



Comparison of The Concept of Halal Products in Unusa Nutrition Students and Unusa Outside Nutrition Students in Surabaya

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Abstract: Indonesia is a country with the largest Muslim population, so the majority of Muslims are very concerned about the halal food they consume. However, the existing halal food is not necessarily in line with the Muslim population. Therefore, there is significant data in research on consumer behavior in consuming halal food. Related studies or literature especially regarding the role of religion on consumer behavior is still minimal. Thus, this research is expected to be useful for students, both consumers and producers, as well as the government and other related parties as a reference in formulating policies related to halal industrial production, especially processed food products. This paper mainly aims to examine the comparison of Muslim consumer behavior towards halal products that are in the majority and Muslim minorities, in terms of determinant factors. Data processing techniques include quantitative and qualitative analysis data obtained in 2020 from UNUSA Nutrition Students and Non-UNUSA Nutrition Students.

Keywords: Consumer Behaviour, Muslim, Halal

INTRODUCTION

Indonesia is a country with a predominantly Muslim population. Based on data from the Central Statistics Agency (BPS) in the 2010 population census, Indonesia has a Muslim population of around 207 million people and represents 87.18% of the total population in Indonesia. Indonesia ranks first as a country with the largest Muslim population in the world. Recently, the goods market in Indonesia has been increasingly flooded with products whose halal status is unclear because they do not include the halal logo (Setiawan, 2014). These products seem to be quite accepted by the people of Indonesia, who are predominantly Muslim, as evidenced by the high demand for these products in the market. This matter indicates the level of awareness of the Indonesian population to consume products that are guaranteed to be halal is still quite low (Zuraya, 2016).

With the large number of Muslim population in Indonesia, the halalness of a product should be an important thing in buying a product. Consumer demand for halal products

is very large so that business opportunities for halal products are also very large. The market must be able to meet consumer demand, namely halal products that comply with halal standards.

According to research conducted by Stitou and Rezgui in 2012, there were 56% of respondents who said they did not buy a product when they doubted the halal product, while 87% of respondents indicate their willingness to pay more for products that are truly halal. This study shows that there are differences in the commitment of Muslim consumers and their understanding of product halalness. Consumers must also have responsibility for selecting halal products because it is a teaching that has been established by religion, although the main responsibility for the halalness of a product is considered to lie with the certifying institution, the government and the producer or distributor. In other words, consumer awareness is important to overcome fraud in the case of halal products and ensure that product halal is guaranteed. Increasing consumer awareness of the quality of halal products is also important. The significance of research on consumer

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behavior towards halal products is also related to the lack of literature, especially regarding Muslim consumer behavior in Indonesia.

Nutrition comes from the word "Gidza" in Arabic which means food. Nutrition is related to food and health of the human body (Syafrizah and Welis, 2008). Nutrition students are students who study nutrition. This shows that nutrition students have more knowledge about food. In several Islamic tertiary institutions that have nutrition study programs insert courses that specifically discuss the halalness of a food. One of them is the Nahdlatul Ulama University in Surabaya, where students of the Nutrition study program receive the subject "Halalan Food and Thoyyiban" which is a compulsory subject. Unfortunately, not all higher education institutions have courses that focus on the halal food. Therefore, researchers want to compare the consumer behavior of halal products among Unusa Nutrition students and Unusa Nutrition Students outside Surabaya.

The expected objectives of this research are to : (1) explain the perceptions of nutrition students regarding the consumption of halal products; (2) describe the consumption behavior of nutrition students towards halal products; and (3) identify the subjective norms of nutrition students in consuming halal products.

CONCEPTUAL FRAMEWORK

Halal is defined as something what can be done, the law justify and the perpetrator is not exposed sanctions from Allah SWT, meanwhile the antonym of which is haram means everything something or thing that is prohibited by Islamic law which if abandoned will earn a reward and if done will cause sin (Qardhawi, 1997). Halal partner is thayyib which means 'good'. A food and drink is not only halal, but must be thayyib; is fit for consumption or not, or is it beneficial for health? Halal opponents is unlawful. Halal as one of five laws, namely: fardhu (compulsory), mustahab (recommended), halal (permitted), makruh (disliked), unlawful (prohibited). Halal certification of food and beverage products is

