

# The Impact of "Buy Muslim First (BMF)" Campaign to Young Muslim Consumer

Shahrul Hilmi Othman<sup>1</sup>, Mohd Azam Bin Yahya. PH.D<sup>2</sup>, Noor Jeffri Abdul Wahab<sup>3</sup>, Muhammad Zulfakar Sallehuddin<sup>4</sup>

<sup>1</sup>Head of Department Foundation Programme, Centre of Foundation Programme and General Studies, University College of Islam Melaka, <sup>2</sup>Dean Institute of Postgraduate Studies, University College of Islam Melaka, <sup>3</sup>Director of Academic Affair Division, University College of Islam Melaka, <sup>4</sup> Student Bachelor in Islamic Development Programme, Faculty of Islamic Knowledge, University College of Islam Melaka  
Email: shahrul@kuim.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJAREMS/v9-i2/7634>

DOI:10.6007/IJAREMS/v9-i2/7634

**Published Online:** 26 June 2020

## Abstract

The Buy Muslim First (BMF) campaign has been going on since 2018 but is slow and inactive. In 2019, this campaign received the Attention of the Malaysian Muslim community, sparking awareness of the Muslim community. Because of emerging issues such as non-Muslims who were not respected Muslims on food production issues. Such as aspects of food preparation that were not consistent with the halal concept, including cleanliness and the quality guaranteed by Islam. The campaign that encourages Muslim buyers to prioritize the purchase of Muslim products, where Muslim traders will issue zakat and thereby develop the social economy of Muslims. This research is a quantitative study using descriptive and inferential approaches. The main objective of this research is to analyze the impact of BMF campaign on the purchasing behaviour of young Muslims. Using the Muslim consumer behaviour study model Based on 100 respondents representing the young group was selected to answer the questionnaire using the Likert scale method. Data from the questionnaire were analyzed using SPSS Multiple Regression tests, the result of F test is  $6.595 > \text{value } F$ . then the main findings of this study explain that there is the influence of BMF campaign on young Muslim users is 21.7% (based on R Square value). Four main aspects influence the behaviour of young buyers are Intention, Expenses, Religious Brotherhood and power in purchasing. All these aspects will have a direct impact on Muslim traders, it is hoped that there will be a continuation study to study these four aspects that have a significant impact on the behaviour of Muslim consumers

**Keywords:** Young Muslim Consumer Behaviour- Consumer Behaviour – Buy Muslim First Campaign.

**Introduction**

The Buy Muslim First (BMF) campaign by Persatuan Pengguna Islam Malaysian<sup>1</sup>. Buy Muslim First is a campaign that encourages Muslim buyers to prioritize the purchase of Muslim products, where Muslim traders will issue zakat and thereby develop the social economy of Muslims. As mentioned by Mustaffa, et al. (2019) the BMF campaign was not aimed at boycotting non-Muslim products but rather focusing on quality products guaranteed by Muslims based on the halal concept.

The Buy Muslim First (BMF) campaign has been going on since 2018 but is slow and inactive. In 2019, this campaign received the Attention of the Malaysian Muslim community, sparking awareness of the Muslim community. Because of emerging issues such as non-Muslims who were not respected Muslims on food production issues. Such as aspects of food preparation that were not consistent with the halal concept, including cleanliness and the quality guaranteed by Islam.

According to the chairman of the Malaysian Muslim Consumer Association (PPIM) Datuk Nadzim Johan, through the BMF campaign, it does not mean that Malay Muslims and non-Muslims boycott the product but prioritize halal. Mohd Hafiz Abd Hamid as Head of the IKRAM Young Center stated on the official IKRAM portal. BMF is intended for the development of the Muslim economy. The simple hypothesis is that the more wealthy Muslims, the more charity is given, the more people there to help.

