

Clarity of Halal Food Souvenirs to Influence Satisfaction and Purchase Intentions

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Abstract

This study aims to examine the relationship between halal food souvenirs on tourist satisfaction and purchase intention. The research method uses a quantitative method approach. Data collection is done with the Purposive Sampling Technique using a questionnaire. The number of respondents was 200 tourists. Respondents are domestic tourists who shop for halal food souvenirs and are willing to fill out questionnaires. Analyze data using Smart PLS. The results showed that halal food souvenirs had a positive and significant effect on the satisfaction and intention of buying. Pleasure also has a positive and considerable influence on the purpose of buying tourists. Also, the indirect relationship shows that halal food souvenirs have a positive and significant effect on purchase intentions mediated by satisfaction. For tourists' satisfaction to be high and intend to repurchase halal food souvenirs, outlets must provide souvenir food that is guaranteed halal. Halal food souvenirs must have a halal certificate from the authorized Institution (LPPOM MUI), containing no prohibited raw materials, safe, clean, and healthy for consumption. The findings also have implications for local governments to implement halal tourism as a new tourism development strategy.

Keywords: Halal Food, Food Souvenirs, Satisfaction, Purchase Intentions

INTRODUCTION

Halal food is the main requirement of every Muslim globally, including Muslim tourists, when visiting a destination. Halal tourism is a new research field. One of the critical aspects of tourism that Muslim tourists need is halal food (Battour, 2018; Jia & Chaozhi, 2020). Halal food marketing receives special attention from Muslim consumers and non-Muslim consumers (Sosianika & Amalia, 2020). Food Souvenirs is one of the recalls for tourists when travelling. Tourists who visit a destination show a high interest in local communities' food and bring it home as souvenirs for family or friends (Altintzoglou et al., 2016; Ho et al., 2020). States that tourists' motivation in purchasing souvenirs, namely purchases as gifts (for family, friends, and colleagues), purchases to keep memories, and assets for proof of having visited a destination. Tourists can use food souvenirs to remind a goal that has been seen (Suhartanto et al., 2018). When shopping for souvenirs, tourists prefer food souvenirs that are well-known, unique, and local and become a symbol of a place. Popular food souvenirs constitute a significant consideration for tourists when buying food souvenirs (Lemy et al., 2019; Lin, 2016).

For Muslim tourists, the guarantee of halal souvenir food to be purchased is essential. The halalness of food souvenirs is closely related to religious values that Muslim tourists must adhere to. In the context of food safety and spiritual values, food labelled halal is ensured to use the concept of halal and Tayyib (food must be clean, pure, and cause a sense of comfort) (Alzeer et al., 2017). Muslims must eat halal food to avoid the punishment of God Almighty (Pradana et al., 2020). Tourists will find it easier to recognize halal souvenirs by looking at the halal label from the official agency printed on the packaging (Romanova, 2019). The authorized institution that issues halal certificates in Indonesia is called Lembaga Pengkajian Pangan, Obat-obatan, dan Kosmetik Majelis Ulama Indonesia (LPPOM MUI). In marketing halal food, logos significantly affect Muslim consumers' intentions to buy halal products (Billah et al., 2020).

Non-Muslims tourists show a positive response to halal food souvenirs. Non-Muslims also like food souvenirs that are guaranteed to be halal because the products are healthy and clean. Research shows that the acceptance of halal food for non-Muslim customers has a close relationship with the attributes of halal quality, nutritional content, and food (Iranmanesh et al., 2019). Non-Muslim tourists do not understand the concept of halal in Islamic law (Sudarsono & Nugrohowati, 2020). Nevertheless, they believe that halal food souvenirs have good food quality. They think that halal food souvenirs contain the halal logo from LPPOM MUI.

