FACTORS AFFECTING MILLENNIAL MUSLIM AWARENESS OF HALAL FOOD PRODUCTS IN INDONESIA

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ABSTRACT

Purpose: This paper aims to Investigate the factors that Affect the Muslim awareness of the millennial against kosher food products. As the Reviews largest Muslim population in the world with the millennial composition of 33-40% by 2015, Indonesia Became the market potential in the halal products industry. Millennials be a key factor in this study, in addition to having a great poppulasi, Also has a unique kareakteristik, and literacy to changes in technology and information.

Design/Methodology: This study used a sample konvinen distributed online and ofline, generated 223 Muslim respondents aged 17-35 years as the limit of the millennial category. Variable in research in is: Religious beliefs (X1), Self-Identity (X2), Attitude toward kosher food (X3), and awareness of halal food product (Y). Data were Analyzed using multiple linear regression approach, using SPSS 22.

Result/Finding: The results of this study that partially menunujukan, Religious beliefs (X1) does not Significantly Affect the millennial Muslim awareness on halal food products. While the other three factors items, namely Self-identity (X2), Attitude toward kosher food (X2), and media exposure (X3) Significantly Affect the Muslim awareness of the millennial on halal food products. Simultaneously all the above variables Significantly Affect on millennial kesadara Muslim halal food products, with a value of 38 786 F-test and significance 0.000 <0.005. The fourth variable X can be explained (R2) 41.6% variable Muslim millennial awareness on halal food product (Y).

Conclusion: Religious beliefs (X1) does not Significantly Affect the millennial Muslim awareness on halal food products. While the other three factors items, namely Self-identity (X2),

Attitude (X3), and media exposure (X4) Significantly Affect the Muslim awareness of the millennial on halal food products.

Keywords: Halal Awarness, Millennial Muslims, Halal Food Products, religious beliefs, self-identity, attitude, media exposure

1. INTRODUCTION

Muslim food market can no longer be underestimated, both in terms of economic or market value. The main reasons supporting this statement because of the rapid growth of the Muslim population in the world, both current and projected future (Yasid, et al., 2016). According to the Pew Research Center (2015) Muslim population of the world Reached 1.8 billion people, equivalent to 24.1% of the total world population. Additionally, the Pew Research Center projected that the number of Muslims in the composition of the youngest population is projected to Increase by 70%, or the equivalent of 3 billion people. According to Thomson Reuters Study (2017), as many as 57 predominantly Muslim countries in Asia that are members of the OIC countries, projected the economy would grow by 6.2% between 2016 and 2022, certainly faster than global economic growth.

Currently, halal products has Become a major player Several countries used to increase of foreign exchange. According to Thomson Reuters (2017), the Muslim market in 2016 was 11.9% of global spending, or the equivalent of USD 2 billion and is expected to reach USD 3 billion in 2022 while the kosher food market of $ 1.2 billion in 2016 and is projected to reach USD 1.9 billion in 2022. in fact, According to research by Webb (2014), some big foreign companies such as Tesco and Sainsbury's deliberately create and provide room to sell kosher products.

Given Halal and Tayyib is very important for Muslims in terms of Determining the type and their food choices, therefore, research on this topic is very important and interesting to examine more lanjut. Mohamed, Rezai, Shamsudin, & FC, (2008) Also found Malaysian halal logo that Significantly Affect respondents' awareness of halal products. Even more interesting is the research done Golnaz et al., (2010), who found that non-Muslim consumers in Malaysia are very aware of the existence of kosher food. Similarly, a survey conducted in Malaysia Showed that consumer purchase intent non-Muslims correlated with awareness kosher, halal certification, marketing and brand promotion. Contrary on the food quality has adverse association with reviews Reviews their intention to purchase (Aziz et al., 2013).

Thus Spake It seems to be the motivation for a number of countries such as Indonesia, Malaysia, Thailand, and Japan to Compete to be the center of world halal products (International Markets Bureau, 2011). Pasalnya, halal products market is not only separated by a religious identity, but

more than it items, namely cleanliness, hygienic, safe, and healthy be selling kosher products. Indonesia has Become one of the countries that have the prospect of bagu because of the demographic bonus and structure of the population is dominated by Muslim population. According to the data from the World Bank (2016), Indonesia's population amounted to 261.1 million, with 88% of them, equivalent to 229.7 million inhabitants are Muslim population (Pew Research Center, 2010). Moreover, the demographic conditions of the millennial Indonesian Muslims are very large in number, where more than 33% of Indonesia's population in 2015 was younger population aged 15-34 years, even for urban areas such as Jakarta young population could reach more than 40%. (Ali et al., 2016). It Tus Becomes an opportunity and a challenge for all stakeholders of the halal industry to Consider this sector. Millennial generation technology literacy, information and media, primarily social and electronic media.