Consumer behaviour is defined as the study of how a person decides to use all available resources such as time, money, and efforts to obtain goods related to consumption (Mowen, 1995; Walters, 1974). Consumer behaviour also reflects overall decisions made by consumers about the use of goods or services offered by producers or the seller community at any time (Hoyer & Macinnis 2001). According to Aman Shah, S.H (2005) The consumer here is a complete cycle that includes the process of selecting, purchasing, using, maintaining, repairing and disposing of any goods or services. This not only encourages an individual to use their income to spend but also increases their income from time to time to meet their needs

As mentioned by Mustaffa, & Borhan (2013) Islam has provided guidance to the human world in consumer behaviour. The only reliable source for Muslims is the Koran and the Sunnah which are guidelines for life. Islam is a complete way of life that controls and limits humanity to happiness in this world, and the hereafter Consumer Behaviour is because every individual has the desire to meet their level of satisfaction. In this case, every human behavior must comply with the norms and principles outlined in Islam as a guide to act in ways that are not consistent with specified sharia Behaviour in Islam does not only focus on human relations. Islam divides human connections into three categories, namely God's relationship with humans, and human relations with the environment

According to Khan (1984), in developing Muslim consumer behaviour, there are two essential elements that need to be considered when shopping for personal and family welfare (B1) and shopping for the benefit of the whole community (B2). In general, spending on B1 needs is more driven by consumers where savings and investment for future use are also included in this component. Component B2, on the other hand, is more inclined towards

---

<sup>1</sup> Persatuan Pengguna Islam Malaysian (The Malaysian Islamic Consumers Association) (PPIM) is a non-governmental organization (NGO) registered with the Malaysian Ministry of Registration (JPPM) established under Part 2 of the 1966 Community Act. The organization founded in June 1997 under the initiative of a group of activists seeking change in the Islamic landscape consumer.

humanitarian policy and religious brotherhood. For the minimum use of B2, the amount of zakat is an obligation that must be issued by each individual. Besides, donations such as charity, donations, waffles and wills are included in this component. However, Khan (1995) argues that the concept of utility in Islamic economics is more appropriate to replace it with the idea of *maslahah* as its primary target. Although the masses are subjective, there is one general guideline for their nature. *Maslahah* based on five key elements, that need to be taken into account to maintain human welfare in terms of religion, intelligence, life, ancestry and wealth. According to him, rather than the utility concept, the concept of *maslahah* in Islamic economics contains the following ideas:

- 1) Although the mass is subjective, the criteria for determining the problem are not given on their own volition. Still, they have been established for each individual, and decisions must be made based on these criteria.
- 2) The concept of utility often creates controversy in the desire to achieve between individual and social satisfaction, while the mass is always in line with the social collective. Individuals and communities need to work to preserve these five elements.
- 3) The concept of *maslahah* covers all economic activities in the community. Therefore, production is not intended to meet only one group of people but must be distributed in a mass order.

## Material and Methods

### Research Design

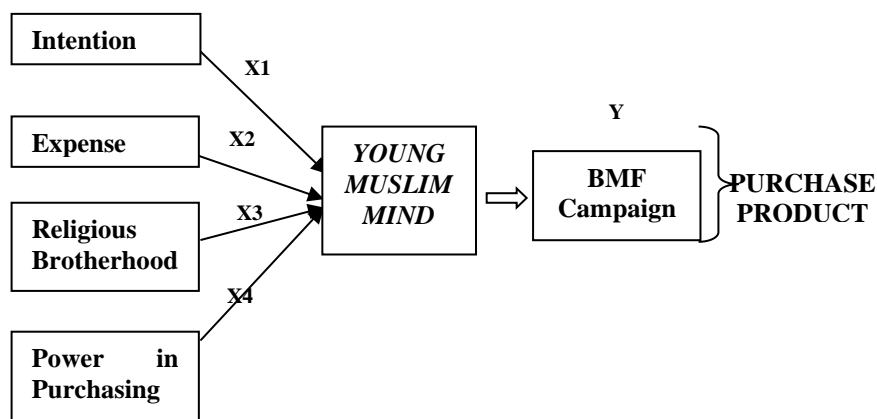
This research is a quantitative study using a descriptive and inference approach. The main objective of this research is to analyze the impact of the BMF campaign on the buying behaviour of young Muslims. Using a model of Muslim consumer behaviour studies by Basaruddin, & Bakar (2019) the model explains that every good behaviour is praised by *Niat* (good intentions)<sup>2</sup>. The aim is to encourage someone to do something praiseworthy and leave something to admire. The intention of the heart will guide every behavior. The place of intention is in the centre. In other words, the heart plays an essential role in influencing one's intentions. Others cannot see intentions. Intentional people must know what's in the heart. Everything that is intended will reflect all actions, actions, and gestures of behaviour. Therefore, the main factor in an individual's behaviour is that the behaviour is influenced by the individual's intention for the behaviour.