However, Muslim tourists often find food souvenirs without the halal logo issued by an official Indonesian institution. This fact raises doubts about tourists when buying food souvenirs. Concern about the halalness of food souvenirs significantly affects tourists' satisfaction and repurchase intention for food souvenirs. Research on halal food-related to pleasure and buying preferences has often been done. However, a study investigating the influence of halal food souvenirs for tourists is minimal. This research was conducted to determine the relationship between the variables of halal souvenirs associated with tourist satisfaction and the intention of buying tourists when shopping for food souvenirs. Therefore, this research is essential to be conducted by researchers to address existing research gaps. The results of the study provide opportunities for tourism businesses to market food souvenirs with explicit halal guarantees. Also, make a real contribution to the local government to realize halal tourism.

REVIEW OF LITERATURE

Halal Food Souvenir

The majority of tourists prefer to buy unique souvenirs when visiting a tourist destination because it reflects the history or culture of the place called (Suhartanto, 2016). Souvenir is an essential element of travel for tourists (Sosianika et al., 2018a). Tourists' perceptions of souvenirs describe the holiday experiences they feel and keep beautiful, unforgettable memories (Ho et al., 2020). For tourists, food souvenirs reflect symbols associated with the destination visited and represented a unique and exciting local culture (Rolle & Enriquez, 2017). These food souvenirs provide not only an impressive experience for tourists but can also be shared with special people as souvenirs (Altintzoglou et al., 2016). The quality of food souvenirs is one factor that affects the intention of buying tourists towards food souvenirs (Ho et al., 2020). For Muslims, halal is the law of God (The One God) that must be obeyed. For Muslim consumers, halal is a subjective norm that must be considered before making important decisions in determining the choice of food products that are widely available (Asnawi et al., 2018). In reality, the if Muslims has more awareness on halal food, their tendency to buy halal food product will also be higher (Pradana et al., 2020). Therefore, the halalness of food souvenirs is the primary consideration of tourists in making purchasing decisions.

Satisfaction.

In tourism, tourist satisfaction describes the expectations to be achieved before travelling and experiences after travelling. When expectations are compared with experiences that generate pleasant feelings for tourists, tourists are satisfied. However, if the sense of tourists is not happy, the tourists are not satisfied (Altintzoglou et al., 2016). The satisfaction that tourists get has a significant impact on them visiting again and making recommendations to others (Altunel & Koçak, 2017). Satisfaction with purchased food souvenirs is the main driver for the satisfaction obtained by tourists when visiting a tourist location (Suhartanto et al., 2018). Food souvenirs must suit the needs of

tourists. Too high expectations of food souvenirs cause low tourist satisfaction (Altintzoglou et al., 2016). Halal Nonphysical Attributes such as halal food have a positive and significant effect on the satisfaction of Muslim tourists in Malaysia (Isa et al., 2018). Perceptions of Health, psychological, environmental, quality risks, and time loss have a significant effect on halal consumer satisfaction, intention to recommend, and intention to continue to use halal goods such as halal food (Olya & Al-ansi, 2018). Consumers who get high satisfaction when buying halal food will have a high intention to recommend halal food that has been purchased to others (Al-Ansi et al., 2019). Tourist satisfaction obtained when shopping for souvenirs has a significant effect on the intention of tourists to visit back to their destination and willing to give recommendations to others (Komariah et al., 2020). Based on the research results that have been explained, halal food souvenirs affect tourist satisfaction.

Purchase Intentions

Consumer religiosity in purchasing religiously related goods significantly affects purchasing intentions (Mortimer et al., 2020). The satisfaction of tourists towards food souvenirs purchased has a significant and positive effect on the behavioural intentions of post-purchase travellers (Rakhmetova & Budeshov, 2020). The intention of the traveller's behaviour after the purchase can be seen from the intention to repurchase, Intention to recommend, intention to repurchase even if the price increased, and intention to say something positive (Suhartanto et al., 2018). The intention of buying consumers towards food products is higher if the consumer has a lofty attitude towards the function of the food product (Szalka & Tamándl, 2019). The intention to buy is described as the effort and strong urge to buy a specific product in the future, the ability to consider purchasing the product, the decision to repurchase the product, and the willingness to recommend the product (Maharani et al., 2020).

