

Is Halal Certification Able to Affect Consumer Behavior in Buying Food Products?

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Abstract— *This research is motivated by the habits of the people of Indonesia, which often use the products being sold but need to pay more attention to matters of halal certification, which often does not include a halal label. These habits can endanger everyone because, in the end, everyone will be free to sell goods or food and can buy anything regardless of the halalness of a product, especially food products and other products. This study uses a qualitative literature study method, namely by looking at the phenomena that occur and previous research. This research will show how consumers can behave to improve their awareness when buying a product closely related to halal, be it a food product (which is consumed) or other products (used or used). This research aims to make consumers aware that they still prioritize halal rather than interest in a product that will be purchased, used, and even consumed, whose benefits are not only for the individual but for everyone or the good of many people. Furthermore, by increasing awareness, we can carry out our daily lives to be more actual and more on target while remaining in the corridors of goodness and benefit.*

Keywords: Awareness, behavior, food product, halal.

1. INTRODUCTION

Many food products or other products still need to be made aware of halal certification. Instead of making people careful and vigilant, they make people do whatever they want, and many still buy these products. It makes the product free to circulate and sell. It often happens in areas around Indonesia, such as Medan especially Medan, where it can be said that there are lots of sellers selling used and eaten products. There are many well-known shops or outlets selling food products whose halal certification is guaranteed. Because consumers themselves choose, and there are still many who need to see the halal certification. They think it is trivial because, according to them, the products that are marketed, sold, and offered are guaranteed. Indeed, several factors make them think like that. Maybe because Muslims have become the majority there, they think that everything is guaranteed to be halal, and they also think this food has nothing to do with things that are prohibited because the products being sold are possible products such as processed flour, vegetables, and food ingredients that do not contain meat, Etc.

Moreover, well-known shops are usually more expensive than those that have yet to be well-known and do not have halal certification for their products. For halal, we can trust, but it does not stop there. Certification is also essential to guarantee the halalness of a product, and the state recognizes the halalness of a product because the institution that issues halal certification is the government itself. Therefore, we cannot only blame one party in this matter. We cannot blame only the seller who does not want to take care of it

Received: 20 November 2021

Reviewed: 03 December 2021

Accepted: 24 December 2021

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because to take care of a product they are selling; the cost of issuing halal certification can spend capital and other money or blame the consumer. Only those looking for low prices or something else because the two are interconnected.

When those selling food do not have halal certification, but the people selling it look clean and Islamic, this will support that the food can be considered halal. Therefore, the purpose of conducting this research is that it is hoped that consumers, namely the people in the Medan area and its surroundings, will show a more wary attitude towards food products or other products, namely by always prioritizing halal certification of a product they will choose or will buy. If the seller has halal certification for their products, the government can at least help their business. In another article, it is said that halal food can be seen from its contents, whether the material contains animal meat, which is prohibited in Islam and prohibited by the *Shari'a*, whose contents do not come from unclean or disgusting things. The tools for making it must also be clean from unclean, and for processing, it must also be free of unwanted things, as previously explained.

2. THEORITICAL REVIEW

It is a halal product that fulfills Islamic law requirements [1]. While the product, as stated by Kotler and Armstrong, can be offered to the market to get attention, buyers, use, and consumption to fulfill needs and wants. Law No. 18 (2012) Concerning Food states that food is a basic human need, so fulfilling their rights includes human rights. The state is obliged to provide availability, affordability, and fulfillment of consumption even more than it is stated that food that does not conflict with religious laws and beliefs matters. It is a shared responsibility between the central government and regional governments.

However, for matters of halal labeling on food packaging products, this applies to both domestic and imported products in Indonesia. This labeling is, in fact, essential and must be read in Indonesian so that it can be appropriately digested and precisely by the Indonesian people. In Islam, adherents are prohibited from consuming food and drinking other than halal. Even more, than that, *thayyib* is halal again. *Thayyib* itself is good and can be used as the primary standard in health. In addition to the people who have to be careful in choosing food and drinks that are halal and *thayyib*, the government should also protect people who want to be careful in choosing these foods.

Then who can guarantee the halalness of a product? So, this is where halal labeling, and certification are needed as a sign of guaranteeing the halalness of a product. Realizing the importance of this, the government, together with the Indonesian Ulema Council (MUI), then established an institution where this institution reviews and evaluates a product, both food products, pharmaceutical products, and even cosmetic products. They also take part in it. This institution is the LPPOM MUI or, more fully, the Institute for the Assessment of Food, Drugs, and Cosmetics.