Nevertheless, the potential is so great yet ranked in harmony with the Global Islamic Economy Indicator (GIEI) issued by Thomson Reuters end of 2017 yesterday, one of Whom Consider the halal food sector indicators senagai. Overall Indonesia get a score of 42, up 6 points from the previous period. But in the rankings, dropped one place to rank 11, under Qatar, Kuwait, Brunei, Jordan, and far behind the first rank is held by Malaysia. In penilaianya, GIEI Thomson Reteurs uses 6 sectors as indicators items, namely: Islamic finance, halal food, halal travel, modest fashion, media and recreation kosher and halal pharmachetical and cosmetics.

Table 1: The Global Islamic Economy Indicators Scores

Top 15 Countries	GIE Indicator Score	Islamic Finance	kosher Food	halal Travel	Modest Fashion	Halal Media & Recreation	Halal Pharmachetical and cosmetics
Malaysia	146	193	89	109	31	57	62
UAE	86	88	67	94	63	135	74
Saudi Arabia	67	84	47	43	15	33	47
bahrain	64	88	30	19	26	40	37
Oman	56	59	57	30	22	40	40
pakistan	54	56	60	13	21	9	52
qatar	51	55	42	41	26	61	32
kuwait	49	57	44	11	11	35	28
Brunei	43	41	52	24	13	29	35
Jordan	42	41	44	39	21	23	50
Indonesia	42	42	42	46	20	10	42
Iran	38	43	35	20	12	24	26
singapore	36	21	51	25	33	79	63

sudan							
	35	32	49	29	9	11	21
bangladesh							
	31	36	25	19	26	7	25

Source: Thomson Reuters (2017)

However, in a report issued by Thomson Reuters on, the halal food sector, Indonesia is not in the category of top 10 state indicators kosher food. Indicators used to measure this category are four sectors items, namely: 1) Supply drivers relative to country size (Meat / Live Animal exports to OIC countries); 2) Governance (Halal regulations and certification requirements); 3) Awareness (number of related News Articles and events); and 4) Social (food pricing index).

Table 2: The top ten countries in the kosher food indicator

Top 10 Countries	Score sector	Meat exports to the OIC, USD millions	Governance Score	Awarness Score	Social Score	GIE Ranking
Malaysia	89	15	100	194	58	1
UAE	67	81	67	0	54	2
Brazil	66	4280	100	108	46	22
Australia	62	1982	100	10	53	19
pakistan	60	200	100	0	57	6
Oman	57	235	100	22	48	5
Brunei	52	1	100	46	74	9
singapore	51	102	100	12	50	13
sudan	49	498	67	7	65	14
Saudi Arabia	47	226	100	15	53	3

Source: Thomson Reuters (2017)

It Tus Becomes homework for the Indonesian government to formulate how to Attract Consumers of kosher products bergitu great, especially the millennial generation. According to the table above indicators, it is clear the government of Indonesia must Strengthen four sectors roomates are the focus of the development of halal food product in Indonesia, the which are: 1) Increase the production of kosher meat so it can be exported to the OIC member countries; 2) Strengthening the regulation of halal certification According to the mandate of the Act No. 33 of 2014 on Halal Product Guarantee to establish Security Agency halal products business (BPJPH) and issued Government Regulation (PP) of the Act related technical; 3 Provide understanding of the importance of the awareness of Halal food products are certified kosher through various media and means; and 4) creating a competitive price with the competition, so that kosher food products can be enjoyed smeua circles. Be strange if Indonesia does not make the top 10

countries ketgori halal food sector. Ideally, the number of the world's Reviews largest Muslim population, Indonesia deserve to lead the world halal market, with a portion kompodidi capital has the Reviews largest Muslim population in the world. but in fact, the four indicators above not Able to fulfill its full potential.

Therefore, the author in this case focusing on the core issues where Indonesia awarness indicator score terlemb \ par of the top 10 countries kosher food sectors. It is intended to look and see permaslahan core of this sector. Some peneitian before, most have Discussed about the attitude of awareness of halal food products, such as research conducted by Ayuniyyah et al., (2017), who found that the factor of religion and culture, social, personal and psychological factors were statistically significant Influencing decisions in consumers buy products labeled as halal. Jusmaini et al., (2009) indicate that control the behavior and availability of halal meat Significantly influence consumers' intention to consume halal meat in the case of Jakarta and Melbourne Muslim Society, Also reviews their research confirm the absence of significant factors Differing intention consumption of kosher meat. Likewise with the study conducted by Yasid et al., (2016) to students in Several Campuses in Yogyakarta revealed there is influence of religious beliefs, self-identity, and media exposure to customer keadaran Muslim halal products.

Therefore, the potential is so great Muslim Muslim dankomposisi Also millennial positions are not in few in number in Indonesia, it is important to do research, to what extent the Muslim community millennial concerned and aware of the importance of halal food products. Thus, this study aims to PROVE Whether religious beliefs, self-identity, attitude, and media exposure Affects the Muslim milenials consumer awareness on halal food products in Indonesia.