---

<sup>2</sup> Language-based intentions are *qasad* (heart intention) and *qasad* (heart intention). According to Islamic law, the intention is an impulse towards action to seek the pleasure of Allah SWT (Seman, 2013; Mustafa, 1996) and to express obedience and obedience to His commands (Mustafa, 1996). Meanwhile, Ghazali (2008) illustrates that intention is the nature of the heart that connects knowledge and charity. Asyqar (2002) explains that intention is the will and determination where the purpose is present through the heartbeat, which shows that Allah SWT performs all worship. The Attention is said insincerity or honesty in the performance of an action. Sincerity is essential with intention. The aim is to make someone do something only seeking the pleasure of Allah SWT (Aminudin & Jamsari, 2012; Misri, 2014). Intentions must be accompanied by sincere intentions for everything intended to worship.

Three components influence the intention to behave: (1) Akidah (Faith)<sup>3</sup>, (2) Ibadah (Worship)<sup>4</sup> And (3) Akhlak (morality)<sup>5</sup>. The outcome of this intention is to determine attitudes towards subjective norms which ultimately lead to the perception of control behaviour. As for Mohammad Fahim Khan (1984), in developing Muslim consumer behaviour there are two critical elements that need to be considered when shopping for personal and family welfare (B1) and shopping for the benefit of the whole community (B2). In general, spending on B1 needs is more driven by consumers where savings and investment for future use are also included in this component. Component B2, on the other hand, is more inclined towards humanitarian policy and religious brotherhood. According to Assaduzzaman (1992), it assumes that consumers can also increase their satisfaction by acting not in their interests but for the good of society. Therefore in this study, the behavioural components to be measured are as follows.

1. Intention
2. Expenses
3. Religious brotherhood
4. Power in Purchasing



### Instrumentation

Data analysis method uses the method Statistical Package for Social Sciences (SPSS). The analysis uses SPSS tools F Test and R Square to measure Likert Scale data to get accurate statistical information. The Likert scale value is an ordinal scale so that the analysis of differences between groups of respondents using non-parametric tests. The Multiple

<sup>3</sup> Akidah a vital role in stimulating the behaviour of Muslim consumers. This shows that the higher the value of Islamic consumer behaviour, the stronger the effect on behaviour or vice versa (Siti Khalilah Basarud-din & Azizi Abu Bakar 2019).

<sup>4</sup> Ibadah (worship) can affect the behaviour of Muslim consumers. If the user's religion is high, then their intention is firm. Conversely, if their worship is not satisfactory, it reduces their morale (Siti Khalilah Basarud-din & Azizi Abu Bakr 2019).

<sup>5</sup> Akhlak (Moral) is expected to influence Muslim consumer behaviour. If the moral character of Muslim users is positive, then their intention is firm. On the other hand, if the morale of Muslim consumers is negative, then they damage their intentions (Siti Khalilah Basarud-din & Azizi Abu Bakr 2019).

Regression method chosen to find the effect between the dependent variable and many independent variables. This questionnaire uses a Likert scale.

SECTION A						
Age	15-17					
	18-20					
	21-23					
	24-26					
	27-30					
Level Of Education	Diploma					
	Degree					
SECTION B						
Scale	1	2	3	4	5	
Answer choice	Disagree Disagree	Disagree	Neutral	Agree	strongly agrees	
Bil	BMF Campaign		1	2	3	4 5
1.	Does the BMF campaign prioritize Muslim products and the status of their traders (whether Muslim or not)?					
Bil	Intention (Niat)		1	2	3	4 5
1	I need to buy Muslim products.					
	Expenses					
2.	I am willing to pay a slightly higher price for Muslim products.					
	Religious Brotherhood					
3.	I can improve my economic position by buying Muslim products.					
	Power in Purchasing					
4	Supporting Muslim products makes me feel better.					

The regression model of this study is as follows:

$$Y = X_1 + X_2 + X_3 + X_4$$

Y = The dependent variable is the effect of the BMF Campaign as measured by the behaviour of young Muslim users.

X<sub>1</sub>, X<sub>2</sub>, X<sub>3</sub>, X<sub>4</sub> = Independent variables.

