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Vol 55, No 1 (2020)

Table of Contents

Computer and Information Science

A Collaborative Evaluation Metrics Approach for Classification Algorithms	PDF
<i>Amira M. Idriss, Fahad Khamis Alsharif</i>	
Consumers' Behavioural Intention to Accept of the Mobile Wallet in Malaysia	PDF
<i>Chun Chang-Jin, Lim Chae-Seung, Aye Aye Akin</i>	
Integrity and Security in Cloud Computing Environments: A Review	PDF
<i>Zula S. Abdul Jabbar, Ali Aldabbas, Saqir G. Mohammed, Hiba S. Saad</i>	
Simulation of Discrete Predator-Prey Model	PDF
<i>Adel A. Abooi Al Wahab, Nisad Mahmood Nasir, Adil I. Khalil</i>	

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- Editorial Team
- Aim & Scope
- Author Guidelines
- Online Submissions
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Education

Malaysian Learners' Preferences-Based Profile Model Towards Adaptive Massive Open Online Courses	PDF
<i>Mohammed A. Gharaib, Aman Badin, Koo Jik Choo</i>	
Sustainability Concept Implementation in Higher Education Institutions of Indonesia	PDF
<i>Eddy Jusuf, Adim Herwary, Putu Sutma Kusumawati, Andi Gunardi</i>	
Health-Saving Technologies in Education	PDF
<i>Mikhail Ivanovich Mukhin, Marina Georgiyevna Sergeeva, Natalia Lvovna Ogurechikova, Ivan Aleksandrovich Pugachev, Galina Viktorovna Zarembo, Svetlana Vladimirovna Dimerchenkova, Marina Borisovna Buzitskaya</i>	
The Technology of Professional Teaching: The Simulative Company as a Complex of Innovative Teaching Methods	PDF
<i>M.G. Sergeev, M.P. Mikheeva, L.Zh. Karavonova, T.G. Stanchulskiy, I.Yu. Vardamova, I.V. Akhmetshina, V.A. Chaulnova</i>	
Internalizing the Values of Religious Harmony through the Use of Learning Media	PDF
<i>Berhuzaiman M. Yunus, Adeng Muchtar Ghazali</i>	

Social Sciences

Islamic Law and National Cultures Impact on Modern Funeral Services: Buying Ethical Perception and Behavioral Intention	PDF
<i>Subangrah Subaryah, Florentina Kumiasari</i>	
Cultural Contact and Service Quality Components Impact on Tourist Satisfaction	PDF
<i>Nguyen Thanh Ky, Ho Tien Dung, Nguyen Van Duc, Phan Minh Duc, Nguyen Thanh Hung, Nguyen Thi Thanh Phuong</i>	

Home > Vol 55, No 1 (2020) > Subaryah, Florentina Kumisari

Islamic Law and National Cultures Impact on Modern Funeral Services Buying Ethical Perception and Behavioral Intention

Subaryah Subaryah, Florentina Kumisari

Abstract

The purpose of this paper is to analyze the impact of Islamic law and national cultures on the ethical perceptions and behavioral intentions of Muslim Indonesians in buying modern funeral services. A questionnaire was distributed among Muslim respondents who were doing their routine weekly Friday prayers in Sunda Kelapa, one of the biggest mosques in Central Jakarta. Based on a total sample of 103 responses, structural equation modeling was used to test the research hypotheses. This research used the theory of reasoned action proposed by Ajzen to analyze behavioral intentions. Since the behavioral intentions were influenced by the ethical perceptions, the Indonesian national culture was deemed to play a significant role. The data analysis further suggested that the behavioral intentions in buying modern funeral services were strongly influenced by Islamic law (MUI Fatwa), Indonesia culture dimensions, and the ethical perceptions among Muslim Indonesians. Both Islamic law and Indonesian national culture (as a collectivist country) play a significant role in creating ethical perceptions and influence Muslim behavioral intentions in regard to buying modern funeral services.