This research will make a valuable contribution to businesses in the tourism sector, especially halal food souvenir providers. Tourism businesses can develop marketing strategies to increase tourist spending from the satisfaction of tourists from food-guaranteed halal. Based on the literature previously described, the gaps and research objectives to be achieved, the researcher develops the following hypothesis:

H1: The relationship between halal food souvenirs to satisfaction is positive and significant.

H2: The relationship between halal food souvenirs to purchase intentions is positive and significant.

H3: The relationship between satisfaction with purchase intentions is positive and significant.

H4: The relationship between halal food souvenirs to purchase intentions through satisfaction is positive and significant.

METHODOLOGY

This research used a quantitative method approach. The respondents in this study were domestic tourists who bought food souvenirs at souvenir outlets scattered in Pangkalpinang City and Tanjung Pandan City, Kepulauan Bangka Belitung Province, Indonesia. The sampling method using purposive sampling method with the number of respondents as many as 200 tourists.

Before collecting data with questionnaires, questionnaires were tested on 30 respondents. This pretest was conducted to ensure the suitability of the questionnaire for research purposes. Data collection is done with help questionnaires and in-depth interviews. The questionnaire contains 11 indicators representing three variables: halal food souvenirs, satisfaction, and tourists' purchasing

intentions. The questionnaire consists of three items to measure halal food souvenirs, four things to measure tourist satisfaction, and four entities to measure tourist buying intentions (Jumintono et al., 2018). Indicator measurement of halal food souvenirs variables and buying preferences using Likert scale rated from 1: strongly disagree, 2: disagree, 3: neutral, 4: agree, until 5: strongly agree. While the satisfaction variable uses a 5-point Likert scale type (1=very dissatisfied; 2=dissatisfied; 3-Neither satisfied nor dissatisfied; 4=satisfied; 5= very satisfied).

The research data was analyzed using the Structural Equation Modeling Partial Least Squares (SEM-PLS) method. PLS was selected because it could be used as a prediction model (J. Hair et al., 2017). PLS-SEM is widely used in marketing and management research (Chin et al., 2008). So it takes the right and proper procedures to avoid common mistakes when using SEM-PLS. The research model was tested with Smart PLS software (Sarstedt et al., 2017). SmartPLS has become one of the best-known tools for analyzing consumer behaviour (Sarstedt & Cheah, 2019), including Tourist behaviour. Data analysis is done in two stages. The first stage evaluates the measurement model to test the validity and reliability of the data (Mustafa et al., 2019). The second stage evaluates structural models to analyze paths and test research hypotheses.

RESULTS AND DISCUSSIONS

Description of Respondents

The background of the respondents in this study can be seen in table 1. They come to tourist destinations with their primary purpose of recreation (47.5%), visiting family (25%), doing business (17.5%), and others (10%). Tourists who buy food souvenirs, most women, aged between 28 – 36, have an undergraduate education and are Muslim. The main food souvenirs purchased by tourists are seafood processed snacks (67,5%), Rusep (the name of local food made from fermented fish) (15%), Shrimp paste (12%), and others (5,5%). Tourists mostly buy snacks because they are relatively cheap, light, easy to carry, appropriate for young and old, and easy to provide (Lin, 2016). Typical and delicious food souvenirs remind the uniqueness of a destination (Sosianika et al., 2018b). Food souvenirs play a role in determining tourists' purchasing decisions (Sosianika et al., 2018a).

Table 1. Demographic characteristics of respondents

Variable	Category	Frequency	%
The primary purpose of visiting	Recreation	35	47.5
	Visiting family	20	25
	Business	35	47.5
	Other	10	10
Gender	Male	20	25
	Female	30	35
Age	19 - 27	14	17.5
	28 - 36	20	25
	37 - 45	17	21.25
	> 45	9	11.25
Education	High School	17	21.25
	Undergraduate	22	27.5
	Postgraduate	11	13.75

Religion	Islam	0.67	0.35
	Christian	0.15	0.15
	Buddha	0.13	0.15
	Confucius	0.1	0.15
Primary food souvenirs	Seafood processed snacks	0.35	0.75
	Kuep (fermented fish)	0.30	0.15
	Shrimp paste	0.24	0.2
	Other	0.11	0.15

Measurement Model Evaluation

In this study, the measurement model was tested by evaluating outer loading, AVE (Average Variance Extracted), composite reliability (CR), and discriminant validity. Testing models based on procedures (Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, 2017; J Henseler, 2017).