X<sub>1</sub> = Intention

X<sub>2</sub> = Expense

X<sub>3</sub> = Religious Brotherhood

X<sub>4</sub> = Power in Purchasing

1, 2, 3, 4 = parameter for estimation.

### Hypothesis

H<sub>0</sub> : The four independent variables cannot explain variations of the BMF Campaign.

H<sub>1</sub> : The four independent variables can explain variations in the BMF Campaign.

The inference method approach is data collected from randomly selected samples from a population and tested using statistical tests. In this study, primary data were obtained from respondents questionnaires to find out their opinions, perceptions, and attitudes. The research questionnaire was distributed through the Google Form method.

### Participants

The study population was young Muslim users while the sample was teenagers who studied at the University of Malacca Islamic College. The results of the study were then generalized to the entire population studied. This section has five questions about buying behaviour after the Buy Muslim First campaign was carried out.

### Results and discussion

#### Section A

Respondents were aged between 18 and 30 years and were divided into five age groups. The first stage is for those aged 15 to 17 years without respondents in the data. Ages 18 to 20 years consist of 50 people. The third group consists of 21 to 23 years, with 22. The fourth level of people aged 24 to 26 in 25 people and the last level consists of 27 to 30 people aged three years.

#### Section B

The Mean BMF Campaign (Buy First Muslim) is 3.63. Which is four on the agreed scale, the research findings show that respondents agree and understand that the BMF campaign is a buying campaign that benefits Muslim traders.

Table 1

*Min table of research variables*

Descriptive Statistics			
	Mean	Std. Deviation	N
BMF Campaign (Y)	3.63	.981	100
Intention (X1)	4.44	.743	100
Expenses (X2)	3.82	1.038	100
Religious Brotherhood (X3)	4.41	.740	100
Power in Purchasing (X4)	4.26	.799	100

### Hypothesis Test

H<sub>0</sub> : The four independent variables cannot explain variations of the BMF Campaign.

H<sub>1</sub> : The four independent variables can explain variations in the BMF Campaign.

The output below is known the Significant value for the effect of Y on X stimulus is 0,000 > 0.05 and the calculated F value is 6.595 < F table value 2.47, then it can be concluded that H<sub>1</sub> is accepted meaning that there is an influence of the BMF campaign by the signs of young Muslim buyers as much as 21.7% together with the value of R Square (0.217)

Table 2

*Multiple Regression Schedules*

ANOVA <sup>a</sup>						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	20.713	4	5.178	6.595	.000 <sup>b</sup>
	Residual	74.597	95	.785		
	Total	95.310	99			
a. Dependent Variable: BMF Campaign (Y)						
b. Predictors: (Constant), Power in Purchasing (X4), Intention (X1), Expenses (X2), Religious Brotherhood (X3)						

Table 3

*Schedule R.*

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.466 <sup>a</sup>	.217	.184	.886
a. Predictors: (Constant), Power in Purchasing (X4), Intention (X1), Expenses (X2), Religious Brotherhood (X3)				

**Conclusions**

The culmination of the Buy Muslim First Campaign (BMF) in the middle to the end of 2019, which raises various issues between politics, economy and race, whether it brings positive or negative things. The findings of the study explain that there is an influence between the BMF campaign and the behaviour of young Muslim consumer. The findings of 100 respondents aged 18-30 who represent the youth<sup>6</sup> Population, agree with the statement that the BMF campaign is a campaign of Muslim goods and products. Meanwhile, the SPSS, multiple regression test with the F test, showed a result of 6.595. which was higher than the F table of 2.47 indicating that the BMF campaign harmed purchasing behaviour of 21.7% (based on the R Square value). Therefore, this study explains that other factors influence adolescent purchasing behaviour that needs to be addressed by future researchers. Four main aspects influence the behaviour of young buyers are Intention, Expenses, Religious Brotherhood and power in purchasing. All these aspects will have a direct impact on Muslim traders. Therefore, some suggestions that researchers can formulate to improve BMF campaign activities to be accepted by the community are as follows:

1. It is hoped that there will be a continuation study to study these four aspects that have a significant impact on the behaviour of Muslim consumers
2. Introduce the Buy Muslim First campaign among teenagers, especially in educational institutions in giving a more detailed explanation because some of them do not want to be involved in the matter which is considered as a racist agenda.