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**ISLAMIC LAW AND NATIONAL CULTURES IMPACT ON MODERN
FUNERAL SERVICES BUYING ETHICAL PERCEPTION AND
BEHAVIORAL INTENTION**

伊斯兰法律和民族文化对现代仪服务购买者的道德观念和行
为意图的影响

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Abstract

The purpose of this paper is to analyze the impact of Islamic law and national cultures on the ethical perceptions and behavioral intentions of Muslim Indonesians in buying modern funeral services. A questionnaire was distributed among Muslim respondents who were doing their routine weekly Friday prayers in Sunda Kelapa, one of biggest mosques in Central Jakarta. Based on a total sample of 103 responses, structural equation modeling was used to test the research hypotheses. This research used the theory of reasoned action proposed by Ajzen to analyze behavioral intentions. Since the behavioral intentions were influenced by the ethical perceptions, the Hofstede national culture was deemed to play a significant role. The data analysis further suggested that the behavioral intentions in buying modern funeral services were strongly influenced by Islamic law (MUI Fatwa), Indonesia culture dimensions, and the ethical perceptions among Muslim Indonesians. Both Islamic law and Indonesian national culture (as a collectivist country) play a significant role in creating ethical perceptions and influence Muslim behavioral intentions in regard to buying modern funeral services.

Keywords: Behavioral Intention, Ethical Perception, Indonesia Cultural Dimension, Islamic Law, Modern Funeral Service

摘要 本文的目的是分析伊斯兰法律和民族文化对印尼穆斯林购买现代丧葬服务的道德观念和行
为意图的影响。在回教者中分发了一份调查表, 这些回教者在雅加达中部最大的清真寺之一圣达·克
拉帕 (Sunda Kelapa) 进行每周例行的周五祈祷。基于 103 个响应的总样本, 使用结构方程模型
来检验研究假设。这项研究使用了阿奇真提出的理性行动理论来分析行为意图。由于行为意图受
到道德观念的影响, 因此霍夫斯泰德民族文化被认为发挥了重要作用。数据分析进一步表明, 购

买现代好玩仪服务的行为意图受到伊斯兰法律（梅法塔），印度尼西亚文化规模和穆斯林印度尼西亚人的道德观念的强烈影响。伊斯兰法和印度尼西亚民族文化（作为一个集体主义国家）在建立道德观念和影响穆斯林在购买现代 fun 仪服务方面的行为意图方面都发挥着重要作用。

关键词: 行为意图, 道德观念, 印度尼西亚文化维度, 伊斯兰法律, 现代好玩仪服务

I. INTRODUCTION

It is undeniable that land is highly valued by Indonesians. The population in Indonesia has reached 270 million people, which includes 49.70% of those who live in urban areas, with the rest living in rural areas. This population rate is projected to gradually increase by 2.1% annually [1]. Therefore, having land is a huge need and is in high demand, not only for housing but also for burial place purposes. All the Indonesia government strategies must align with the global sustainable goals initiated by the United Nations for the environment, society, and the economy [2]. The Indonesian government arranges the usage of land for the purpose of burial place across the country, as is stated in Article 2 paragraph (3) of Government Regulation no. 9 of 1987: "The usage of excessive land in the construction of a cemetery is prohibited, in that large funerals lead to waste, resulting in damage to natural resources and the disruption of life balance. The land area for funerals is set to no more than two and a half square meters."

In 2017, the number of people living in Jakarta reached 15.75 million, with the annual growth rate projected to be 1.1% per annum. With an area just 662.33 km², Jakarta (the nation's capital and the largest city in Indonesia) now faces a land limitation problem for burial places. The local government has provided the public cemetery with standard facilities for the residents. The official tariff for funeral services is affordable and not more than one hundred thousand rupiah for three years of rental and can be extended as long as the rental fee is paid (Perda DKI Jakarta No 1 Year 2015 on Local Retribution). This privilege facility is only given to Jakarta residents who hold Jakarta's ID cards.

Jakarta is growing fast and becoming a modern cosmopolitan city. The city's household incomes and expenditures can be used to measure the society's status. The research conducted by the local Jakarta government [1] showed that the number of poor people in Jakarta in 2015 had been reduced by 0.16% compare to the previous year. In the beginning of 2016, the inflation rate in Jakarta reached 0.24%, which is attributed to non-food consumption expenditures. Cumulatively, for the first semester of 2015,

Jakarta enjoyed the highest economic growth in the country, which reached 5.11% compared to the same semester of 2014. It means that the middle upper class segments have also significantly expanded, followed by an increase in local purchasing power.