Table 2 indicates that the validity test performed is qualified. This can be seen from loading factors higher than 0.708 and AVE values higher than 0.5 (Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, 2017). The value of the Heterotrait Monotrait ratio (HTMT) shows the importance of discriminant validity. Discriminant validity assessment using the HTMT value is more reliable. The recommended HTMT value for each variable should be less than 0.90 (Jorg Henseler et al., 2015). The results of the HTMT evaluation in this study ranged from 0.462 to 0.589. The value is smaller than 0.9, indicating that the validity of the discriminant is met.

Furthermore, composite reliability (CR) measures internal consistency reliability. The CR value illustrates the extent to which the construct indicator indicates a latent construct ranging from 0.871 to 0.933, which exceeds the recommended amount of 0.7. Based on the CR value, all variables are reliable.

Table 2. Measurement Model Evaluation

Variables	Code	Loadings**	CR	AVE
Halal Food Souvenirs (HFS)				
There is a halal logo MUI	HFS1	0.901	0.933	0.823
It does not contain prohibited ingredients	HFS2	0.936		
Safe, healthy, and clean products	HFS3	0.883		
Satisfaction (S)				
Satisfied with the product	S1	0.793	0.864	0.614
Satisfied with the price	S2	0.798		
Satisfied with values (such as religion, safe product, healthy products, and clean products)	S3	0.714		
Satisfied with service	S4	0.824		
Purchase Intentions (PI)				

Intention to repurchase	γ11	.762	.871	.628
Intention to recommend to others	γ12	.798		
Intention to say something positive	γ13	.762		
Intention to repurchase even if the price increased	γ14	.783		

Note: **Significant at $p < 0.01$

Therefore, all indicators and variables pass the measurement model evaluation process and meet all the thumb rules, as shown in Figure 1.