handled by Indonesian Religious Leader. Sarwat (2012: 26) says, one of Allah's conveniences SWT give to this ummah in determine and distinguish which Halal food and which are not Halal is to make mistakes one is more dominant. Illegal means anything or things that prohibited by syara' (Islamic law), if the case will be carried out cause sin and if abandoned will be rewarded. God has provided more halal food than the unclean. That really is all halal food, unless it is clear forbidden, as stated in Al-Qur'an, Al-Baqarah verse 173 and Al Maidah verse 3 that Allah is only prohibit carrion, blood, flesh pork, and animals (animal meat). when slaughtered it is called (name) other than God. In addition, Islam also prohibits it drink normal liquor called khamar (Layman call it alcoholic beverages), What is meant by food Halal itself includes the process cutting, storing, serving, preparation, health and hygiene (Syafie & Othman, 2006). Therefore, besides halal food, it is also obligatory consuming good food (Thoyib), like it hasn't expired yet, no contains dyes, etc.

In Islam, consuming halal products and good becomes an absolute thing and not negotiable anymore. The research referred to in the paper it focuses on consumer behavior Muslims in consuming food Halal by using the approach theory of behavior adapted from theory Planned Behavior. In this theory There are three defining aspects a person's behavior, namely attitudes, norms subjective and perceived behavioral control (Ajzen, 1991). Meanwhile, rate religiosity or Islamic level someone with an identity as a Muslim has three aspects as a determining factor affect the intention to decide consuming halal products. Attitude is a psychological tendency of a person in evaluating something that is liked or disliked. The subjective norm consists of social norms and religious norms, is social pressure someone to do or not do something deed. Then, perception of behavioral control that includes self control, religion and environment, is the perception of the extent Certain behaviors can be controlled. Religiosity is a term comprehensive sociology which includes three The main elements are religious activities, dedication and confidence (Edewor, 2008).

A religious person will point out value system that is different from those who are less religious and not religious (Mokhlis, 2009). Referring to Ramly, Chai and Lung (2008),

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religiosity can also understood as the level of commitment someone who believes in a religion, as well as individual attitudes reflects that commitment (Johnson et al, 2001).

Specifically in Indonesia, to provide confidence in consumers that the product consumed is halal, then the company needs to have a halal certificate Indonesian Ulama Council (MUI). Institution it oversees products circulating in society by giving halal certificate, so the product has been have the halal certificate can put a halal label on the product. This means that the product is processed and the contents have passed inspection and free from prohibited elements by Islamic religious teachings, or products has become a halal product category and does not contain any forbidden elements and can be consumed safely by Muslim consumers (Rangluti, 2010).

METHODOLOGY

This paper examines the comparison of Muslim consumer behavior towards halal products for consumers who are in the majority area compared to the Muslim minority area, can be viewed through determinant factors. The data used are primary data obtained from research locations in Surabaya. This research is a descriptive and explanatory study using a cross-sectional design.

Primary data was obtained from filling out a structured questionnaire and using a Likert scale on 100 respondents to nutrition students for Unusa and 100 respondents to nutrition students for non-Universitas only in the Surabaya area. Quantitative data processing techniques in the comparative analysis of consumer behavior in Muslim majority and minority areas in consuming halal food were carried out. with comparisons between groups of respondents and between statement variables. Descriptive analysis with presentation in graphics and tables is used to see the distribution of respondents by using a comparison of the average value or cut off point (COP).

Aspects or things that become determining factors are attitudes, subjective norms and control perceptions. The measurement of these

aspects is obtained from the average score of the respondent's statements in the questionnaire which is used as an indicator. The indicators used are to measure the extent to which attitudes, subjective norms and perceptions of behavioral control affect the behavior of Muslim consumers in consuming halal food.

RESULTS AND DISCUSSION

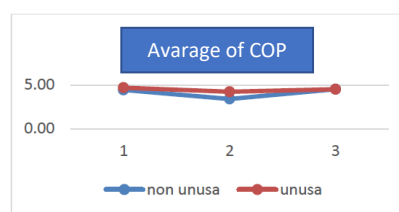


Figure 1. Average of COP

From the data graph above, several determinants of halal food consumer behavior can be drawn.

1. Attitude

Attitude is basically meant as a respondent's preposition to decide to accept or reject something based on the experience and norms they have. In consumer behavior, a person has the right to decide to buy and choose halal food. Therefore, although there are differences between UNUSA student respondents and non-UNUSA respondents who are used to measure attitudes, this does not differentiate the concept in studying attitudes as a determinant of consumer behavior in halal food. The difference in the indicators used can be due to the low validity of the respondents' statements regarding the importance of consuming halal food, according to the calculation of the Pearson Product Moment correlation which is less than 0.195, so it cannot be used to measure attitudes (Salim, 2010).

