

Look-ahead Behavior in Food Culture: The Case of Korean Food Buying

Rosana Eri Puspita,^{1*} Anindita Neng Puspa Dwi Ayuningrum,² Yasinta Zulaikha,³
Mohamed Asmy Bin Mohd Thas Thaker⁴

¹ Sharia Business and Management Program, Faculty of Islamic Economics and Business, Universitas Islam Negeri Salatiga, Salatiga – Indonesia, ² Postgraduate Program, Universitas Islam Negeri Salatiga, Salatiga – Indonesia, ³ Food Science Department, National Taiwan Ocean University, Keelung City – Taiwan, ⁴ Kulliyyah of Economics and Management Sciences, International Islamic University Malaysia, Selangor – Malaysia

Abstract

The behavior of the Indonesian people to buy traditional Korean food is an interesting topic to study. This study intends to analyze the influence of a person's subjective and objective knowledge and the existence of a halal label on buying behavior of traditional Korean food. The research was conducted using a quantitative approach. Data were collected through an online questionnaire from 100 respondents. The results showed that subjective knowledge about Korean food did not affect the purchase intention of Korean food, while the image of the Korean country affected purchasing of traditional Korean food. Halal label testing as a moderating variable was carried out in this study. Halal label moderates' knowledge on purchase intention and does not moderate the Korean image of purchase intention. The new thing offered in this research is the discussion about the food-culture invasion that attacks Indonesian.

Perilaku masyarakat Indonesia untuk membeli makanan tradisional Korea menjadi topik yang menarik untuk dikaji. Penelitian ini bermaksud menganalisis pengaruh pengetahuan subjektif dan objektif seseorang serta keberadaan label halal terhadap perilaku pembelian makanan tradisional Korea. Penelitian dilakukan dengan menggunakan pendekatan kuantitatif. Data dikumpulkan melalui kuesioner online dari 100 responden. Hasil penelitian menunjukkan bahwa pengetahuan subyektif mengenai makanan korea tidak berpengaruh pada niat beli makanan Korea. Sedangkan citra negara Korea berpengaruh pada pembelian makanan tradisional Korea. Pengujian label halal sebagai variabel moderasi dilakukan dalam penelitian ini. Label halal memoderasi pengaruh pada niat beli, dan tidak memoderasi citra negara Korea pada niat pembelian. Hal baru yang ditawarkan dalam penelitian ini adalah pembahasan mengenai invasi budaya makanan yang menyerang masyarakat Indonesia.

Keywords: behavior; culture; Korea; millennial; food

*Corresponding Author: Rosana Eri Puspita (puspitabutik@gmail.com), Sharia Business and Management Program, Universitas Islam Negeri Salatiga, Jl. Tentara Pelajar No. 2, Kota Salatiga, Jawa Tengah 50721 Indonesia.

Introduction

Korean wave occurs almost all over the world. Korean culture, including k-pop, k-drama, k-food, and other cultures, initiated Korean lovers' existence outside Korea. The phenomenon of the presence of this community is interesting when viewed from various perspectives. One of the exciting things to study in this case is that the Korean culture base community can be a strategy in marketing Korea. In the community marketing conceptualization, with the community, the individual's knowledge of Korean culture is good, impacting acceptance and trust (Thakur 2015).

In Indonesia, the Korean wave or Hallyu is snowballing. Millennials are the fondest of Korean culture (Adit 2021). This phenomenon happens because Korean culture is marketed through digital platforms. As a digitally native generation, millennials are easier to accept various things that are conveyed through digital platforms (Hawkin and Mothersbough 2014), including Korean culture.

The community causes the Korean wave in many countries spreads and impacts to other aspects of life such as food glocalization (Hwang et al. 2018). Korean food is booming all over the world. This phenomenon is unique because Korean ethnic food can attract the attention of the world community with the Korean wave. The phenomenon is included in the category of marketing cultural exports (Chen 2016).

The way the Korean people make Korean food can survive from generation to generation cannot be separated from the culture of food development in that country. Korean food is built on much history with agricultural traditions, ritual ceremonies, and the sharing of affection (H. K. Chung, Chung, and Kim 2016).