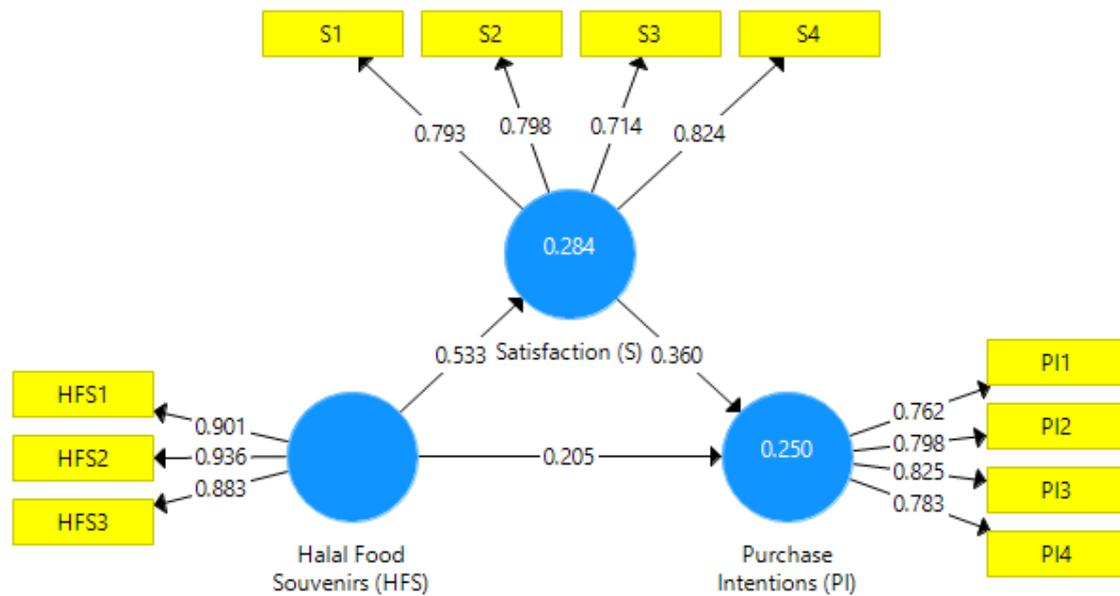


Figure 1. Measurement Model Evaluation

Structural Model Evaluation

The relationships between constructs were analyzed through structural equation modelling. The bootstrapping technique was used to find out the significance of the coefficient. Hypothesis testing in the PLS-SEM analysis is determined from the bootstrap results (Streukens & Leroi-Werelds, 2016). Based on the data analysis results that have been done, the Goodness of Fit (GOF) model shows a value of 0.429. This value is greater than the recommended value of 0.36 (Tenenhaus et al., 2005). These findings hint that the proposed research model could validate the sample as a whole. The analysis results showed that the inner VIF of the structural model for all research variables qualified because it was less than 5 (Sarstedt et al., 2017). The inner VIF in this study ranged from 1 to 1,397. This value indicates that all research variables do not experience collinearity issues.

Table 3 shows that the test results of all hypotheses both directly and indirectly are positive and significant. In other words, hypothesis H1, hypothesis H2, hypothesis H3, and hypothesis H4 are supported. The hypothesis is supported based on a path coefficient of at-statistical value greater than 1.96 with a p-value of less than 0.05 (Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, 2017).

Table 3. Result of hypothesis testing

H1	Path			Standard error	t-value	Decision
H1	Halal Food Souvenirs -> Satisfaction			0.045	11.971**	supported
H2	Halal Food Souvenirs -> Purchase intentions			0.067	3.042**	supported
H3	Satisfaction -> Purchase intentions			0.069	3.196**	supported
H4	Halal Food Souvenirs -> Purchase intentions			0.037	3.204**	supported

Note: **Significant at $p < 0.01$

In table 3, The relationship between variables has a significant effect if the t value greater than 1.96. The p-value is less than 0.05 (J. F. Hair et al., 2011). Three direct hypotheses have been analyzed. The results of testing Hypothesis 1 explain that halal food souvenirs have a positive and significant effect on tourist satisfaction. Therefore, hypothesis 1 (H1) is supported. This statement means that the more assured the halalness of food souvenirs purchased by tourists, the higher the satisfaction level. Tourist satisfaction with the food souvenirs they have purchased is the central driving aspect of tourist satisfaction in visiting their destination (Suhartanto et al., 2018). Food souvenirs give an unmistakable image identified with the objective and mirror a unique neighbourhood culture (Rolle & Enriquez, 2017). Food souvenirs may also be a destination sign (Lin, 2016).

Halal food souvenirs provide inner satisfaction for tourists. Halal souvenir values in the concept of tourism emphasize spiritual values. The response of Muslim and non-Muslim tourists is different. Muslim tourists argue that the food souvenirs they buy should be halal food products. Halal food souvenirs must have a halal logo from LPPOM MUI, containing no prohibited ingredients, safe, healthy, and clean. LPPOM MUI is one of the trusted institutions that provide information on halal food products (Rakhmawati et al., 2019). Food Safety and Health are essential dimensions that describe food souvenirs (Ho et al., 2020). As for non-Muslim tourists, they do not understand the concept of halal in Islamic law. However, they believe that food souvenirs with a halal logo guarantee safety, health, and cleanliness for consumption. Quality, safety, health, and environment-related halal food issues increase awareness and understanding of the halal concept for Muslims and non-Muslims. (Marmaya et al., 2019). The idea of Halal wholeness, which includes not only sharia requirements but also the concept of sustainability. The aspects of hygiene, sanitation, and safety make halal food readily accepted by consumers who emphasize food safety and a healthy lifestyle (Huang et al., 2020). The results of testing hypothesis 2 state that halal food souvenirs have a positive and significant relationship to purchase intention. So, hypothesis 2 (H2) is supported. Tourists argue that food souvenirs purchased must have a halal logo from MUI (Majelis Ulama Indonesia), containing no prohibited ingredients, safe, healthy, and clean. Halal symbols help consumers verify products' halalness that meet Islamic standard requirements for materials and processing (Arsil et al., 2018). The product ingredients in food significantly affect Muslims' purchase intention to buy food produced

by non-Muslims (Sosianika & Amalia, 2020). For Muslims, halal food is a must because it relates to religious rules.