---

<sup>6</sup> United Nations Organization for Education and Culture (UNESCO), the United Nations defines youth (especially young people) based on programs presented to participants aged 15 to 30 years (Anuar bin Puteh: 2001).

3. Sketch a creative and exciting infographic about the Buy Muslim First campaign when disseminating it through social or communication websites such as Facebook, Twitter, Instagram and Whatsapp. This campaign can attract teenagers who are sometimes only interested when there is a picture compared to writing alone.
4. Explain to non-Muslims also understand the true meaning of the Buy Muslim First campaign at the same time help them economically where Muslim workers work in his company and make Muslim goods as their source of business mostly Halal.
5. Help Muslim product manufacturers to be able to produce quality and guaranteed Halal products. Also do not take advantage of deceiving buyers in terms of price or quality.



## References

- Ajzen, I. (1991). The theory of planned behavior. *Organizational Behavior and Human Decision Processes* 50 (2), 179-211.
- Assaduzzaman. (1992). Towards Foundations fo an Islamic Theory of Consumer Behaviour. In Sayyid Tahir, Aidit Ghazali & Syed Omar Syed Agil (Eds.). *Readings in Macroeconomics: An Islamic Perspectives*. (pp. 81). Petaling Jaya: Longman Malaysia Sdn. Bhd.
- Basaruddin, S. K., & Bakar, A. A. (2019). Model Gelagat Pengguna Islam. *Journal of Human Development and Communication* 8, 169–182.
- Bendjilali, B. (1993). On Muslim Consumer Behaviour: A Mathematical Set-up. *Journal of Islamic Economics*, 3(1), 1-16.
- Bendjilali, B., & Bashir, F. (1989). Towards a Theory of Islamic Consumer Behavior. *Journal of Social Sciences*, 17(1), 43-67.
- Ghazali. (2008). *Ringkasan Ihya Ulumuddin* (Abdul Rosyad, S. Terj.). Jakarta Timur: Akbar Media Eka Sarana.
- Hagger, M. S., & Chatzisarantis, N. L. D. (2006). Self-identity and the theory of planned behaviour: Between- and within-participants analyses. *British Journal of Social Psychology*, 45(4), 731–757.
- Hamza, K. (2010). Measuring religiosity in consumer research from Islamic perspective. *International Journal of Marketing Studies*, 2(2), 166-179.
- Kasim, A. Y., & Tamuri, A. H. (2010). Pengetahuan pedagogical kandungan (PPK) pengajaran akidah: Kajian kes guru cemerlang pendidikan Islam. *Journal of Islamic and Arabic Education* 2(2), 13-30.
- Hoyer, W. D., & MacInnis, D. J. (2001). *Consumer Behavior, ed.2*. New York: Houghton Mifflin.
- Max Weber. (1958). *The Protestant Ethic and the Spirit of Capitalism*. New York: Charles Scribners" Son.
- Mowen, J. C. (1993). *Consumer behavior. 3rd Edn*. New York: Macmillan Publishing Company.
- Mowen, J. C. (1995). *Consumer behavior. 4th Edn*. New Jersey: Prentice Hall., 2013 ISSN 1990-9233 © IDOSI Publications, 2013, DOI: 10.5829/idosi.mejsr.2013.18.9.12113
- Mustafar, M. Z., and Borhan, J. T. (2013). Muslim Consumer Behavior: Emphasis on Ethics from nhlIslamic Perspective *Middle-East Journal of Scientific Research* 18 (9), 1301-1307.
- Mustafar, M. Z., and Borhan, J. T. (2013). Muslim Consumer Behavior: Emphasis on Ethics from Islamic Perspective. *Middle-East Journal of Scientific Research* 18 (9), 1301-1307.
- Puteh, A. B. (2001). Perkembangan dan pembentukan remaja menurut perspektif Islam. *Kajian Malaysia* 19 (2), 79-101.
- Khan, M. F. (1984). Macro Consumption Function in Islamic Framework. *Journal of Research in Islamic Economics* 1(2), 3-25.
- Shah, A. S. H. (2005). *Economy from Islamic perspectives*. Selangor: Penerbit Fajar Bakti Sdn. Bhd.
- Walters, C. G.(1974). *Organizational behavior: Human behavior at work. 9th Edn*. New Delhi: Tata McGraw Hill.