Food is a cultural symbol of a nation (H-K. Chung et al. 2016), so presenting food well is an effort to present a perfect cultural symbol in a country. Meanwhile, food is a cultural experience every day or every meal, so making it a part of the Korean Wave that touches communities outside Korea requires strategies based on experience.

Subjective knowledge is one of the variables that is often discussed in the behavior of individuals and society. This is because knowledge is discussed in research related to social life (Adolf and Stehr 2014). The Korean wave occurs throughout the world and causes the strengthening of public knowledge about Korean culture, including food culture. However, the extent of the influence of knowledge on buying Korean food needs to be studied more deeply. First, this is because Indonesian culture and Korean culture are different. Second, halal standards that usually apply to Indonesian food do not necessarily exist in Korean food.

Millennials are the target of the Korean wave. Researching the extent of their knowledge of Korean food products is an interesting phenomenon because access to knowledge in the digital era is getting easier. However, the ease of access will undoubtedly help these millennials in enriching objective knowledge. Meanwhile, the processing of information obtained from objective knowledge to subjective knowledge requires several stages and influences factors outside the individual.

The Korean wave also makes the Korean country's image more mature. In social studies, image is an essential variable in shaping behavior. The extent to which the image of the Korean state influences the desire to buy Korean food is exciting to study.

The issue of halal is a discussion that cannot be separated when discussing food to be consumed by the Indonesian people, who are predominantly Muslim. This need is different comparing with the consumers from Korea. To what extent does the halal label moderates millennial knowledge about Korean food and the desire to buy it needs to be studied and indicates the extent of awareness about halal. In addition, testing the halal label on Korean food in moderating the image of the Korean state on Korean food desires is also interesting to study considering the different cultures of Indonesia and Korea.

This research is interesting because it discusses how important socio-cultural development is to be used as an economic strategy. Socio-cultural development is carried out within a country and outside the country by creating a culture wave. This research will be useful to take insight for countries that will make socio-culture an asset and strategy to build the nation.

The new thing that is offered in this research is a discussion on the topic of the Korean wave in Indonesia, which is a cultural invasion that attacks Indonesian. This interesting phenomenon can be used to study how an individual outside Korea can love, desire, and buy Korean food culture. Korea's strategy in managing its culture can be used as a model for other countries.

The second new thing in this study is a discussion of Indonesian people who are fond of Korean culture. This finding can be a study material for countries other than Korea to carry out glocalization, to globalize their local culture. This will be an advantage for the country because a country's culture will still be sustainable outside the country.

The approach in this research is quantitative research that uses data in the form of numbers

and statistics. There are several stages carried out in this research. First, the determination of the hypothesis. The hypothesis is based on the theory and previous research. Second, testing research instruments. In this test, validity and reliability were tested. The third stage, data collection using validity and reliability tests on the instruments used. Fourth, the classical assumption test. Lastly, a regression test and test of moderation. From the stages carried out, it produces analysis and conclusions that are tested empirically.

Sampling is done by purposive sampling, namely taking samples by including specific criteria (Cooper and Schindler 2014). There are two criteria used in this study. First, the respondent must be an Indonesian. Furthermore, second, the respondents have bought Korean food. In this study, 100 respondents had bought Korean food culture. Respondent demographic data are presented in Table 1.

There are four hypotheses in this study. First hypothesis talking about the influence of subjective knowledge on intention to buy Korean food culture. In the community, subjective knowledge is very influential on individual behavior (Tassiello and Tillotson 2020), ranging from intention to purchase decisions. This is what happened because, in the community, everyone in the group will support the formation of intention (Velleman 1997), so that if people in the community have the intention of Korean food products, then the individuals in the group will also tend to have the same intention. From the previous literature, the first hypothesis was formulated in this study.

H1: There is a positive and significant influence of subjective knowledge owned by Indonesian people on intention to buy Korean food culture.

The second hypothesis discusses the effect of Korean country image on intention to buy Korean food culture. Country image is defined as

public opinion on an object or thing (Carneiro and Faria 2016). Country image is closely related to individual behavior in determining intention.