On the other hand, non-Muslims do not understand the halal food concept that they buy as souvenirs. They do not know the concept of halal in Islamic law. Non-Muslims also think food souvenirs with a halal logo guarantee quality because they are safe, healthy, and clean for consumption. Therefore, the more tourists are sure about food souvenirs' halalness, the higher their intention to buy the souvenirs. Food souvenirs that are guaranteed to be halal will increase trust and influence tourists' purchase intentions of these souvenirs. The level of consumer religiosity is an essential factor influencing purchase intention (Mortimer et al., 2020). The halal label has a significant positive relationship to halal purchase intention (Pradana et al., 2020). Furthermore, Pradana et al. (2020) also state that in predicting Muslim customer intentions to buy halal goods, religious factors play an essential role in predicting.

Religious factors play an essential role in predicting the intention of Muslim consumers to purchase halal goods. Religiosity has a significant influence on the intent to buy halal food. Religiosity has a considerable impact on the plan to buy halal food (Setiawati et al., 2019). Different research results are shown by (Garg & Joshi, 2018), which states that religiosity does not affect the intention to buy halal food. The results showed that non-Muslim tourists did not care whether there was a halal logo in food souvenirs or not. They have the perception that food with a halal logo is more guaranteed of quality, such as safe, healthy, and clean. Habit and acculturation factors that occur in people cause high purchase intentions of tourists for halal food souvenirs, which states that non-Muslim acceptance of food products can be seen from the inner perspective, the halal logo's credibility, and habits (Wibowo & Ahmad, 2016). Simultaneously, the introduction of acculturation shows the acceptance of non-Muslim consumers of the halal food product. Sosianika & Amalia (2020) explains that the value of halal and halal logos can influence consumer purchase intentions through trust.

Testing hypothesis 3 explains that tourist satisfaction has a positive and significant effect on tourist purchase intentions. So hypothesis 3 (H3) is supported. This statement means that the higher the level of tourists' satisfaction, the higher the purchase intention of tourists. The pleasure of tourists is reflected in tourists' fulfilment towards halal food souvenirs, affordable prices, values (such as religion, safety, health, and cleanliness), and service. So if tourists are satisfied, then they will have high buying intentions. Tourists are satisfied when the comparison of the expectation to the experience increases the emotional state of satisfaction.

In contrast, a tourist is dissatisfied if he or she feels that the comparison results in unhappy feelings. The satisfaction obtained by tourists is crucial in supporting tourism activity (Zhang et al., 2019). This study's results are in line with (Altintzoglou et al., 2016), which states that satisfaction with purchased food souvenirs affects tourists' purchase intentions such as repurchasing, intent to recommend, and choice says something positive, and intention repurchase although the price increased. Satisfied consumers will recommend to others and intend to continue using halal goods (Olya & Al-ansi, 2018). There is a substantial influence on consumer satisfaction and the intention to recommend halal food (Al-Ansi et al., 2019). The aim of consumer purchases has a significant effect on the purchasing behaviour of halal food products (Bashir, 2019).

The testing hypothesis 4 states that halal food souvenirs positively and substantially impact purchasing intent through satisfaction. Tourist satisfaction is characterized by a good traveller response to halal products offered, and reasonable product prices contain expected values and satisfactory service.

The results showed that halal food souvenirs accounted for 28.4% satisfaction ($R^2 = 0.284$). Also, Halal food souvenirs and satisfaction explain 25% of tourist's buying intentions ($R^2 = 0.250$). R^2 values are distinguished into 3 classifications, i.e. weak ($R^2 = 0.19$), moderate ($R^2 = 0.33$), and substantial ($R^2 = 0.76$) (Chin et al., 2008). Take this opinion into account, and it can be concluded that both R^2 is weak and moderate. The predictive relevance (Q^2) analysis results state that all variables are positive or greater than zero. The research model is declared good if the Q^2 value is greater than 0 (Sarstedt & Cheah, 2019). The evaluation of the structural model can be seen in Figure 2.