2. REVIEW LITERATURE

2.1 Halal Food Products

In Islam, halal and haram issues are very important issues. The word kosher is an Arabic word means permissible or lawful roomates Islam (Borzooei & Asgari, 2013) Issa., Et al., 2009; Borzooe and Mary, 2013), meaning that if the lawful means may perform, use or consume, but if it is clear keharamannya it should avoid da situated away from the life of Muslims (Ma'ruf Amin, 2011: 313). While haram is something that is forbidden by Allah to do with the explicit restriction where Reviews those who break them will receive the punishment (Qaradawi, 2016: 15).

So important position of halal and haram until sebagagian scholars have argued that Islamic law (fiqh) knowledge of halal and haram (Ahmad al-Hushari, 1991: 10). Halal and haram is not only associated with consumption activities, but is related to all commercial activities and other

activities must be clean bermuamalah of the elements of riba, maysir, gharar, Injustice, deception, and deceit. The primary gauge of Muslim consumers in the selection of food products and beverages is lawful and in accordance with the instructions thayyib Al-Baqara verse 168, the which contains the command to consume only products that are lawful and good (thayyib). The command to consume halal products is addressed to all mankind, not just limited to Reviews those who believe it.

Halal concept cannot be separated from the concept thayyib (good), if lawful Refers to the law allowed or not a product is consumed or Carried out, then thayyib much more emphasis on the quality of a product, such as nutrient content, hygiene and product safety, health, affordability as well as the benefits and impacts Arising from it (Endah, 2014). Furthermore, Ali Mustafa Yaqub (2009) describes a food or beverage is said to be kosher if it has five criteria items, namely; 1) The food or the drink is thayyib (good) that is something that feels nice to the senses or the soul is not painful and disgusting. 2) Does not contain dharar (danger); 3) Does not contain unclean; 4) Do not Intoxicating, and 5) does not contain human organs. Therefore,

2.2 Muslim Millennial Consumer Behavior

Schiffman et al (2012) defines the behavior of consumers as "the term consumer behavior Refers to behavior that consumers display in searching for purchasing, using, evaluating, and disposing of product and service that they expect will satisfy reviews Reviews their need". While Engel, et al (1994), defines the behavior of consumers as "Reviews Reviews those activities directly Involved in Obtaining, consuming, and disposing of product and service, Including the decision processes that precede and follow reviews Reviews These action". Consumer behavior can be regarded as a study of consumers about purchasing unit and exchange processes involving to satisfy the needs of consumers (Sumarwan., Et al, 2013). According to Kotler (2002) consumer purchase behavior is influenced by cultural factors, social, personal, and psychological; therefore, some practices in Western countries for example, cannot simply be applied in Islamic countries (Schiffman et al., 2012) because of the religious teachings that has Become a culture has a very strong influence on human behavior. Product unauthorized or illegitimate would be very difficult, to sell to Muslim consumers for Muslim consumer behavior is largely governed by a shared understanding of what is allowed and what is forbidden by Islamic law.

While the millennial is the younger generation or Generation Y, as consumer groups a unique and influential, his behavior is Often Discussed from various points of view, but not completely understandable (Smith, 2012), this generation was born between 1980 and mid-1990 , aged 18 - 35 years (Halliday et al., 2014; Valentine et al., 2013). Therefore, Muslims millennial generation is the younger generation who ranged in age from 18-35 and literacy and information technology

so that they are quite sensitive to changes in social, economic, political, behavioral and lifestyle. In terms of Reviews their young age, they will play an important role in various aspects during the next 10 to 20 years. According to BPS data currently 50% of the population belong to the generation of productive age Millennials and in 2020 and 2030 estimated the number Reached 70% of the population of productive age (Hasanuddin et al., 2017). Indonesia Demographic Bonus Millennial generation has Become the world's attention. Gribble and Bremner (2012) Explains that the demographic bonus is the acceleration of the economic growth of a country that begins from changes in the demographic structure of the population, is Characterized by declining birth rate and the death rate of the population. Demographic bonus is usually only experienced by developing countries, the which typically have diversified population pyramid pyramid. Indonesia is expected to receive the grace of Demographic Bonus over the time span 2020-2035, roomates Reached its peak in 2030. Therefore,

2.3 Consumer awareness

For a Muslim, understanding and awareness of the concept of halal and haram is important, therefore, can not just depend on the actions and demands of any authority (Yusoff et al., 2017). According to Randolph (2003), awareness means knowledge or understanding of the subject or situation. Awareness in the context of kosher food literally Reflects the conditions in the which the consumer has an interest, special attention, or have experience and good information about food allowed by Islamic law (Ambali & Grill, 2014; Yasid et al., 2016). The first stage of awareness Reflects the process of purchasing a product, the which the consumer at first did not know the product, later Began to figure it out. Without prior knowledge of the product,

