

# Perception of Halal Logo on Food and Beverage Products among Students (Aged 20-25 Years)

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**Abstract:** Food is a necessity from every human being and part of the rights every human rights in Indonesia. Islam has arranged many things regarding halal and haram in the field food. Halal is a concept the rules of Islamic religious principles, which are used to declare something permitted or prohibited for consumption by Muslims on the basis of the Qur'an, Hadith, or Ijtihad. The purpose of this research is to find students who have a buying interest high in food and beverage products include a halal logo or without requires a halal label. Inside population this research is adolescents in East Java, while the number of successful samples a number of 120 respondents were processed with a purposive sampling method from total questionnaire distributed a total of 194 respondents. The results show that the perception of the halal logo is posed on the respondents' questions get a presentation that's quite high, that is, 49% of students have know and understand about logos Halal and the suitability of the logo according to the MUI.

**Keywords:** Halal logo, food, beverage, students

## INTRODUCTION

Food is a necessity for every human being and part of the human rights of every people in Indonesia. Food must always be available sufficiently, safely, nutritiously, of good quality and the price is affordable to the people's purchasing power, and does not conflict with the religion, belief and culture of the surrounding community. In order to achieve all of this, it is necessary to organize a food system that provides protection, both for those who produce it and those who consume it. Utilization of food or food consumption will produce quality and superior human resources as one of the determining factors for the success of development in Indonesia. (Hidayat & Siradj, 2016).

Islam has regulated many things regarding halal and haram in the food sector. Halal is a concept of Islamic religious principles, which are used to state that something is permitted or prohibited for consumption by Muslims on the basis of the Qur'an, Hadith, or Ijtihad (ulama agreement) (Salehudin, 2013). In Islamic teachings, a Muslim is taught to consume halal food. Muslims are prohibited from consuming pork, alcohol, blood, dead meat

and meat that is not slaughtered according to Islamic law (QS: Al-Baqarah: 173).

Knowledge of halal food is very important for the general public, especially Muslims, because human consumer behavior is very dependent on what they eat (Sumarwan, 2010). Muslim consumers have different levels of adherence to Shari'a, depending on their level of religiosity. In general, Muslim consumers will have a positive perception of food products that use a halal approach (Shafie and Othoman, 2006). Thus this knowledge should become a strong perception in the minds of the Muslim population in Indonesia. Bonne et al. (2006) in his research suggested that religion can influence consumer attitudes and behavior in general, particularly in food purchasing decisions and eating habits. Research conducted by Jeddi and Zaiem (2010) gave the result that consumer perceptions in determining halal labels on food have a positive and significant effect on consumer decisions in determining purchase intention.

Nahdlatul Ulama University in Surabaya is a higher education institution located in the province of East Java, the city

of Surabaya, which is also an Islamic-based university where most of the university's students are Muslims who uphold the concept of halal and packaged food and beverage products that are consumed. A college student is someone aged 19 to 28 years, which at this age is the basis for the transition period from adolescence to adulthood (Siswoyo, 2007). At this age a person has started to be independent and can choose their own food. Therefore, here we are undergraduate students of Nutrition Faculty of Health UNUSA looking for students who have a high interest in buying food products that include a halal logo or without requiring a halal label. Based on this description, the researcher is interested in researching "The Perception of the Halal Logo on Food and Beverage Products Among Students (Age 20-25 Years)".

## **CONCEPTUAL FRAMEWORK**

### **Perception of Logo Halal**

Perception is the direct response (acceptance) of something; the absorption and process of a person knowing several things through his five senses. Meanwhile, according to Deddy (2015) perception is an internal process that allows us to choose, organize and interpret stimuli from our environment, and these processes affect our behavior. Perception is also an experience about objects, events, or relationships that are obtained by inferring information and interpreting messages. (Grace 2005, 51).

According to (Gaspers 2001, 118) the perception of the halal logo is how individuals understand and trust the halal logo and how this influences their purchasing decisions. The perception of the halal logo can be influenced by various factors, such as the design of the logo itself, the reputation of the brand using the logo, and the beliefs and views of individuals towards halal products and the organization responsible for issuing halal certificates.