Furthermore, which was established to guarantee the halalness of a product that can be used as a place and answer to our awareness of a product. According to this institution, halal certification is obtaining a halal certificate that guarantees that, in terms of materials, production meets the provisions of LPPOM MUI. They stated that this halal certificate is a fatwa written by the MUI, which shows the halalness of a product based on *syara'*, which has been taught by Islam and aims to guarantee the halalness of all products.

3. RESEARCH METHODS

The researcher applies a qualitative study library, looking at the previous discussion related to matter and the phenomena that occur with it. The research is hoped to have good results because we immediately go down to check the actual situation. Besides that, the

qualitative that author uses is a qualitative literature study which is carried out by looking at the literary sources of work or research which has been carried out. With this method, the data and results obtained will constantly be updated and can always provide factual and valid information. Moreover, try to look at previous research, which will become a provision for the strength of the validity of data until there is even better research afterward. Using this method makes the data validation more valid and more in line with what is obtained with actual events. Because this method uses objective research, this research intends to provide an understanding of a phenomenon that is objectively examined and to harmonize everything that users feel, for example, behavior, mindset, support, actions, Etc.

Meanwhile, according to Spradley (1980), this qualitative research has several steps, namely 1. Knowing the situation, 2. Carrying out participant research 3. Creating outdoor conditions 4. Carrying out descriptive research 5. Carrying out area investigations 6. Carrying out particular research 7. Carrying out taxonomic research 8 9. Carrying out selection research 9. Carrying out compensation research 10. Recording information from culture 11, carrying out qualitative reports[13].

Qualitative research is also said to be research closely related to the philosophy of post positivism, which is used to examine natural things that rival themselves, namely experiments, in which case the researcher is the main thing and the most expected because he is the key to the instrument. Post-positivism itself is an improvement from positivism or positive thinking but is often considered weak and only relies on the ability of researchers to go into places with things. Then, it will be realism and considered reality to be confirmed but challenging to justify and prove by observers. The library method used is research that looks at previous studies, documents, Etc. However, according to Nyoman Kutha, this library method is a method of research in which the method of collecting data is carried out at locations where there is data to support such research. However, this study can be described as field research because this research takes data directly and looks at what happened directly on the spot.

4. RESULTS AND DISCUSSION

The MUI Halal Certification is a decree written by the Indonesian Ulema Council which certifies that the halal product meets Islamic law regulations. This MUI Halal Certification can be used to obtain permission to include the halal logo on food packaging by the party who manages it. MUI Halal Certificates contained in food, medicine, skincare, and other goods are made to present the legality of halal status to create a sense of security and comfort for consumers in consuming them. MUI ensures the consistency of the halal production phases with the Halal Assurance System.

The process of obtaining halal certification shows that the material, the manufacturing stage, and the guarantee that it is halal have met the requirements of LPPOM MUI (LPPOM MUI, 2008), then called Halal certification. After implementing the Halal Product Guarantee Act No. 33 of 2014, halal certification is interpreted, namely the acknowledgment of halal from something made issued by BPJPH based on a fatwa contained and ratified by Panji (2017) [3]. In the country itself, the law and the authorities regulate and carry out Halal Certification before the official JPH Law, which is carried out voluntarily, namely the Indonesian Ulema Council (MUI) by way of technicalization being delegated by the Institute for the Study of Food, Drugs, and Cosmetics, hence abbreviated as (LPPOM).

While Halal Labeling is the placement of the sentence of a halal acknowledgment on the cover of a product, or it can also be found inside a package, indicating the halalness of a product. This time it is suitable and in harmony with UU NO. 7 THN, with the theme of food governing this law, discusses the necessity and obligation of a product to attach a label or sign of the halal status of a product so that people will see that this product can be

ascertained as halal. Halal certification is also a sign that the product being sold is halal and is free to go through the stages of halal selection that a fatwa has regulated. The increase in middle-class Muslim traders has become a potential for doing business and trading in food products. Indirectly it will encourage upscale traders to pay attention to the halalness of their products, which can benefit traders, producers, and even the government, but there are several benefits.

Halal certification will have a positive impact on consumer awareness.