2.4 Religious beliefs

Religious belief is defined as the extent to the roomates an individual is committed to his religion and to the roomates that religion is reflected in the individual's attitudes and behavior (Johnson et al., 2001). Consumption behavior in Islam is built on the basis of religious values, integral (integral) of Islam. Islam is a living system includes various devices roomates complete rules for human life, Including the activities of food and beverage consumption According to the teachings of Islam. Clearly stated that food and drink kosher allowed while drugs are prohibited for human consumption. Previous research suggests that religious belief is a very important factor and influence on Muslim consciousness in consuming halal food (Ambali & Grill, 2014 Salman et al., 2011; Awan et al., 2015). This is reinforced by research conducted by Said, M et al. (2014) and Mohammed et al., (2016), Yasid et al., (2016), the which reveals that there is a strong relationship between religious beliefs with behavior and consumer awareness of Muslims for halal products.

2.5 self identity

A Muslim identity means he describe and put himself in accordance with Islamic rules. Identity as a Muslim is derived from Several factors such as the pressure to behave in a way that is acceptable to the Muslim community (Bonne et al., 2007; Salman & Siddiqui, 2011). Individuals in Muslim societies are constrained by regulations that guide Reviews their lives in society. Among These rules is an agreement on the basis of religious belief to consume kosher food for the entire Muslim community. Thus Spake consuming unclean food forbidden and could mnyebabkan social sanctions that would make a person ostracized or shunned society. Such actions can also reduce Reviews their families, relatives and friends (Salman & Siddiqui, 2011). Identity as a Muslim influence consumer awareness of Muslims to consume halal meat According to Bonne et al. (2007).

2.6 Attitude

Ajen (1991) in Endah (2014)Explains that attitude is a reflection or an image of a person evaluation results of an entity (object or action) Whether he likes or dislikes. Consumer Attitude is an important factor that will influence the consumer's decision. The conception of attitude is associated with confidence, conviction, belief, and behavior (Sumarwan, et al, 2013). Mowen and Minor in Sumarwan (2013) Mentioned that the formation of consumer attitudes Often describe the relationship between beliefs, attitudes and behaviors. Consumers who mimiliki attitudes and beliefs, usually have a tendency to attribute awareness and benefits of a product.

2.7 exposeure Media

Generally people are exposed to stimuli that are very much every day, through the electronic media, print and more. However, not all the media stimuli can be received and can influence buying behavior of consumers towards a product. Slektif attention, quite prominent and dominant to Attract the attention of consumers where the message is delivered can Affect consumer behavior because of the messages that constantly surrounds the consumer (Simamora, 2002). According Patnoad (2001), the media exposure in kosher food is a facility that can be used to disseminate information about kosher food products, either through print media such as newspapers and magazines, or electronic media such as television, radio,

3. RESEARCH METHODS

The research method is a type of study design both qualitative, quantitative, and mixed methods that establish procedures special in a study (Creswell, 2009). This section will discuss the data and methods used in the study, explained Briefly about the time and place of study, types and

sources of the data, population and sample pengambilam models such as an analysis tool used. given the availability of reliable data the approach of quantitative analysis performed to verify our goal. The Data used in this study are the data of primary and secondary data. Primary Data is the data in the form of verbal or verbal, gestures or behavior conducted by research subjects (Arikunto, 2013); in this case, Data generated from the survey questionnaire is ofline and online with the help of google form (g-form) using the methods of sampling and filtered with the Muslim community konvinence category Indonesian citizens aged 17 to 35 years samapai. Secondary While the data is the data Obtained from documents that can support and enrich the primary Data (Arikunto, 2013).

Data collection techniques used in this study is distributing questionnaires to konvinence sampling method to the respondents through face to face (ofline) and google form (online). Measurement scales of answers in the questionnaire follow the Likert scale, consisting of (1) score of 5 to answer strongly agree; (2) score of 4 agree to answer; (3) the score 3 simply agree to answer; (4) score of 2 to answer disagree; (5) score of 1 to answer strongly disagree. Usage of Likert scale 1-5 in the scoring system used is based on previous research on the topic of research consumer awareness of halal food as suggested by Ambali et al., (2014) and Salman and Siddiqui (2011)

The Data generated from the questionnaire will be Analyzed using multiple linear regression. This method aims to test how much interaction between Religious belief, self-identity, Attitude, and media exposure Muslims against the millennial consumer awareness on halal food products. Data processing with SPSS 22 as a tool to help analyze the data collected from the respondents. The framework of this research can be seen from Figure 1 that dikembangkang by Salman and Siddiqui (2011). infigure 1, Below shows the framework used, where there are four (4) independent variables items, namely: Religious belief (X1), Self-identity (X2), Attitude (X3), media exposure (X4); and 1 (one) the dependent variable (Y) items, namely Awarness of Halal Food Product kosher food awareness.