The people were more able and willing to pay higher prices to get more convenient, comfortable, and better funeral services. This niche market created a business opportunity for some companies to provide and launch luxurious funeral services. For greater Jakarta and its surrounding areas, two famous luxurious cemetery complexes are in operation, namely, San Diego Hills (SDH) and Al-Azhar Memorial Services (both located in Karawang, approximately 46 km out of Jakarta). While SDH is opened for all religions, including Islam, Al-Azhar is only for Muslim customers. The expensive and luxurious cemetery complex is beautifully constructed and equipped with high-end facilities. One extra benefit of the service is that customers only pay once a lifetime (meaning that after paying all payments, the customer is free from maintenance costs forever, so there is no burden for heirs). The location of the tomb is also tailored to the needs of the customer. The service offering starts when the member of a family passes away in accordance with the religion adopted until the ceremony at the cemetery. The option to buy the location of the tomb can be prepared in advanced by the customer while he or she is alive.

But in Indonesia, with one of the largest Muslim populations and with Islam being the majority religion in the country, Islamic law still influences people's daily lives. Indonesians still strongly belief in Islamic values in their relationship with others, including when an individual faces death. Islam itself requires only a few important actions in regard to burying a body, such as bathing, bending, and burying with simplicity within a maximum 24 hours. Islam sees the return of man to the Almighty as something focused on the individual and not related to material things. Islamic law teaches that Allah will not see His creatures in regard to riches or things related to matter, but in regard to things related to obedience to Him. Therefore, for

some people, buying a luxurious and expensive funeral service to meet with the Creator is not in accord with the simplicity conveyed by Islam and goes against the common ethics of the Islamic way of life. The objective of this paper is to analyze the impact of Islamic law, Indonesian cultural dimensions, and ethical perceptions on the purchase of modern funeral services among Muslim Indonesians.

II. LITERATURE REVIEW

Noland [3] states religion tends to affect people's daily behavior and influence their relationships with family, friends, and others. In most Muslim countries, religious belief is one of the most significant dimensions that reflects an individual's piety and affects their attitudes [4], [5], [6]. In many Muslim countries, including Indonesia, Islamic law influences a family's daily life [7].

According to Mokhlis [8], the effects of religious beliefs on consumer behavior come from two main sources: one's relationship with God and one's relationship with other people. A relationship with God includes the obligations a religious person feels they must respect and obey. In turn, these individual behaviors create and influence a society's culture, norms, attitudes, and values. Khraim [9] mentions all religious values and beliefs manifest in a person's lifestyle through ritual and symbolic behaviors. Religious values influence traditions and norms, including funeral rites and ceremonies.

Individual values create a society's ethical perceptions and will influence what people see as permissible or forbidden. Finally, collective ethical perceptions drive people's attitude as well as consumption and buying behavior [10].

In the Islamic tradition, burial obligations are stated in Al-Qur'an. Verses 25-26 read: "Did We not make the earth the place of assembly, the living and the dead?" (al-Mursalat 25-26). Moreover, Surat Abasa 21 states: "Then He turned it off and put it into the tomb". As noted in these Qur'anic verses, God has provided the earth as a place to bury the dead. Islamic law also details the various ways to secure a burial place, including buying and selling in saleable areas, exchange, *infaq*, *wakaf*, inheritance, grant, and *zakat* [11].

In response to the trend of buying funeral services, Majelis Ulama Indonesia (MUI), as the highest formal Muslim organization, has established guidance (a "fatwa") for Indonesian Muslims. In a fatwa number 09 of 2014 (issued on February 20, 2014), MUI decided that the sale and purchase and business of land for the sake of

material interest is contained with *tabdzir* and *israf* is haram. *Tabdzir* refers to the condition of using wealth for something that is useless and unhelpful and not appropriate for the norms of society. The decision of MUI is based on the Word of ALLAH SWT, which affirms simplicity in life: "And do not waste (your wealth)" (QS Al-Isra: 26-27). But MUI realized that the socio-economic status in Indonesia is growing and, at the same time, the land for burial is limited. Therefore, MUI advised that every Muslim may prepare a burial plot in advance as long as it supported by its financial affordability. MUI also recognized that the consumer decision in buying the burial plot is allowed as long it fits with Islamic values [12].

