumers	0.826*	0.915	0.729
Halal-labeled food impresses me	0.864*		
In my opinion, the quality of halal-labeled food is better than that of halal unlabeled food	0.860*		
Halal-labeled food has a reputable quality in the eyes of consumers	0.863*		
<i>Satisfaction</i>			
I am satisfied to choose halal-labeled food	0.863*	0.930	0.770
Halal-labeled food meets my expectations	0.879*		
For me, choosing halal-labeled food is very wise	0.904*		
I feel comfortable with halal-labeled food	0.863*		
<i>Behavior</i>			
I always buy halal-labeled food where I live (in town or the country)	0.824*	0.938	0.753
I always buy halal-labeled food elsewhere (out of town or abroad)	0.877*		
I always intend to buy halal-labeled food in the future	0.876*		
I highly recommend others to buy halal-labeled food	0.876*		
I always give priority to halal-labeled food from Muslim countries	0.884*		

Table 2.
Model indicators

Note: *Significant at $p < 0.01$

	1	2	3	4	5
Behavior (BHV) (1)					
Satisfaction (SAT) (2)	0.769				
Image (IMG) (3)	0.690	0.607			
Spirituality (SPR) (4)	0.693	0.776	0.695		
Trust (TRS) (5)	0.724	0.718	0.742	0.815	

Table 3.
Heterotrait–
monotrait ratio

Structural model

In analyzing structural models and hypotheses, this study used SmartPLS 3.0. Referring to Hair *et al.* (2016) recommendation, this study used bootstrapping techniques with 5,000 repetitions to test the strength of the path coefficient and indicator weights. To determine the appropriateness of the model, Tenenhaus *et al.* (2005) suggests testing the GoF (Goodness of Fit) with the criteria of low (0.02), moderate (0.25) and high (0.36). The results of observations shown in Table 4 indicate the GoF of this research was 0.598, which means that the model building of this research is very good.

The next step was testing the direct relationship between spirituality and halal-labeled food shopping behavior whose results are as displayed in Table 5. In the PLS procedure, the

hypothesis is successful if $t\text{-stat} > 1.96$ (Hair *et al.*, 2016). The positive or non-positive identification of the variable relationship is revealed by the path coefficient parameter. With $t\text{-stat} = 0.707$ ($p\text{-value} = 0.479$), it can be concluded that spirituality did not directly influence the behavior of halal-labeled food shopping. Therefore, *H1* was rejected.

Mediation test

To assess whether the mediator variable significantly links the independent variable and the dependent variable, Baron and Kenny (1986) recommend the use of the Sobel test. Therefore, to prove whether the mediating roles of trust, image and satisfaction were significant, this research used a Sobel test procedure with the criteria set at $z > 1.96$ (Mackinnon *et al.*, 1995). As indicated by the information in Table 5, trust obtained a value of $z = 2.650$ (significant at $p < 00.1$); image, $z = 3.242$ (significant at $p < 00.1$); and finally satisfaction, $z = 5.229$ (significant at $p < 00.1$). The results of this estimation prove that the factors of trust, image and satisfaction were very convincing in mediating the relationship between spirituality and halal-labeled food shopping behavior. The success of trust, image and satisfaction in mediating the relationship between spirituality and halal-labeled food shopping behavior means that *H2*, *H3* and *H4* were accepted.

Discussion and implications

Halal-labeled food shopping behavior is the actualization of a Muslim’s consumption system based on *Sharia* principles. This study has developed a model of halal-labeled food shopping behavior through estimation of its relationship with spirituality, trust, image and satisfaction. Investigative results support some of the hypotheses and enrich the model of halal-labeled food shopping.

This study shows that the direct influence of spirituality on halal-labeled food shopping behavior was insignificant. The insignificant effect of spirituality on the behavior of halal-

Variable	AVE	R^2	
SPR	0.513		
BHV	0.753	0.597	
SAT	0.770	0.414	
IMG	0.729	0.326	
TRS	0.776	0.495	
Average	0.782	0.458	
$AVE \times R^2$			0.358
$GoF = \sqrt{(AVE \times R^2)}$			0.598

Table 4.
The goodness of fit (GoF) indicator

Variable	β	T-Stat	p-value
SAT => BHV	0.409	5.648**	0.000
IMG => BHV	0.233	3.410**	0.001
SPR => BHV	0.052	0.707	0.479
SPR => SAT	0.643	13.530**	0.000
SPR => IMG	0.571	10.097**	0.000
SPR => TRS	0.704	19.794**	0.000
TRS => BHV	0.206	2.666**	0.008

Table 5.
Hypothesis estimation

Note: **Significant at $p < 0.05$

labeled food shopping implies that spirituality is not the major motivation for a Muslim consumer in their shopping for halal-labeled food and in recommending the food to others. The poor performance of spirituality does not directly reduce the enthusiasm of Muslim consumer in shopping for halal-labeled food. This finding contradicts previous research (Rodriguez-Rad and Ramos-Hidalgo, 2018) which concluded that the direct relationship between spirituality and consumer spending behavior was significant. A possible explanation for the insignificant relationship is that there are other factors directly influencing the behavior of halal-labeled food shopping not included in this study, such as religiosity (Elseidi, 2018; Hong *et al.*, 2019). Strong religiosity exhibited in religious activities and religious symbols (Suhartanto *et al.*, 2018) may be the motivation for individuals to desire halal-labeled food. This character is different from spirituality which emphasizes transcendental aspects. Future studies can use religiosity to develop halal-labeled food shopping behavior models in a more modern context.