**Figure 1: The framework of research, developed Salman & Siddiqui (2011)**
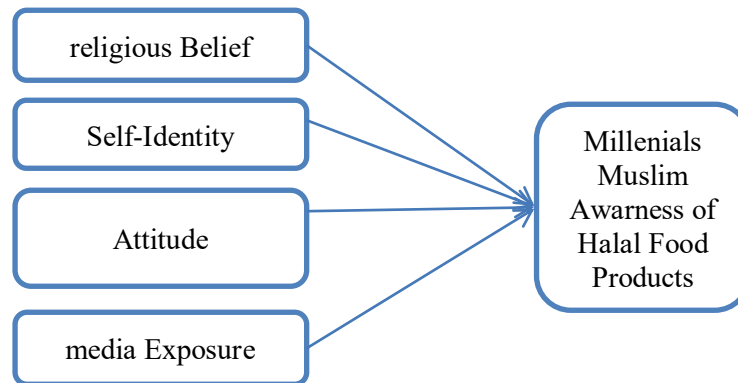
Sources: Primary Data is processed

4. RESULTS AND DISCUSSION

4.1 Description Characteristics of Respondents

Respondents in this study amounted to 223 people, consisting of 91 men and 132 women, as terliat in Figure 1 below. The respondents are dominated by women 59% and men 41%. This indicates that women Also Participate in various activities, not only dominated by men only.

Figure 2. Respondent Data by Gender
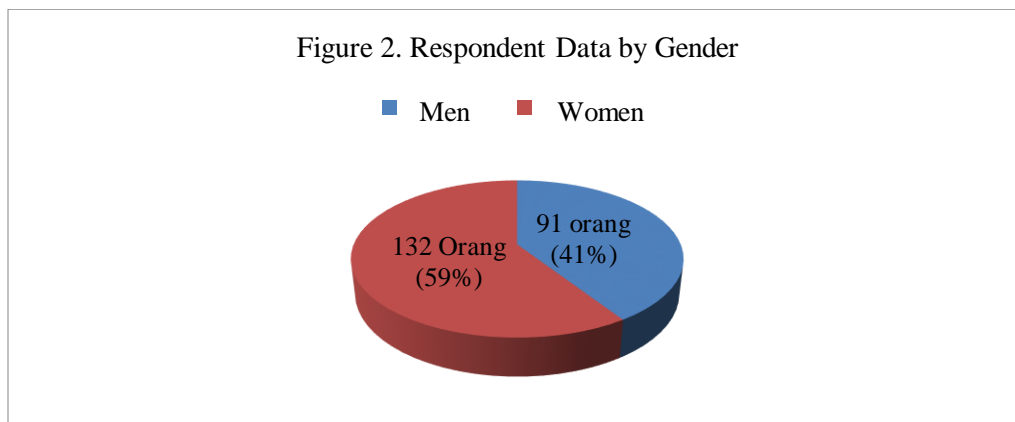
Source: Authors' own

Based on the above the data it can be said that the respondents were used as subjects in this study are in the age range of 17- 35 years, and all respondents are Muslim (Muslim) based screening conducted by Researchers at the time of interview and questionnaire or questionnaires. Therefore, the sample of respondents represents the the millennial generation of Muslims as the theory proposed by Halliday et al (2014), and Valentine et al (2013) that says milenials are

young people aged between 18-35 years. Moreover, the above the data shows that 55% of respondents aged between 24-29 years, of the which this age of human productive show.

Figure 3. Respondent Data by Age
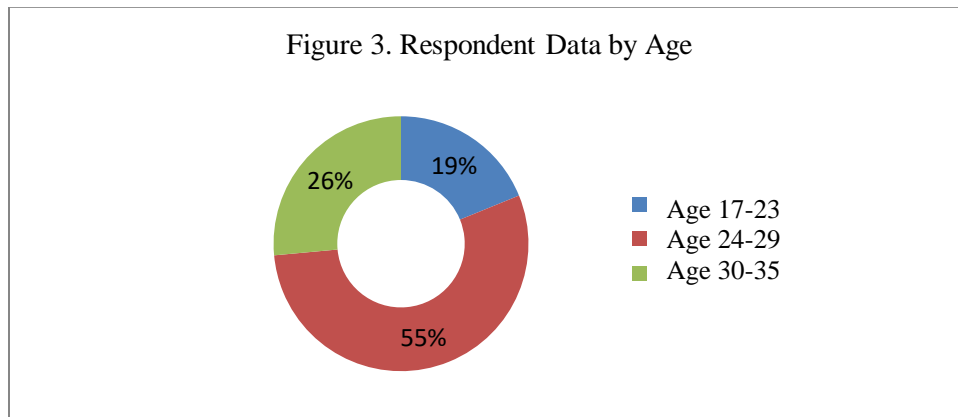
Source: Authors' own

Respondents of data taken from a variety of people who meet the criteria milenials Muslim, it is intended to look at the diversity of perspectives from different educational backgrounds, professions, and the environment. Based on Figure 4 above, dilihar of the type of work or activity, respondents are dominated by a student or students (52%), Followed by PNS / ASN 19%, and 18% of private employees.