Dubinsky et al. [13] added the nationality and its culture will affect people's ethical perception and behaviors. The national culture can be developed from an Islamic perspective, which teaching some principles included the obedience and trust to God, good behavior, brotherhood and respect for the elderly [14].

Culture is seen as a particular way of life of a society and is made from the interaction of people in social networks [15], [16]. The basic culture is first introduced in the family by establishing norms based on society's ethics and religion. Each national culture has its own ethical standards and consists of traditional ideas and attached values [17] and will link individual value systems with the social environment. Ethical perception will drive the ethical decision-making process [18] and Hofstede's [19] framework of work-related value dimensions will provide more insight and perspectives into socio-cultural effects on ethical perceptions. Davis et al. [20] suggest that Hofstede's [19] framework of work-related value dimensions provide insight into socio-cultural effects on ethical perceptions. The cultural values will influence people's behavior relating to their relationship with others, such as: respect, mercy and obedience [21].

Hofstede [19], in his National Cultural Dimensions Theory, mentioned that each country has its own culture, characteristics, values and behavior. The cultural dimensions influenced how the people's behavior and their relationships with each other consist of the six dimensions: power distance, uncertainty avoidance, individualism versus collectivism, masculinity versus femininity, long-term versus short-term orientation, and indulgence versus restraint dimensions. In his newest publication, Hofstede [22] explains in terms of a power distance dimension how Indonesian society tends to have a more hierarchical power bent, in which people

avoid conflict and whereby the communication flow is often indirect. Regarding the uncertainty avoidance dimension, Indonesian people prefer to maintain harmonious relationships with others. They never show their disappointment, dislike, or any negative feelings in front of their counterparts. As a collective society, every family in Indonesia plays an important role in establishing religiosity, norms, culture, and values; they like to foster individual behavior. Indonesia is a feminine country, where harmony lives, and in which all conflicts can be resolved through a soft approach via open communication – a so-called “soft-family approach.” Indonesians are also pragmatic when it comes to short-term orientation; people believe in and respect the culture that has been established by their ancestors and families. Such culture will be used to guide people’s behavior to help anticipate any uncertainty in the future. Having a restraint culture, the Indonesians feel that their behaviors are often held back by social norms and ethics. For the younger generation, their intention to buy funeral services has been developed by their respective families and the concept of social perception [23]. Another factor that influences their perception is the value of leadership within the family, which is strongly linked to Islamic values and culture [24]. A charismatic leader will deliver strong values to the members of their extended families or groups [25].

All of these intrinsic Indonesian cultural dimensions are playing an important role in establishing the ethical perception of Muslim Indonesians in creating their behavioral intentions to buy modern and luxurious funeral services. The cultural dimension establishes the strongly perceived culture, which encourages the participation of the people [26]. The buying behavior is the actual behavior of the people, which is developed by the basic motivation to perform an action. This perspective is known as the “theory of reasoned action” – first introduced by Ajzen [27]. The theory explains how attitudes and behaviors have a close relationship with human action. This theory is also useful in predicting people’s behavior by analyzing behavioral intentions. The behavioral intentions are determined by attitudes and subjective norms. According to this theory, the behavioral intentions consist of two important dimensions, namely: beliefs and attitudes. The stronger intentions will lead to effort in performing a specific behavior [28]. It can be stated also that the behavioral intention is a combination function of both attitudes and norms, toward that specific behavior. This behavioral intention will finally

shape people’s attitudes regarding the ultimate buying action [29]. The customer perception is also linked to the value of creations offered by funeral service organizations [30]. These value creations can be formed by smooth communication flows, helpful employees, and the completeness of information availability [31].

Based on the theory above, this research is able to develop the theoretical framework that can be seen in the Figure 1.

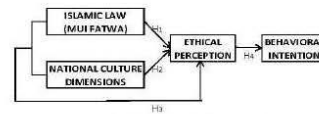


Figure 1. Theoretical framework

From this theoretical framework, the researcher develops the hypotheses as follows:

H1: There is a positive effect between Islamic law (FATWA MUI) and ethical perception.

H2: There is a significant effect between Indonesian national culture dimensions and ethical perception.