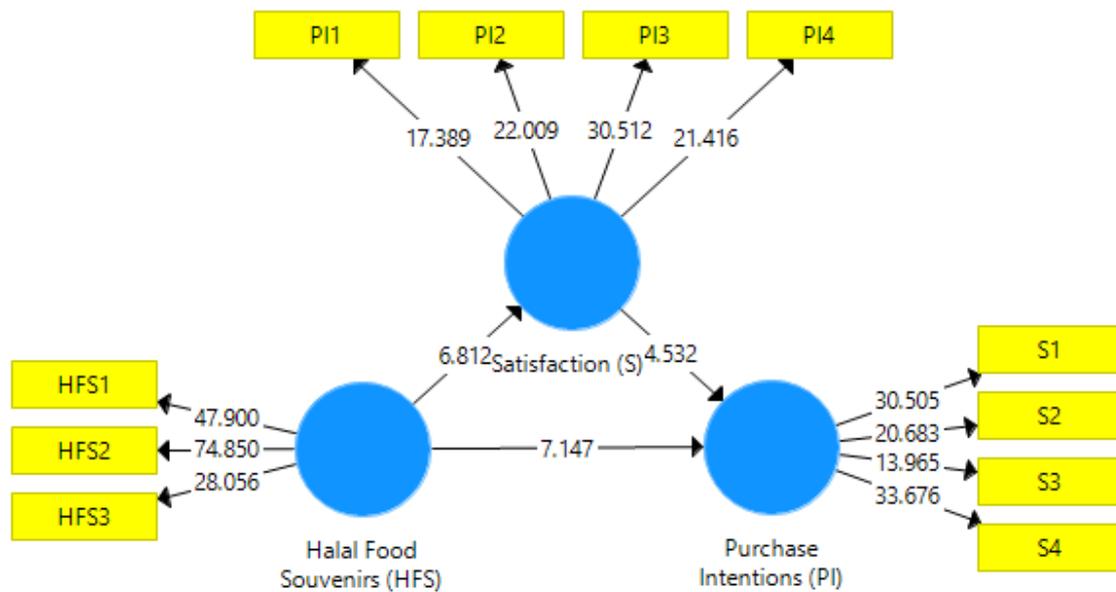


Figure 2. Structural Model Evaluation

CONCLUSION

Souvenir food that is guaranteed halalness is fundamental and affects the satisfaction of both Muslim and Non-Muslim tourists. Muslim tourists adhere to Islamic religious law. In comparison, Non-Muslim is more pressing on the value of health and hygiene as a lifestyle. The results showed that halal food souvenirs directly had a positive and significant effect on tourists' satisfaction and buying intentions. Besides, pleasure also has a positive and significant impact on the buying intentions of tourists. Indirectly halal food souvenirs have a positive effect and influential on purchasing preferences through satisfaction. Therefore, the clarity and guaranteed halalness of food souvenirs become essential in determining the satisfaction and intention of buying tourists towards food souvenirs. This finding provides opportunities for businesses in the field of tourism, especially food souvenir providers. For tourists to get high satisfaction and intend to repurchase, the outlet must provide halal food that is guaranteed and halal. Halal food souvenirs must have a halal certificate from the authorized Institution (LPPOM MUI), containing no prohibited raw materials, safe, clean, and healthy for consumption. These findings also have implications for local governments to implement halal tourism as a new strategy in tourism development. This research has limitations. Further research may include tourists' variable attitudes towards halal food souvenirs that affect tourists' satisfaction and buying intentions.

ACKNOWLEDGEMENT

The author thanked LPDP (Indonesia Endowment Fund for Education) as a research funder. Also, the author thanked Universitas Bangka Belitung for providing additional financial.

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