Figure 4. Respondent Data by Occupation
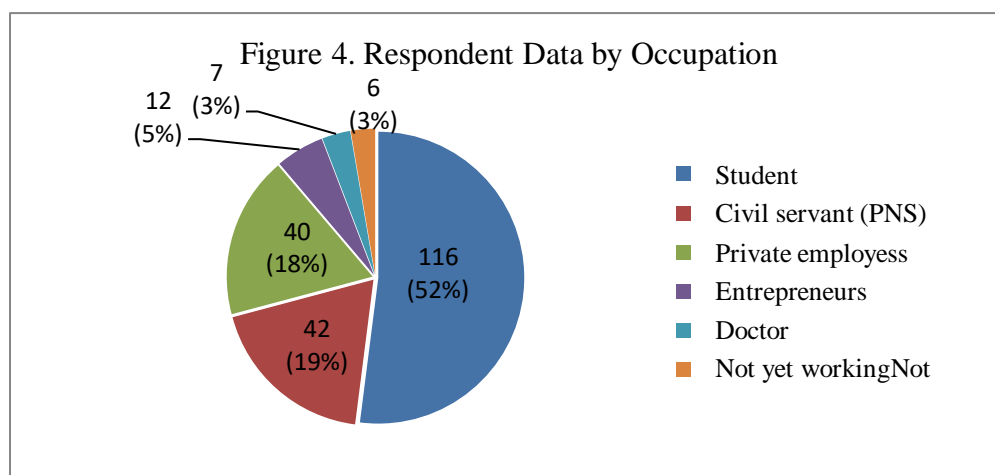
Source: Authors' own

4.2 Results and Analysis multiple regression

4.2.1 Validity and reliability test

Based on the the data processed, there are 20 indicators used in the research questions that represent the four variables. Rated R table of 223 observations is 0,138 while the value of R calculated the the resulting everything exceeded the value of R table, so it can be said the data is valid and the the data received. To test reliability, can be seen with the value of Cronbach's Alpha Based on Standardized Items worth 0901 or 90.1%, this implies that the Data apat accepted Because more than 60% alpha.

Table 3: Validity and reliability test

indicators	Nunally reliable score (1960)	r-table	Cronbach's Alpha	r-value	Sig	decision
Religious Belief (X1)	0.60		0812			Reliable
		0138		0717	0:00	invalid
		0138		0734	0:00	invalid
		0138		0773	0:00	invalid
		0138		0802	0:00	invalid
		0138		0718	0:00	invalid
Self Identity (X2)	0.60		0700			Reliable
		0138		0484	0:00	invalid
		0138		0774	0:00	invalid
		0138		0804	0:00	invalid
		0138		0801	0:00	invalid
Attitude (X3)	0.60		0878			Reliable
		0138		0811	0:00	invalid
		0138		0782	0:00	invalid
		0138		0833	0:00	invalid
		0138		0855	0:00	invalid
		0138		0814	0:00	invalid
Media exposure (X4)	0.60		0897			Reliable
		0138		0889	0:00	invalid
		0138		0945	0:00	invalid
		0138		0896	0:01	invalid

Awarness of Halal Food Products (Y)	0.60	0798		Reliable
		0138	0813	0:00	valid
		0138	0863	0:00	valid
		0138	0853	0:00	valid

Source: Authors' own

4.2.2 Multiple Regression Result

In this study, multiple regression analysis was used to test that belief religious factor, the factor of self-identity, attitude toward factor halal product and media exposure factors significantly influence the Muslim consciousness milenials on halal food products. Table 3 shows the model of summary to setermine how wel the model fit.

Table 4: Model Summary

R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson (d)
.645	.416	.405	1.45931	2,148

Source: Authors' own

Multiple correlation coefficient (R) can be considered as one measure of the quality of the prediction of the dependent variable is milenials Muslim awareness on halal food products. From Table 4, it can be found that the correlation coefficient (R) is equal to 0645 showed strong predictive level, since this value is between 0600-0799.

Table 5: Correlation Coefficient Interval

Correlation Coefficient Interval (R)	Level of Prediction
.000 - .199	Very weak
.200 - .399	weak
.400 - .599	Satisfactory
.600 - .799	strong
.800 - 1.000	Very strong

Source: Sugiyono (2006)

Still according to the data in Table 4. The model of summary above, shows the coefficient of determination (R square) of 0416, this shows that the five predictors can explain milenials Muslim awareness on halal food products amounted to 41.6% of variann (R2 = .416), while the

remaining 58.4% can be explained by other variable outside this research model. This case was also confirmed by the value of Adjusted R Square which is equivalent to 0405.