H3: There is a positive effect between both dimensions of Islamic law and Indonesian national culture and ethical perception.

H4: There’s an effect between ethical perception and behavioral intention of Indonesian Muslims in buying modern and luxurious modern services.

III. METHODS

The empirical part is based on quantitative survey results from the theoretical framework. Islamic law will be analyzed using the guidance published by Majelis Ulama Indonesia, which is called MUI Fatwa. This is the highest formal Islamic organization under the Ministry of Religious Affairs which has the responsibility to establish Islamic regulations adjusted with Indonesian norms and cultures (X1). The MUI fatwa will be further explained by the following indicators: fear of God, faith in God and spirituality in God. The national culture was characterized by several dimensions stated by Hofstede [22], which include: power distance (X2); individualism versus collectivism (X3); long-term versus short-term orientation (X4); masculinity versus femininity (X5); and uncertainty avoidance (X6). The power distance dimensions have three indicators, namely: obedience, loyalty and respect for elders. The collectivism dimensions have brotherhood and family orientation as their indicators. The long-

term orientation dimension only has one indicator, namely: wealth orientation. Meanwhile the feminism dimensions have two indicators which refer to a sense of belonging and relationship. Uncertainty avoidance also only has one indicator, namely harmony. The ethical perception is analyzed using the attitude dimension (Y1) and will be described by experiences and motive indicators. The behavioral intention will be measured using the interest dimension (Y2) with expectation as its indicator, as mentioned in the theory of reasoned action [27].

The research questionnaires in this study consisted of two parts. The first part aimed to collect demographic information about the respondents including their marital status, age, gender, level of education, income and familiarity with luxurious and modern funeral services. The second part of the questionnaire represented the main research questions taken from the previous study done by some researchers. Each question will be measured based on the Likert 5 point scale coded as follows: Scale 1 = Strongly Disagree, Scale 2 = Disagree, Scale 3 = Doubtful, Scale 4 = Agree and Scale 5 = Strongly Agree. The research design in this study is hypothesis testing using a cross-sectional time dimension; field study research, causality with individual unit analysis. This research will discuss the sampling technique, instrumentation and data screening before proceeding to the Structural Equation Models (SEM) technique in testing the hypothesized model and invariance analysis. The context of the present study is Indonesia, one of the biggest Muslim countries in the world. The cosmopolitan capital city of Jakarta was chosen for distributing the questionnaires considering the increase in the local middle upper class income level. A questionnaire was distributed among Muslim individuals who were participating in routine weekly Friday prayers in SundaKelapa, one of largest mosques located in the Jakarta Central Business District. It's expected that the sample will provide a generalization and align with the target demographic of individuals searching for modern and luxury funeral services. Based on a total sample of 103 responses, structural equation modeling was used to test the research hypotheses.

Construct validity was used to determine validity by correlating scores for each item in the questionnaire or total score using the Pearson correlation. Based on validity testing in the

questionnaire, each variable for 50 respondents (pre-test) with critical $t > 0,757$ showed that all items have greater correlation value and are considered valid. The reliability of the questionnaire—evaluated by Cronbach's alpha coefficient—showed that all values yielded alpha coefficients that exceeded the value of 0.50 suggested by Nunnally [32]. The pre-test showed that the alpha reliability value was greater than 0.768 and therefore considered valid. Hair et al. [33] stated that if the overall model has been fit, every construct can be measured for non-dimensional and reliability. In this study, confirmatory factor analysis (CFA) was used because the research model and latent variables have already been determined.

Evaluation of structural models includes examining the correlation of latent variables in this research. If significance degree reaches $\alpha = 0.05$ and $t\text{-value} \geq 1.96$, then significance of every coefficient that represents causal relation that is hypothesized can be tested systematically. The Goodness-of Fit (GOF) indicates how well the specified model reproduces the observed variance matrix among the indicator items and for this research the result showed that all GOF is more than > 0.90 . Since the observed and estimated covariance matrices would be the same, it can be stated that this research theory were perfect.