Table 1
Demographic Information Respondents

Demographic gender	Percentage
Gender	
Male	21.76
Female	78.23
Age	
<17	3.52
17-25	94.14
26-35	1.76
36-45	0.58
Last Education	
Elementary school	0.58
Junior High School	0
Senior High School	4.7
Diploma	2.35
Bachelor	90.60
Master/Doctor	1.17
Job	
Not Yet Working	2.35
Student	82.37
Entrepreneur	7.64
Officer	5.29
Teacher	1.76
Government officer	0.58
Spending in a month	
< IDR 1,000,000.00	24.70
IDR 1,000,000.00 – 2,000,000.00	23.52
IDR 2,000,001.00 – 3,000,001.00	47.67
IDR 3,000,000.00 – 4,000,000.00	2.94
> IDR 4,000,000.00	1.17

The country image will form trust and perception about the attributes of a product, such as reliability, workmanship, quality, and other attributes (Mody et al. 2017). Based on the previous study, the second hypothesis was formulated in this study.

H2: There is a positive and significant influence of Korean country image on intention to buy Korean food culture

The third hypothesis discusses the halal label, which moderates subjective knowledge to buy Korean food culture. Ultimately, the fourth hypothesis discusses the halal label moderates the Korean country's image on intention to buy Korean food culture. Halal labels have influenced purchasing behavior (Jamal and Sharifuddin 2015), including buying intention in Korean food culture. Meanwhile, awareness of halal labels is

influenced by religion and culture. This is interesting because Korea is not a Muslim country that is aware of halal products, and Indonesia is inhabited by Muslim communities that have a high awareness of halal food products. From the previous literature, the third and fourth hypotheses were formulated in this study.

H3: There is a moderation effect of the halal label in individual subjective knowledge on intention to buy Korean food culture.

H4: There is a moderation effect of the halal label in the Korean country image to intention to buy Korean food culture.

The research model from the hypotheses was presented in Figure 1.

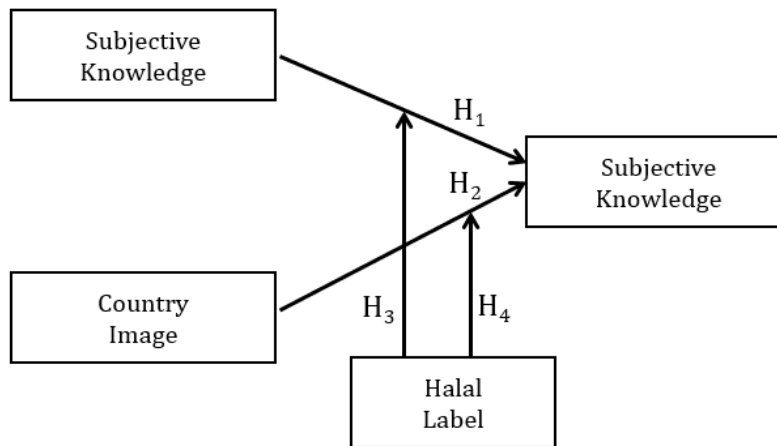


Figure 1
Research Model

The data taken in this study are primary and use a questionnaire as a research instrument.

The Likert scale was used in this study. This scale is the most appropriate to be used in determining

the measures in behavioral variables. The scale used in this study has five levels, namely strongly agree, agree, neutral, disagree, and strongly disagree.

The research instrument had been tested for validity and reliability. The first test conducted on the research instrument was the validity test by looking at the adequacy of the sample. Tests were

carried out using the Kaiser Mayor Olkin (KMO) test. The Kaiser Meyer Olkin Measure of Sampling (KMO) test compares the distance between the correlation coefficient and its partial correlation coefficient. The results of the KMO and Bartlett sphericity test are presented in Table 2.

Table 2
The Result of KMO

Testing	Value
Sample Adequancy KMO	0.795
Bartlett's Sphericity	0.000

Table 3
Convergent Validity and Reliability Test

Variable	Loading
Subjective Knowledge (CR=0.896)	
Knowing the types of Korean food	0.664*
Knowing Korean food purchase information	0.707*
Knowing how to eat Korean food	0.778*
Feeling like one of those who know about Korean food among friends	0.659*
Country Image (CR=0.827)	
Have a nice feeling about Korea	0.677*
Korea is a technologically advanced country	0.654*
Korea is a developed economy country	0.881*
Korean is good and interesting	0.526*
Korea is a friendly country	0.645*
Purchasing Decision (CR= 0.949)	
Want to buy Korean food	0.781*
Have a plan to buy Korean food	0.873*
Willingness recommend Korean food to others	0.726*
Willingness talks about the goodness of Korean food	0.792*
Halal Label (CR=0.924)	
Halal logo on Korean food makes sure to buy the food	0.809*
Recommend to buy Korean food to others because it is halal for Muslim consumption	0.792*
With the halal label issued by LPPOM-MUI, it makes sure that the raw materials are halal	0.808*