If individuals have a positive perception of the

halal logo, they may be more inclined to purchase products bearing the logo and believe that the product meets strict halal standards. Conversely, if individuals have a negative perception of the halal logo, they may be reluctant to buy products bearing the logo and doubt the validity of the halal certification. Overall, the perceptual theory of the halal logo helps to understand how individuals perceive and trust the halal logo and how this influences their purchasing decisions for halal products.

## **METHODOLOGY**

This research uses a type of qualitative research that is descriptive analytical (Moeleong, 1990), meaning that this research describes data and facts regarding the analytical perceptions of campus students in Indonesia regarding the phenomenon of the halal label on a product as an indicator of purchasing. Comprehensive on the topic. to produce Because basically, according to Sulisty Basuki (2006) qualitative research related to the ideas, perceptions, opinions, or beliefs of the person being studied, all of which cannot be measured in numbers. Data collection in this study used triangulation, namely by means of field observations, structured interviews with adolescents and besides that it also used documentation techniques, which were used by collecting literature regarding the halal label on a product as an indicator of purchasing among Indonesian campus students and related literature. The population in this study were teenagers in East Java, while the number of samples that were successfully processed was 120 respondents using the purposive sampling method from a total of 194 respondents distributed questionnaires. The purposive sampling method according to Sugiyono (2010) is a sample research method using certain criteria. The criteria used in this study were that the respondents were teenagers between the ages of 20 and 25 years which included university students in Indonesia.

Data analysis techniques used in this qualitative research include interview transcripts, data reduction, analysis, data interpretation and triangulation according to the theory of Miles and Huberman (Silalahi, 2009).

## RESULTS AND DISCUSSION

Several indicators were distributed to respondents in the form of questionnaires including purchase intentions, consumer attitudes, subjective norms, behavioral control, perceptions of the halal logo, and understanding of halal certification. Consumer behavior and attitudes are divided into four levels, namely

never, never, often, and rarely. In addition, consumer opinion is also divided into two, namely right and wrong. The results of distributing the questionnaires are shown in Tables 1 and 2.

### LEVELS OF CONSUMER BEHAVIOUR AND ATTITUDES

Table 1. Level of Consumer Behavior and Attitudes

Instruments	Level of Consumer Behavior and Attitudes							
	Never		Ever		Frequently		Rarely	
	n	%	n	%	n	%	n	%
Intention to buy and choose products with the Halal logo from LPPOM MUI.	4	2%	52	27%	128	66%	10	5%
Consumer attitudes to consider the product's halal factor.	0	0%	35	18%	138	73%	21	11%
Subjective norms that influence family members and or religious leaders to buy halal-certified products.	23	12%	51	26%	100	52%	20	10%
Perception of the halal logo: consumers always check the halal logo every time they buy food or drinks at the supermarket and always make sure the halal logo on the processed food is in accordance with the MUI logo.	10	5%	49	25%	96	49%	39	20%

#### Intention to Buy and Choose Products with The Halal Logo from LPPOM MUI

Based on the results of consumers in the table, it shows that many choose frequent answers, namely with a frequency value of 128 and a percentage of 66%, answers that have been worth 52 with a percentage of 27%, answers that are rarely worth 10 with a percentage of 5%, while answers never have a value of 4 with a percentage of 2%. . This is supported by the goal of products with the Halal logo from LPPOM MUI, namely as a basis for

product halalness from the production system to distribution which the government is trying to guarantee these products, especially for Muslims (Adinugraha et al, 2017). Most of the students already know the purpose and function of the Halal logo from LPPOM MUI, so it can be concluded that they already understand well the halalness of products with the Halal logo.

#### Consumer Attitudes to Consider The Product's Halal Factor

The attitude of student consumers in

considering the quality of the product before buying is quite a lot when compared to other values, namely students who often consider the halalness of the product before buying are worth 138 with a percentage of 73%. While student consumers who give answers have and rarely have a not far difference, namely 35 with a percentage of 18% and 21 with a presentation of 11%, respectively, it is likely that these student consumers are less thorough and less aware of buying halal products. In addition, the answer is never worth 0 because student consumers are good enough to have a christish attitude that considers the halal factor in buying a product. This is supported by research conducted by Rahman et al (2015) in Rosidi (2018) bahwa knowledge related to attitudes, so that linear increase in knowledge will influence consumers in buying a product.