In more detail, the attitude measurement of the respondents uses 11 statements, namely about halal food, halal certificates, choosing halal restaurants.



Table 1. Average Score (COP) Attitudes of Nutrition Student Respondents at Unusa and non-UNUSA

| Statement | COP non UNUSA | COP UNUSA |
|--|---------------|-------------|
| It is important to consume halal food | 4,87 | 4,89 |
| Always shopping for Halal food products | 4,80 | 4,87 |
| Choose a restaurant / shop that sells halal food | 4,75 | 4,73 |
| Not buying food that is not halal certified | 4,25 | 4,74 |
| Purchase other similar products that are halal certified | 4,5 | 4,63 |
| Always buy MUI-certified food | 4,46 | 4,73 |
| Always buy halal-certified food other than MUI | 3,74 | 4,80 |
| Eat halal food of your own choice | 4,29 | 4,34 |
| Halal is the main consideration for consumption | 4,63 | 4,80 |
| There is an inscription 'halal' to be the main consideration for choosing a restaurant | 4,34 | 4,46 |
| Muslim stalls are the main consideration for choosing a restaurant | 4,28 | 4,63 |
| Total Attitude | 4,44 | 4,69 |

Table 1. The largest total sap is owned by UNUSA respondents with a result of 4.69. Attitudes showed positive results for all respondents, both UNUSA and non-UNUSA students to consume halal food. This is shown in the attitude of the

respondents who stated that it is very important for the community to consume halal food. This fact does not automatically indicate that respondents still like to consume non-halal food, because the statements in the questionnaire only emphasize the tendency of respondents to consume food that is certified halal. This may be due to the limited availability of certified food products. Based on product data registered at BPOM 2020, there are 18,276 registered food products.

2. Subjective Norms

Subjective norms include individual self-perception of the assessment of external parties (family, community, government, religious leaders) on the decision to choose and buy halal food. This subjective norm can be measured through two groups of statements, namely the opinion of the respondent regarding the demands of consuming halal food from four groups other than themselves, including the demands of the family, community, government and religious leaders and the opinion of the respondent on the negative assessment they will receive if they do not consume food. halal, obtained from the four external parties.

Table 2. Average Score (COP) of Subjective Norms of UNUSA and non-UNUSA Student Respondents

| Statement | COP non UNUSA | COP UNUSA |
|--|---------------|-----------|
| Consuming halal food because of family demands | 3,25 | 4,20 |
| Consuming halal food because of the demands of society | 2,95 | 4,07 |
| Consuming halal food because of government demands | 3,02 | 3,95 |



| Statement | COP non UNUSA | COP UNUSA |
|---|---------------|-------------|
| Consuming halal food because of the demands of religious leaders | 4,07 | 4,07 |
| If you don't consume halal food, your family will evaluate it negatively | 3,62 | 4,07 |
| If you don't consume halal food, you will be judged negatively by society | 3,37 | 4,74 |
| If you don't consume halal food, the government will evaluate it negatively | 3,15 | 4,62 |
| If you don't consume halal food, you will be judged negatively by religious leaders | 3,74 | 4,13 |
| Subjective Norms COP | 3,39 | 4,23 |

The results at COP UNUSA had a greater yield of 4.23 compared to non-UNUSA 3.39. Maybe it's because most UNUSA students are Muslim, so negative demands and assumptions from external parties are more decisive in consuming halal food. When compared with Table 1, it appears that in general subjective norms have a smaller COP than attitudes. This means that subjective norm values are not as strong as attitudes to be a determinant factor in the behavior of consuming halal food.

3. Perception of Behaviour Control

The components contained in the precession of behavioral control are divided into two components (Ajzen, 1991; Taylor & Todd, 1995). The first component is

access to money, time and so on which are needed to manifest behavior. While the second component is the belief and ability of himself to do something. The perception of self-behavior control is measured through the respondent's statement as an indicator, namely how much the respondent encourages external parties to consume halal food including family, relatives/relatives, friends, friends, religious leaders and the community/society; how important is the halal label. In addition, there is also a statement on how far the respondents consume halal food because of religious teachings as an indicator measuring perceptions of behavior control, especially in non-UNUSA nutrition students.