Table 2 shows that the Kaiser Meyer Olkin Measure of Sampling Adequacy value is $0.795 > 0.50$, and the significance value is $0.000 < 0.05$, so it can be analyzed that it has met the sample adequacy rate. The second test on the research instrument is to test its reliability. The reliability

Table 3 described that all the variables and constructs that composed them are reliable to be used as research instruments. It could be seen from all Cronbach alpha values that are more than 0.7.

Result: Testing the Classical Assumption

Hypothesis testing begins with testing the classical assumptions. The tests carried out were the multicollinearity test, heteroscedasticity test, and normality test. Multicollinearity test is a test conducted to determine whether there is a correlation between the regression model of the independent variable. Decision-making in the multicollinearity test can be seen from the VIF value < 10 . In this study, all variables have a VIF value < 10 so that there is no multicollinearity of symptoms

While the heteroscedasticity test is a test conducted to see whether the regression model has the same variance of residuals from one observation to another, the regression model is homoscedasticity or heteroscedasticity does not occur. If the probability of significance > 0.05 , it could be concluded that heteroscedasticity does not occur. Subjective knowledge variable with sig 1.260, country image sig 1.064, and halal label sig 1.093. It could be concluded that all variables have a sig value > 0.05 . There was no symptom of heteroscedasticity.

Lastly, a normality test was conducted to determine whether the residual variable was normally distributed or not. This test is done by

test was carried out by looking at the Cronbach alpha value. An instrument is reliable if the Cronbach alpha value is more than 0.7 (Hair, F.J; Black, C.W; Anderson E. R, and Tatham 2006). The reliability test results of the data are presented in Table 3.

looking at the significance value of Asymp.Sig (2-tailed) if 0.05, it can be concluded that the distribution is normal. In this study, the value of Asymp.Sig (2-tailed) is $0.259 > 0.05$, and it is said that the residual value is normally distributed.

After performing the classical assumption test, hypothesis testing was carried out. The first hypothesis tested the influence of subjective knowledge on intention to buy Korean food culture. This can be done by looking at the significant values in Table 4 to determine the effect of the subjective knowledge variable on intention to buy Korean food culture. The table shows the subjective knowledge's sig value of $0.055 > 0.05$, so it can be concluded that individual subjective knowledge about Korean food culture has a positive and insignificant effect on the intention to buy Korean Food.

The results of this study indicate that the value of Adjusted R^2 is 0.389. It can be concluded that individual subjective knowledge can explain the variation of the dependent variable by 38.9%. While the rest is influenced by other variables outside this study by 61.1%. From testing the first hypothesis, it can be analyzed that subjective knowledge does not affect the intention to buy Korean food culture.

The second hypothesis describes the effect of country image on intention to buy Korean food culture. Table 4 shows a significant value of sales promotion of $0.000 < 0.05$, so it can be concluded that the country image variable has a positive and significant influence on intention to buy

Korean food culture. The country's image will greatly influence the intention to buy, especially Korean food products. Buyers will be observant in choosing and sorting a product, and especially it is a food product. If the country has a good image, then buyers will be interested.

The results of this study indicate that the value of Adjusted R² is 0.712. It can be concluded that the independent variable country image can explain the variation of the dependent variable by 71.2%. While the rest is influenced by other variables outside this study by 28.8%. From testing result of the second hypothesis, it can be analyzed that Korean country image affects the intention to buy Korean food culture. The result

first and second hypothesis test presented in Table 4.

The third and fourth hypotheses described the moderating test of the halal label variable on subjective knowledge and country image on intention to buy Korean food culture. The test results were presented in Table 5.

The test results shown in Table 5 show that halal labels could moderate the effect of subjective knowledge on intention to buy Korean food culture. It could be seen from the coefficient value, which is 0.43, and the significance is 0.014 < 0.05. It means halal labels can strengthen the influence of subjective knowledge on intention to buy Korean food culture.