IV. RESULTS AND DISCUSSION

Convenience sampling method was adopted when recruiting study participants, all of whom were male. In terms of their marital status, 68% of the respondents were married, 27% were single, and the remaining 5% were divorced or widowed. Majority of respondents (56%) were aged 31–50 years, whereas 28%, 13%, and 3% were in the 20–30, 51+, and < 20 age categories. High school education or above was reported by 75% of the sample, while 63% of the respondents declared an annual income exceeding 100 million Rupiahs, with the remaining 15% and 22% earning less than 10 million Rupiahs and between 10 to 100 million Rupiahs per year, respectively. Most of the respondents indicated that they were familiar with the concept of modern and luxurious funeral services.

All primary data was analyzed using the statistical package SPSS for Windows, while the structural equation method was adopted to identify the strength, direction, and impact of each indicator.

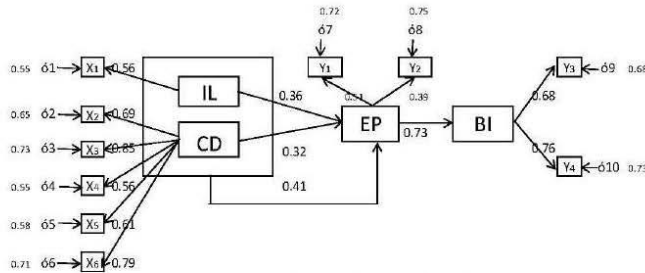


Figure 2. The structural diagram (standardized)

The resulting model is given by the expression below:

$$BI = 0.36 * IL + 0.32 * CD + 0.41 * IC + 0.73 * EP$$

(0.043)	(0.040)	(0.053)	0.069
5.67	5.43	6.79	7.89

Errorvar. = 0.42, R² = 0.58

where: BI = Behavioral Intention; IL = Islamic Law; CD = Cultural Dimensions; IC = both Islamic Law and Cultural Dimensions; and EP = Ethical Perceptions.

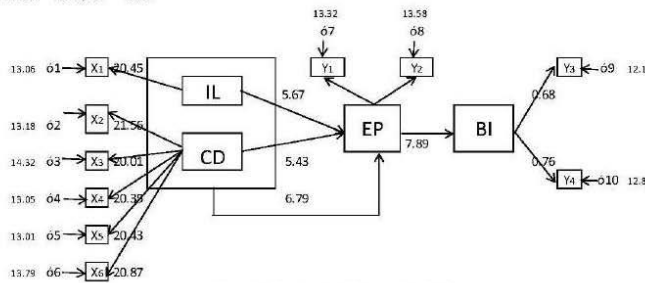


Figure 3. The structural diagram (t-value)

The result of hypothetical test supported the 1st hypothesis since it showed that there was a positive effect between Islamic Law (FATWA MU) and Ethical Perceptions at t-value > 2 (5.67), with the rate of effect 0.36. The Fear of God has the greatest value within Islamic Law dimensions, followed by Faith in God, whereas Spirituality of God has the lowest value among the Islamic Law dimensions. Islamic values provide a complete way of life and serve as guidance for daily activities of each person. Islam invites all Muslims to follow Allah's guidance and ethical norms in all activities and all relationships with others [34]. Hypothesis 2 was also supported due to the significant effect between Indonesian national culture dimensions and Ethical Perceptions, with the t-value > 2 (5.43) and the rate of effect of 0.32. Majority of respondents thought that collectivism promoted by Indonesian culture is an important determinant

of their way of life. This finding aligns with Hofstede's [22] national cultural dimensions, according to which Indonesia is a collectivist country. Collectivism implies that individuals strive for the greater good of their families, social groups, and broader society. They also put the highly value into their family bonds and show the highest respect to elders. There is a strong sense of belonging within the family. Indonesian Muslims also tend to avoid conflict and strive to maintain harmonious relationships with others. Those values were a guidance for determining what is good or bad, and for establishing the way of behaving in daily life [35].

Hypothesis 3 was also supported due to the positive effect between both Islamic Law and Indonesian national culture dimensions and Ethical Perceptions, with the t-value > 2 (6.79) and the rate of effect of 0.41. This finding is not surprising, given that individuals' relationships

within the family will prompt them to develop a positive attitude and will motivate them to make ethical decisions in all life domains. This result is also aligned with the findings reported by Kurtz [36], indicating that culture which is shared by a group will assist the community members when making important decisions. Furthermore, culture can also influence ethical perceptions because different cultural backgrounds will produce different values and norms [37].