The results of this study also demonstrate that image can conclusively mediate the relationship between spirituality and halal-labeled food shopping behavior. More explicitly, the increase in halal-labeled food shopping behavior in Muslim consumer communities is not directly influenced by spirituality but by changes in image as one of the mediating factors. This finding validates that of previous research which reports that image is very capable in mediating the relationship between spirituality and consumer spending behavior (Belwalkar *et al.*, 2018; Mohd Suki and Abang Salleh, 2016). With increased spirituality in everyday life, a Muslim consumer is increasingly impressed with halal-labeled food and considers that halal labeling reflects excellent food quality. Consequently, the increase of halal-labeled food image further motivates Muslim consumers to shop for halal labeled-food in the present and future. Clearly, image plays a very important role in increasing halal-labeled food shopping among Muslim consumers. With no previous research found on the mediation role of image in conjunction with spirituality and halal-labeled food shopping behavior, this finding becomes instrumental.

This study expanded the prediction model of halal-labeled food shopping behavior by including trust as another mediator variable. The result proves that Muslim consumer trust is not only a consequence of changes in spirituality but is also the cause of the connection between spirituality and halal-labeled food shopping behavior. This study justifies previous research reporting that trust plays an important role in mediating consumer spirituality and shopping behavior (Kloutsiniotis and Mihail, 2018; Lubis *et al.*, 2016). Muslim consumers' confidence consolidated by spirituality strengthens their belief in the labeling of halal food. In other words, the combination of confidence and spirituality solidifies the belief that halal-labeled food has met the *Sharia* principles and is highly compliant with the health and safety standards of Muslim consumer consumption. Furthermore, because Muslim consumers believe that halal-labeled food meets *Shariah* principles and health and safety standards, Muslim consumers will always make halal-labeled food the first choice for their food shopping and recommend it to others. In this case, it can be said that halal-labeled food shopping behavior does not occur due to the direct influence of spirituality but is a mediating effect of Muslim consumer trust. Because of the lack of research that mediates the relationship between spirituality and halal-labeled food shopping behavior, this finding is very meaningful for Muslim consumer behavior researchers.

Another finding from this study was the proven contribution of satisfaction in mediating the relationship between spirituality and halal-labeled food shopping behavior. This finding confirms that the increase in halal-labeled food shopping behavior does not occur due to changes in spirituality but changes in satisfaction as a mediating factor. This finding verifies previous research finding that satisfaction can mediate the relationship between

spirituality and consumer spending behavior (Eid and El-Gohary, 2015; Kang, 2018; Konuk, 2019). The results of this study confirm that the active spirituality in the lives of Muslim consumers can arouse their pleasure and convenience in consuming halal-labeled food. Subsequently, the increased pleasure and convenience can drive the positive behavior of Muslim consumers in shopping for halal-labeled food. Based on these findings, it can be explained that the increase in halal labeled-food shopping behavior is not due to the direct role of spirituality but the mediating role of satisfaction. This finding enriches the view on the relationship between spirituality and halal commodity consumption behavior.

Conclusion

This study proves that spirituality cannot be directly associated to the behavior of halal-labeled food shopping. On the other hand, spirituality with mediation variables of image, trust and satisfaction can predict halal-labeled food shopping behavior. The specification of the model shows that as a consequence of spirituality, mediation variables are needed. This study has broadened insights into improving the shopping behavior of Muslim consumers for halal-labeled food through the role of mediator variables of trust, image and satisfaction. Excellent Muslim consumers are able to activate the relationship between spirituality and halal consumption behavior through trust, image and satisfaction. Consequently, they will be able to actively choose halal-labeled food both in the place where they live and elsewhere, always intend to spend their money for halal-labeled food in the future, recommend halal labeled-food to others and prioritize halal-labeled food produced by Muslim countries' companies. By proving the increased Muslim consumers' behavior in halal food shopping, this research has extended the theory of consumption into the context of halal food (Iqbal and Nisha, 2016; Shaikh *et al.*, 2017). More specifically, these findings enrich the relationship between spirituality and consumer behavior as shown by previous researchers (Hunting and Conroy, 2018; Rodriguez-Rad and Ramos-Hidalgo, 2018).

In managerial perspective, this study indicates that the factors of trust, image and satisfaction play an important role in mediating the relationship between spirituality and the behavior of halal-labeled food consumption. Thus, it is very crucial for halal food companies to increase Muslim consumers' spirituality, trust, image and satisfaction. For this reason, there are three important things that halal food companies need to do. First, due to great public enthusiasm for halal labeling, halal food companies should not only display halal labels on food packaging but also campaign this labeling on a large network of media, such as electronic and social media of Facebook, Instagram, Twitter, YouTube and WhatsApp. Second, in the context of consumer responsibility, food companies should ensure the alignment between the halal status and community's expectations through accountability for the quality of food produced. Third, due to the indirect influence of spirituality on the behavior of halal food consumers, halal food companies should participate in the development of spirituality education for Muslim communities in various regions.

Limitations and further research

Although this research has proposed some managerial implications, there are still limitations that need to be addressed by further research. First, this research was limited to investigating halal food consumers in Bandung. To obtain more significant results, future research is recommended to expand the area of observation to the national and even international levels. Second, the R^2 level of halal-labeled food shopping behavior in this study was moderate, meaning that there are still other variables that can influence the behavior of halal food consumers. To improve the quality of observation, further research is

recommended to involve other factors such as product quality, product appearance and product religious values. Third, testing the shopping behavior of halal-labeled products can be done on other types of halal commodities such as cosmetics, toiletries, clothing, health supplements and medicines.

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