Table 4
Determinant Coefficient and Adjusted R Square, Result of t-Test and F-Test

Determinant Coefficient and Adjusted R Square	X1	X2
R (X1)	0.626	0.844
R ² (X1)	0.392	0.712
Adjusted R Square (X1)	0.389	0.710
Result of t-Test		
Standardized Coefficient Beta (X1)	0.100	12.669
T	1.932	0.669
Sig.	0.055	0.000
Annotation	Insignificant	Significant

*Significant (Sig.<0.05)

Table 5
The Result of Moderate Regression Analysis

Variable	B	T	P	Sig.
Subjective knowledge	-0.056	-0.317	0.752	Insignificant
Halal label	-0.106	-0.460	0.646	Insignificant
Subjective knowledge*Halal Label	2.482	2.482	0.014	Significant
Country Image	0.851	5.516	0.000	Significant
Halal Label	0.308	2.872	0.005	Significant
Country Image*Halal Label	-0.218	-0.978	0.330	Insignificant

The test results presented in Table 5 show that the halal label cannot moderate the effect of country image on intention to buy Korean food culture. It could be seen from the coefficient, which is -0.13, and the significance is $0.330 > 0.05$. This means that halal labels can weaken the influence of country image on Korean food purchasing decisions.

Based on table 5, it can be seen that the subjective knowledge variable has a coefficient of -0.056, t count -0.317, and a significance of 0.752. It could be explained that subjective knowledge on the MRA test has a negative and insignificant effect. In comparison, the halal label variable showed a coefficient of -0.106, t count -0.460, and a significance of 0.646. It could be explained that the halal label on the MRA test has a negative and insignificant effect. Then the third hypothesis testing through the MRA test produces a coefficient of 2.482, t count 2.482, and a significance of 0.014. A positive coefficient and a significance that is smaller than 0.05 explain that halal labels can strengthen the influence of subjective knowledge on intention to buy Korean food culture. It showed that halal labels could moderate the effect of subjective knowledge on intention to buy Korean food culture.

Furthermore, based on table 5, the country image variable has a coefficient of 0.851, t count is 0.851, and a significance of 0.000. It could be explained that the country image on the MRA test has a positive and significant effect. At the same time, the halal label variable shows a coefficient of 0.308, t-count 2.872, and a significance of 0.005. It could be explained that the halal label on the MRA test has a positive and significant effect. Then the fourth hypothesis testing through the MRA test produces a coefficient of -0.218, t count -0.978, and a significance of 0.330. It means that a negative coefficient value and a significance

greater than 0.05 explain that halal labels weaken the relationship between country image and intention to buy Korean food culture. It showed that the halal label could not be a moderator between the influence of country image on intention to buy Korean food culture.

Analysis

Knowledge is divided into objective knowledge and subjective knowledge (Qian, Soopramanien, and Daryanto 2017). Objective knowledge is accurate knowledge about a thing (Jin and Han 2014), which individuals know (Qian et al. 2017). In contrast, subjective knowledge is an individual's perception of something and self-assessment (Jin and Han 2014). In this study, the variable used is subjective knowledge.

Subjective knowledge affects intention to buy Korean food, which is in line with previous studies that state the same results, namely that subjective knowledge affects purchasing decisions in individuals (Liu et al. 2018). Subjective knowledge is an important concept in behavioral research and does not use objective knowledge. It is due to two things. First, subjective behavior is more effective in predicting individual behavior than objective behavior. Second, it is more challenging to measure objective behavior than subjective behavior.

Sometimes between subjective knowledge and objective knowledge showed the conflicting results (Jin and Han 2014). With objective knowledge, an individual can not decide to buy because of rational things. However, with subjective knowledge, an individual can influence the intention to buy Korean food culture. But a rational buyer using their objective knowledge in buying behavior.

Individual subjective knowledge about Korean food products does not affect on intention to buy Korean food culture. What individuals think they know about Korean food culture does not influence their intention to buy it. If the purchase is not based on subjective knowledge about a thing, then other influencing factors are detected, for example, objective knowledge or others factors. The possible factor of a purchase case like this is the feeling of pleasure that is presented in a product (Dhandra 2020). A different psychological process precedes this buying phenomenon. In the hierarchy of needs in Maslow's Hierarchy of Needs Theory, this purchase is the highest level in the hierarchy.