There was the greatest effect between ethical perception and behavioural intention of Indonesian Muslims to purchase modern and luxurious funeral services since the hypothesis testing showed the t-value > 2 (7.89), with the rate of effect 0.73. This finding is supported by the results obtained by Lillie [38] who stated that ethics and morals that prevail in a society will influence people's attitudes. Specifically, restricted by the Islamic laws and values, religious beliefs influence attitudes and consumption behavior [39].

V. CONCLUSION

Ethical perception has the highest significant effect in encouraging Muslim consumers to buy the modern luxurious funeral services. Islamic law perspectives agreed that ethics also plays an important role in maintaining a harmonious society [40]. As a collective society, Muslim Indonesians generate harmony from the extended family, in which younger generations respect their elders. The highest sense of belonging within the family will establish a more long-term relationship. The family culture is transmitted and transferred from one generation to the next [41]. It can be concluded that the behavioral intention to buy the modern luxurious funeral services is mostly created by the ethical perception, which is influenced by both Islamic law and cultural dimensions.

The results of this study also have original implications for Indonesian Muslims that the behavioral intention is influenced by their ethical perception when they're deciding to buy the luxurious and modern funeral services. MUI fatwa allow the Indonesian Muslims to buy modern funeral services as long as it's not contradictory and still follows the Islamic religiosity. The decision to buy these services must consider the affordability of the family, not only showing off the wealth of the family. The Islamic law reminds that these services are one form of respect to elders and provide a more convenient place for the family to remember and visit their families who have passed away. Therefore, it will maintain the relationship within

the family and make the younger generation familiar with their heritage.

The limitation of the sample research in regards to gender is only male because it's distributed in the mosque after the male Muslims finish their Friday prayers. For a better understanding, it's useful if for the future research, the questionnaires could also be distributed among the female Muslims. Indonesia is a collectivist country in which extended families including the mother and wife, play a significant role in buying decision processes.

It is also very important to consider other variables for further studies that can influence the respondents' perception and behavioral intentions to buy modern funeral services, such as: socio-economic status, a simple financing scheme, government regulations and also customer satisfaction. The behavioral intention to buy the funeral services can also be influenced by how satisfied the customer seems with the funeral company's commitment to comply with Islamic values. This can refer to analysis done by Saqib [42] which related the impact of Sharī'ah compliance perception on customer satisfaction in the Islamic banking sector of Pakistan. These higher-quality services will also bring positive customer perceptions toward funeral services [43].

Further research can also enrich their studies by linking the demographic data of the respondents directly to the behavioral intention variable.

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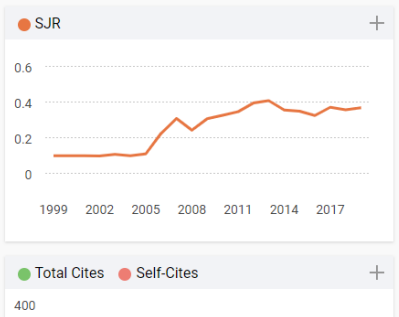
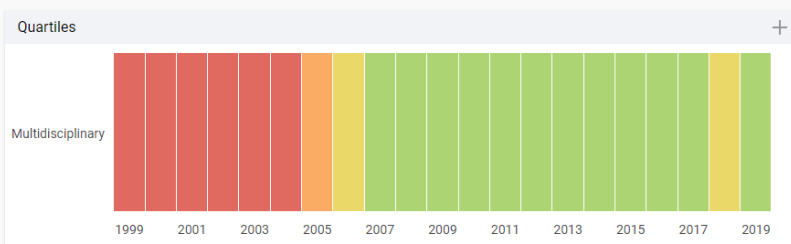
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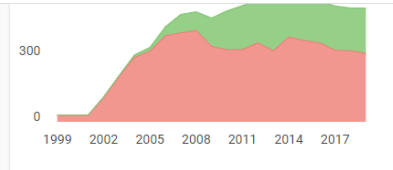
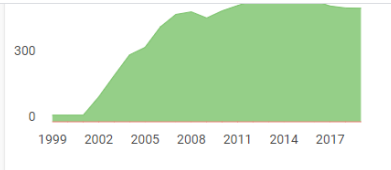
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