Of course, this will encourage a business to be run because consumers will feel safe and comfortable with this product and will not hesitate to spend their money on guaranteed products. Halal Certification Will Generate Unique Selling Points. Unique Selling Points, namely a sales method by using diversification between one product and another, the intention is to differentiate between one product and another. The Unique Selling Point will be even higher with a halal certificate. That way, products with a halal label or certificate will be higher in position compared to similar products that do not yet have a halal certificate and will undoubtedly give consumers a positive image or impression.

Halal Certification Provides a Sense of Peace to Consumers. It is the main thing of a halal certificate. It is not without reason that this is highly expected because of the critical priority, namely the peace and reassurance of a consumer about a product they buy. It could be that consumers will feel anxious when the product they buy does not have a halal logo or certificate, and they also understand that this is very important with the product. Not infrequently, we find food without a halal label containing lard, Etc.

Isn't this very dangerous if it is consumed by Muslims [2]? This halal certification gives an advantage in comparison. Even though the term halal is no longer related to religion. However, it has become a natural thing and a must and has become a consideration in international free trade. Halal includes absolute, natural, accessible, and guaranteed meanings without speculation. Halal products have even presented their source of health, law, and the environment. The expected function is to help buyers buy goods without feeling anxious. As a necessity, every Muslim must choose and take products with a logo and certification from halal because they guarantee safety for consumption. So, because of this, the scope of sales is not just domestic but the scope for free trade in other Muslim areas. Therefore, halal can be used as a way or material for free marketers [6].

Halal certificates can be a shield for national products and a reference weapon to sell internationally. Entering the current free market era, Indonesia is one of the most promising market destinations. Many products from foreign countries enter our country seamlessly. One of the requirements is that the product is easy to enter and accept. One of the conditions is that there must be a halal label or certification. Foreign products that are very free may enter if there is no halal labeling which will become a threat or danger to the Muslim community, a country with the largest Muslim majority population.

Therefore, the need for halal certification for things like this. With halal certification, we will be calm when we get materials imported to Indonesia from foreign countries. So the Indonesian people who want to export their goods abroad will also be easily facilitated and accepted. However, domestic products have not fulfilled halal certification, even for domestic consumption. In that case, foreign products verified for halal certification will become competitors to our domestic products, which could be better for traders and exporters. Like the import scandal of parts of chickens coming to America that do not have a halal guarantee or no halal certification, they are not allowed to enter, and this is what local breeders like because it makes them without outside competitors. With a very significant price difference, this can harm local breeders [7].

Halal certification brings good things to the company regarding documentation and admin. Because most of the shortcomings of ordinary small industries lie in business

administration and management, businesses that are started with prefixes that are not the main business, often the management still needs to be recorded neat and orderly.

As a result, blanks often occur in archives and document histories. Implementing a halal assurance system indicates implementing a documentation system so that entrepreneurs can be assisted in increasing their business with the latest management principles [4]. Halal certificates can be used to gain access to international free markets. Products that already have halal certificates mean that they have opened the way for expanding the marketing of their products, not only domestically but even to foreign countries, especially other Muslim countries, such as Malaysia, Brunei, and others. In addition, domestic products that already have the halal logo will find it easy to compete with other products from outside that do not have a halal logo. The ingredients may be made from fish and vegetables, but we do not know how to make them, so the role and responsibility of a halal logo or halal certificate for the product lies.

Because it is essential for halal certification for food products and other products because Indonesia has a Muslim majority, coupled with the presence of halal certification will increase buyer confidence in the goods being sold. It follows Law No. 33 of 2014 concerning Guaranteed Halal Products (JPH). Therefore, it is hoped that the community will apply for this halal certification for its products. Then how do we manage it, what are the steps, and what materials are needed? The ways to get halal certification from the MUI are 1) Participating in training, 2) Implementing the Halal Assurance System (SJH), 3) Providing halal certification files. Then the files needed are a list of products, a list of slaughtering (specifically RPH) product matrix, HAS manual, process flow chart, a list of product facility addresses, social proof of halal policy, showing that they have attended training, and showing that they have been audited 4) Implement the list of Halal certifications, 5) Carrying out supervision before checking, 6) Carrying out checking, 7) Carrying out supervision after checking, 8) Obtaining a certificate, and only valid for two years.