From the comparison of the two previous aspects that have been discussed, the influence of the perceived aspect of behavior control greatly influences respondents who consume halal food in general, showing a tendency. That is, the perception of behavioral control in Unusa nutrition students and non-Unisa nutrition students has an influence on aspects of subjective norms, but not as strong as the influence of the attitudes of respondents or Unusa nutrition students in consuming halal food.

Regardless of the COP value on the indicator of consuming halal food for reasons of religious teachings shown by respondents or non-UNUSA nutrition students, the statement that respondents encourage families to consume halal food is the highest as a measure of perceptions of behavior control in both students. This is the same as that found in subjective norm measurements, that the family has the main influence on these two aspects. In addition, individual self-control of halal food consumption also shows a positive aspect of perceived behavioral control as a determinant factor in consumer behavior in consuming halal food, both in Muslim majority and minority areas.

Table 3. Perception of Behaviour Control

| Statement | COP non UNUSA | COP UNUSA |
|----------------------|---------------|-----------|
| The halal label must | 4,53 | 4,56 |



| Statement | COP non UNUSA | COP UNUSA |
|---|---------------|-----------|
| be clearly visible | | |
| Consuming halal food because of religious teachings | 4,56 | 4,66 |
| Encouraging families to consume halal food | 4,52 | 4,66 |
| Encourage family to consume halal food | 4,50 | 4,56 |
| Encouraging sahat to consume halal food | 4,52 | 4,52 |
| Encourage friends to consume halal food | 4,43 | 4,50 |
| Encouraging religious leaders to consume halal food | 4,56 | 4,41 |
| Encouraging the community to consume halal food | 4,66 | 4,41 |
| Control the consumption of halal food | 4,50 | 4,43 |
| Perception of Behaviour Control COP | 4,53 | 4,52 |

Based on a study of the three determinant factors of Unusa nutrition student respondents and non-Unisa nutrition students, it was generally shown that aspects of attitude and consumption control behavior dominate the decision to consume halal food. There is a difference between UNUSA student respondents and non-UNUSA respondents who are used to measure attitudes. This does not differentiate the concept in studying attitudes as a determinant of consumer behavior in halal food. The difference in the indicators used can be due to the low validity of the respondent's

statement regarding the importance of consuming halal food, the highest total sap was owned by UNUSA respondents with a result of 4.69. Attitudes showed positive results for all respondents, both UNUSA and non-UNUSA students to consume halal food. This is shown in the attitude of the respondents who stated that it is very important for the community to consume halal food. This fact does not automatically indicate that respondents still like to consume non-halal food, because the statements in the questionnaire only emphasize the tendency of respondents to consume food that is certified halal.

Meanwhile, subjective norms are the lowest determinant in influencing the behavior of halal food consumers. This is because UNUSA students have a higher score of 4.23 compared to non-UNUSA students of 3.39. Maybe it's because most UNUSA students are Muslim, so negative demands and assumptions from external parties are more decisive in consuming halal food. This can be interpreted as subjective norm values are not as strong as attitudes to be a determinant factor in the behavior of consuming halal food. This subjective norm can be measured through two groups of statements, namely the respondent's opinion of the existence of demands to consume halal food from four groups besides themselves, including demands from family, society, government and religious leaders and respondents' opinions on the negative assessment they will receive, if they do not consume halal food, which are obtained from the four external parties. From the comparison of the two previous aspects that have been discussed, the influence of the perceived aspect of behavior control greatly influences respondents who consume halal food in general, showing a tendency. That is, the perception of behavioral control in Unusa nutrition students and non-Unisa nutrition students has an influence on aspects of subjective norms, but not as strong as the influence of the attitudes of respondents or Unusa nutrition students in consuming halal food.

CONCLUSION

Apart from the indicator results of



consuming halal food for reasons of religious teachings shown by respondents or non-UNUSA nutrition students, the statement that respondents encouraged families to consume halal food was the highest as a measure of perceptions of behavior control in both students. This is the same as that found in subjective norm measurements, that the family has the main influence on these two aspects. In addition, individual self-control of halal food consumption also shows a positive aspect of perceived behavioral control as a determinant factor in consumer behavior in consuming halal food, both in Muslim majority and minority areas.

The lack of knowledge about halal food out there can make people not think too much about the halal food consumed daily. Therefore it is very important to increase the awareness of the Muslim community about the importance of halal food. This can be supported by disseminating actual information and education. Apart from that, internal support is also needed from each individual by increasing faith and piety to Allah SWT.

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