**Subjective Norms that Influence Family Members and or Religious Leaders to Buy Halal-Certified Products**

Islamic religious leaders or religious educators are community leaders who play an important role in conveying religious knowledge to the community, especially Islamic religious science which teaches that it is important to consume halal products (Prima & Silvina, 2018). In addition, in the family it is also very important to take care of each other

and remind each other in buying and consuming halal products because they also adhere to the Islamic religion. Therefore, student consumers are often influenced by the purchase of halal products by family members and religious leaders, which is worth 100 with a presentation of 52%. In addition, the answer score was once quite high, namely 51 with a presentation of 26%. Whereas the answers are never and rarely worth almost same i.e. 23 with 12% presentation and 20 with 10% presentation, respectively.

**Perception of The Halal Logo**

Student consumers with frequent answers are worth 96 with a presentation of 49%, it shows that the student has understood well and carefully on the halalness of the product and the suitability of the MUI logo, besides that students with the answer have been worth 49 with a presentation of 29%, this student has applied knowledge and attitude in buying products to check da n researched the MUI halal logo first, but there are some students with rare and never answers with 39 scores respectively with 20% presentations and 10 with 5% presentations, it shows that students do not know and apply conscientious attitudes and behaviors in seeing the suitability of the MUI halal logo.

**LEVELS OF CONSUMER OPINION**

Table 2. Levels of Consumer Opinion

Instruments	Consumer Opinion Level			
	True		Wrong	
	n	%	n	%
In purchasing halal-certified products, it does not have an influence and consumers feel comfortable.	101	52%	93	48%
The ease of consumers in buying products at supermarkets compared to traditional.	130	67%	64	33%

The ability of consumers to choose products that are halal-certified and not halal-certified.	174	90%	20	10%
Understanding of halal certification.	156	80%	38	20%

### **Influence in Choosing and Buying Halal-Certified Products**

Some of the instrument results in the table show that many choose the correct answer, namely with a frequency of 101 and a percentage of 52%, while those who choose the wrong answer are worth 93 with a percentage of 48%. That means, the influence for the purchase of food or drinks that have been certified halal so as not to cause misunderstandings between the perceptions of others. Choosing halal products is a very important food that does not contain illegitimate elements or ingredients or is prohibited for consumption and the processing itself does not conflict with the sharia that has been determined. Halal products are checked about additional conditions and auxiliary materials and production processes, production equipment, management systems, and other matters related directly or indirectly to halal food production activities.

### **The Ease of Consumers in Buying Products at Supermarkets Compared to Traditional Markets**

Some of the instrument results in the table show that many choose the correct answer, namely with a frequency of 130 with a percentage of 67%, while those who choose the wrong answer have a frequency of 64 with a percentage of 33%. It can be explained that it is clear that the duties and roles of LPPOM MUI are very important for all of us, especially Muslims. The role of LPPOM MUI is an institution whose strong task is to research, study and analyze and decide whether products both food and food and cosmetic products are safe for consumption and use.

### **Choosing Products That are Halal-Certified**

### **and Not Halal-Certified**

Some of the instrument results in the table show that many choose the correct answer, namely with a frequency of 174 with a percentage of 90%, while those who choose the wrong answer have a frequency of 20 with a percentage of 10%. This can be supported by trust in choosing a product that already has a halal logo. Students can understand and understand products that already have a halal logo so that it can be concluded that they already understand enough about the halalness of a product.

### **Understanding of Halal Certification**

Some of the instrument results in the table show that many choose a true answer, namely with a frequency of 156 with a percentage of 80%, while those who choose the wrong answer have a frequency of 38 with a percentage of 20%. Explained, clearly understanding halal certification is very important. The institution tasked with researching, reviewing, and analyzing a product and deciding whether or not it is safe for consumption.

### **CONCLUSION**

Based on the results and discussion data, it can be concluded that some students who play a role as respondents already understand well the purpose and benefits of having a halal logo on each product packaging. Students use a critical attitude in considering the halalness of a product before deciding to buy it. The perception of the halal logo referred to in the respondent's question received a fairly high presentation, namely 49% of students already knew and understood about the halal logo and



the suitability of the logo according to the MUI, students also understood the role of LPPOM MUI as an institution that is strong enough to research, study and analyze and decide whether products are both food and Medicines and cosmetic products are safe for consumption and use.

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