For fees, based on Minister of Finance Regulation (PMK) Number 57/PMK.05/2021 Concerning Service Fees for Public Service Agencies for Halal Product Assurance Organizing Bodies at the Ministry of Religion. Then a fee of 300,000 to 5 million rupiahs is charged, with a domestic processing period of 75 days. For overseas, it can take longer, up to 3 months or 90 days. At the same time, products are all things that can be shown and can be submitted by companies to be seen, requested, sought, purchased, used, or consumed by the market as the fulfillment of needs and everything that can be submitted to meet requests and needs. Meanwhile, food is one of the basic human needs for consumption to continue human life (Ministry of Health RI, 2010).

Mie Gacoan is one phenomenon (2021). Compared to other sellers (food sellers), there are many visitors, even though, according to the MUI, this food restaurant has not been verified as halal. "Mie Gacoan cannot be halal according to MUI because contrary to 1 of the 11 criteria, namely using a name that leads to something contrary to the Shari'a, is not halal MUI for a simple reason: using the names Mie Setan, Mie Setan, Es Kuntilanak, Es Genderuwo, and other satanic names". Nevertheless, that did not stop Indonesian people from buying it.

The second "study case was Mc. Donald" does not look as busy as Mie Gacoan even though the halal certification is straightforward. Halal was revealed in an article, "We make sure all menus are halal. Since 1994, McDonald's has received a halal certificate from the MUI as Indonesia's first halal-certified fast-food restaurant. In 2020 McDonald's won the Halal Assurance System Implementation Award for the restaurant category from LPPOM MUI. In the same year, McDonald's Indonesia was certified halal according to government regulations which have the authority of the Halal Product Assurance Organizing Agency (BPJPH). Our halal category includes

raw materials, production processes, and product presentation." So, this second restaurant is still less crowded than the previous restaurant. All right, let us move on to the next photo and the last photo. Many want to be used as evidence and research material, but circumstances are impossible.

Another "case study was that KFC" looked even quieter than the previous restaurant. However, for halal certification, it is guaranteed. Halal know from "PT Fast Food Indonesia TBK or KFC restaurants in Indonesia, said Muti, have received MUI halal certificates since 1999 with certificate number 00160001420999 and continue to extend their halal certificates until August 2023". From all of this, the awareness and vigilance of Marelan residents towards food products and halal certification are still low.

From this small example, by looking at large restaurants, we can already judge that they only see interest in a product, and what is more interesting is what was chosen. Indeed, the Mie Gacoan restaurant in Indonesia has just become popular, but that is what was chosen. The public is more curious about this product than taking and choosing a definite one, so it can be seen that Mie Gacoan is the busiest, but Halal still needs to be created from the certification sector. As Muslims, we must prioritize the legitimacy, and the halalness of any matter, especially for food products that we eat that will become our flesh and blood. As the word of God means, "O people! Eat from (food) that is lawful and good that is found on earth..." (QS. Al Baqarah, 2:168).

5. CONCLUSIONS

The MUI Halal Certification is a decree written by the Indonesian Ulema Council which certifies that the halal product meets Islamic law regulations. This MUI Halal Certification can be used to obtain permission to include the halal logo on the packaging of food goods by related parties in the production stage guaranteed by the MUI. After implementing the Halal Product Guarantee Law Number 33 of 2014, halal certification is defined as the recognition of the *halalness* of a product issued by BPJPH based on a written fatwa that the Indonesian Ulema Council issued. Halal certification is also a sign that the product being sold is halal and is free to go through the stages of halal selection that a fatwa has regulated.

The increase in middle-class Muslim traders has become a potential for doing business and trading in a food product or something else. The requirements must be met halal policies, a halal management team, products, product facilities, written procedures, ease of search, swiftness in handling products, internal audits, and regular management reviews. At the same time, products are all things that can be shown and offered by a company to be seen, requested, searched for, purchased, used, or consumed by the market as the fulfilment of needs or everything that can be proposed to meet requests and needs. From the work that has been made, it is summarized that there is still a lack of public awareness of food products for which halal certification does not yet exist and is not guaranteed. It can be proven by the photo above.

It is proved that the community needs to think about the *halalness* of these food products. People prefer more attractive restaurants to halal certification. The point is that people still do not care and lack vigilance. Therefore, further education is needed for the public and discussed in other papers. Hopefully, this research can provide an overview, and lessons and benefits can be drawn.

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