In Indonesia, the Korean lover community is growing rapidly and has various types. They are scattered and neatly grouped according to the genre of Korean art they like and their age range. Korean communities in Indonesia are very solid. The behavior of social communities like this makes it possible for Korean culture or products to go through Indonesia easily and quickly, including traditional food.

With the recent phenomenon regarding Korean food, the buying behavior of Indonesians in Korean food culture cannot be separated from the many communities of Korean lovers in Indonesia. This community does not directly influence Korean food, but its role in forming the intention to buy is very good. The community's behavior that exists in the individual's environment will shape the buying behavior of the individual (Velleman 1997). So, if an individual is in an environment that likes Korean culture, that individual will also be influenced to like Korean culture, including Korean food.

Korean food purchasing behavior is one of the Korean wave products. The Korean wave is a

cultural production composed by various disciplines, ranging from sociology, media studies, political economy, and cultural studies (Jin 2021). So, it is natural that the Korean wave felt by Indonesian can be related to many sectors, including the food industry. From this case, it can be analyzed that social culture cannot be separated from other sectors. When a culture is developed and managed properly, other sectors will develop as well. Korea has succeeded in developing and making its local culture into a product that is marketed globally.

In marketing their social culture, of course, Korea makes attractive packaging. Packaging is one of the crucial aspects of marketing something (Kotler and Keller 2016). In this case, social culture is wrapped with k-pop, k-drama, and other products. There are several Korean dramas with the theme of food. However, there is also soft marketing, for example, k-drama with the theme of not food, but many scenes in the drama depict actors eating. Soft marketing like this affects the individual's cognition which triggers the buying behavior of Korean food culture.

Country image is also an important variable in behavioral studies (Chaulagain, Wiitala, and Fu 2019). An individual's attitude towards a country cannot be separated from the influence of an image of a country (Lopez and Balabanis 2020). In this study, the image of the Korean state in the minds of Indonesians has a positive effect on the intention to buy Korean food culture. With the results of this study, maintaining a good image is very necessary for a nation so that other countries, including food culture, can accept various cultures in that country.

The country's image plays a role in product evaluation (Jin, Yang, and Kim 2021). So that product food culture is not only influenced by the image of the country related to food. In other words, the image of Korean food culture is

influenced by various other Korean products as well. The country's image is a combination of eminent global, social, economic, and political relationships.

Indonesia is a country with the largest Muslim population in the world. It causes the halal of a product to be something important to study, including in food. Korean culture is different from Indonesian culture, so the study of halal Korean products must be included in the study of food discussions. In this study, halal labels on Korean food products moderate Indonesian people's subjective knowledge on intention to buy Korean food culture.

However, another fact states that halal labels on Korean food do not moderate the effect of country image on Korean food purchasing decisions. It is considered reasonable because Korea is not inhabited by a Muslim majority like Indonesia, so concern for food in that country is also low.

The Korean wave can be an example for other countries who want to apply transnationality as successfully done by Korea. Transnationality is the flow of people, commodities, and ideas that can be popular outside a country (Jin 2020). This transnationality is carried out by using local experience combined with global inter-connectivity in contemporary society to enrich global culture with local content.

Conclusion

The subjective knowledge possessed by Indonesian people regarding Korean food products positively affects the intention to buy Korean food culture. Likewise, the Korean country image owned by Indonesian millennials has a positive effect on the intention to buy Korean food culture. Halal label of Korean food

moderates influences subjective knowledge. It is possessed by Indonesian people on intention to buy Korean food culture. However, different results were found when testing the moderation of the halal label variable, which did not moderate the Korean country image owned by Indonesian people in the purchasing decision of Korean food culture.

Subjective knowledge must be balanced with objective knowledge to influence behavior. So that the transfer of knowledge with an objective that puts forward rationality needs to be developed to globalize food culture in a country. In addition, the development of a country's image needs to be carried out and maintained. Strengthening the country's image is needed for a country to globalize its social and cultural wealth. Because the country's image is a combination of various aspects such as global, social, economic, and political eminent, the development of a country's image must collaborate in sharing these things. Adaptation in destination countries for food culture expansion needs to be done, such as prioritizing halal labels in Muslim-populated countries.[]

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