From Table 4, it can also be observed that the value of Durbin Watson (d) is equal to 2,148. Durbin Watson (d) is a statistical test to predict whether the model having problems autocorrelation or not. To detect the presence of autocorrelation, we need to compare the value of d with the Durbin-Watson value in the table, the value of (du) and a lower value (dl). If the value of d more than du, the free model of positive autocorrelation and if the value of d is less than dl, the model suffered positive autocorrelation. If the value of (4-d) more than du, models do not contain negative autocorrelation and if the value of (4-d) less than dl model has negative autocorrelation. In this case, the number of respondents (n) is 223 and the number of variables (K) is 5, a score of 1.81628 and the value dU dL at 1.74229. After comparison, the value of Durbin Watson 2.

Table 6: multicollinearity Test

Model	collinearity Statistics	
	Tolerance (1)	VIF (2)
religious Belief	.445	2,245
self Identity	.720	1389
Attitude	.485	2063
media exposure	.722	1,386

Source: Authors' own

According to the table 6 colum (1) and (2), the multicollinearity test results show tolerance values> 0.1 and VIF <10, it can be concluded that the models is free from the problem of multicollinearity.

Figure 5: Heteroscedasticity Test
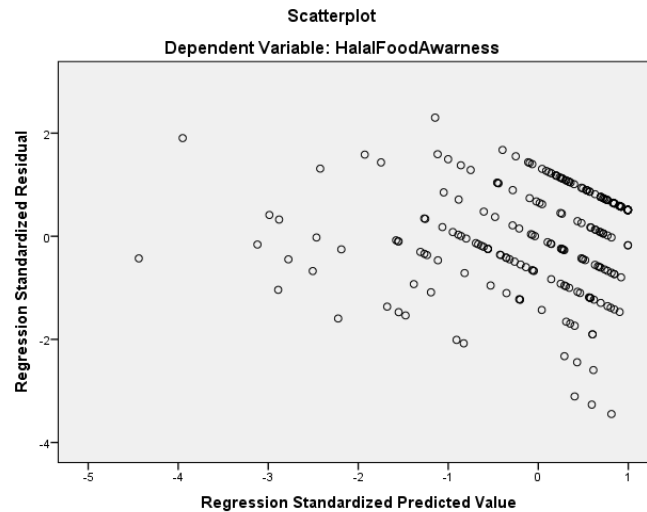
Source: authors' own

The scatterplot of absolute value of standardized regression residuals and predicted values detect the presence of the problem of heteroscedasticity. If the plot of the absolute value of residuals of data shows a particular trend, it can be concluded that the model of heteroscedastic contains the data, and vice versa. The following Figure 5 shows that the scatterplot does not show any trend indicating that the models is homoscedastic.

Table 7: ANOVA

Model	Sum of Squares	df	mean Square	F	Sig.
Regression	330 390	4	82 597	38 786	.000b
residual	464 247	218	2130		
Total	794 637	222			

Source: Authors' own

Table 12 below illustrates the ANOVA models to see if the overall regression models is suitable for data. This table shows that are statistically significant independent variables predicting the dependent variable, F (4.430) bigger than F table (2:42) and its significance value is 0.000> 0.05. This shows that the regression models is a good fit of the data. Furthermore, the F-test Also shows that all independent variables are statistically significant simultaneously in Influencing the dependent variable.

From Table 4, Table 6, Table 7 and Figure 5, it can be concluded that the models Generally does not violate the classical Assumptions as Mentioned in the previous section. In other words, the Gauss-Markov theorem apply indicating that the estimators are the Best Linear Unbiased estimators (BLUE) and their variance is the Lowest of all other Unbiased estimators.

Table 8: Estimated Model Coefficients

variables	Unstandardized Coefficients (β)	t-Statistics	significance
constant	.521	.444	.658
religious Belief	.121	1,692	.092
self Identity	.111	2,518	.013
Attitude	.284	5,115	.000
media exposure	.092	2,304	.022

Source: Authors' own

Table 8 shows the model's estimated coefficients. It is interesting to note that the factor of religious beliefs were not statistically significant in affecting the millennial Muslim awarness on halal food products (β = 0121, α <0.05), but significant at a confidence value of 9.2%, however, three other factors are : self-identity (β = 0.111, A <0.05), attitude (β = 0.284, A <0.05), and media exposure (β = 0.092, A <0.05), respectively positive and significant effect on the millennial Muslim consciousness on halal food products.

The general form of the equation to predict the Muslim consciousness millennial (Y) of the religious factor beliefs (X1), self-identity (X2), attitude (X3) and media exposure (X4) derived from Table 8 are as follows:

$$Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \mu \text{ .... (1)}$$

Halal Food Awarness = 0521 + 0121 + 0111 SelfIdentity ReligiousBeliefs Attitude + 0.092 + 0.284 MediaExposure

Equation (4) may explain some of the meaning of which is as follows.

1) 0521 is a positive constant value of the millennial Muslim awareness on halal products, while the other independent variables, namely the factor of religious beliefs (X1), self-identity (X2), attitude (X3) and media exposure (X4) is zero.

2) Factor coefficient religious beliefs (X1) +0121, which means that if religious beliefs factor increased by 1 unit, then the millennial Muslim awareness on halal products will also be increased by 0.121, assuming other variables remain (unchanged).

3) Coefficient of Self Identity factor (X2) +0111, which means if Self Identity increased by 1 unit, then the millennial Muslim awareness on halal products will also be increased by 0.111, assuming other variables constant.

4) Factor coefficient attitude (X3) equal to +.284, jal implies that an increase of 1 unit on the attitude factor will be followed by an increase in awareness of the millennial Muslims in halal products will also be increased by 0.284, assuming other variables constant.

5) Coefficient of media exposure factor (X4) is equal to +0092 show that if media exposure factor increased by 1 unit, the millennial Muslim consciousness on halal products will also be increased by 0.284, assuming other variables constant.

Based on the results pembahsan above, the study showed a positive relationship between the factors of religious beliefs, self identity, attitude, media exposure and awareness of the millennial Muslim halal food products.

Interesting to examine in this study is the first hypothesis is rejected, because α> 0.05. This indicates that religious beliefs do not significantly teradap milenials Muslim consumer awareness on halal products, naum remain positive effect on α <0.10 (10%). In theory, the relationship of religious beliefs should significantly influence the awareness of halal food products, as well as research conducted Ambali and Burn (2014), Yasid, Farhan & Andriansyah (2016), Ayuniyyah, Hafidhuddin, & Hambari, 2017; and Yusoff & Adzharuddin, 2017, But this is the millennial generation, whose characteristics are unique and unpredictable, as disclosed (Khalek, 2014; Monaco & Martin, 2007; Valentine & Powers, 2013),

Another internal factor is the attitude, the attitude towards halal food products. This factor is statistically proven to impact positively and significantly teradap milenials Muslim consumer awareness on halal products. Therefore, it is important for halal food industry stakeholders to provide insight pentingnnya stand regarding halal and haram in foods.

Results of testing the hypothesis 2 shows that identity comes from extrinsic factors affecting the Muslim consumer awareness on halal food that is relevant to the results of Salman and Siddiqui (2011). Based on their research, the Muslim consumer has indicators of identity such as: (1) Family and friends are always consume halal food, (2) family and relatives will stop visiting them when finding food unclean and (3) the belief that Muslims should follow dietary laws are governed by the religion that would influence the consciousness of halal food consumption. This

study supports previous findings (Bonne et al., 2007) which states that the identity of Muslim influence consumer awareness to consume halal meat in Belgium.

Referring to the t-value, 4 hypothesis testing results showed that the media exposure factor is the most dominant factor influencing the millennial Muslim awareness on halal products. Media exposure for this reason is a potential source for the Muslim community to raise awareness of halal foods. These results indicate that the millennial Muslims in Indonesia admitted that they knew about halal products from the mass media such as magazines and the internet. They seek out information about kosher food through friends in the social media and recognize that the media has a great influence on their awareness of halal food. The results also supported by previous studies that prove the importance of media exposure on the awareness of Halal products (Ambali & Grill, 2014; Yasid, Farhan & Andriansyah, 2016),

5. CONCLUSIONS AND RECOMMENDATIONS

5.1 Conclusion

This study shows that religious beliefs, identity, attitude, and media exposure are positively related to the millennial Muslim awareness on halal food products partially or simultaneously, but religious beliefs factor has no significant influence on the $\alpha > 0.05$. The independent variables in this study were able to explain at 41.6% of Muslim consciousness millennial on halal food products, and the balance of 58.4% explained by other variable outside this research model. This study collected data from respondents Muslim with millennial category (age 17-35 years) with various educational background, work in Indonesia. But in this study has several limitations, including the following this study uses a sample size that quite small. Therefore, further studies should use larger sample size by surveying more respondents. Larger sample size would increase the robustness of the results. Future research should consider other factors, so it is expected to find other factors that may explain comprehensively millennial Muslim awareness on halal food products. This topic will attract a lot of attention, because Indonesia as the largest Muslim population in the world,

5.2 Recommendations

There are two recommendations that can be drawn from the findings of this study. First, the religious beliefs, the factor of identity, attitude factors, and factors positively associated with the media exposure of consumers purchasing decisions on products certified kosher food. This reflects the millennial Muslims a good attitude good about kosher food products. This indicates that the manufacturer must provide and campaign through the media, both social media, print and electronic media. But the main thing is the importance of the campaign mekanan halal

products via the Internet (online). This is because the millennial generation to technology and information literacy, so as to satisfy his curiosity about kosher food products, they are looking for information via the internet and online media. Second, the government should be able to see the opportunities and support the development of the halal food industry from various aspects including regulatory support, administrative support and financial support. It shows the economic policy actions should include an increase in the national halal industry as a fundamental strategy for the development of the country.

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