

What is The Perception of Halal Food According to Food Vendors and Consumers?

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Abstract—Indonesia has 237.64 million population and 88.10% of the total population are Muslim, along with this, it is necessary to understand the concept of halal food and beverage for consumers and food vendors. The purpose of this study is to observe how the perception of halal according to the food vendors and consumers. In this research the authors used mixed methods and the respondents were 100 consumers or tourists and 100 food and beverage food vendors in the street food culinary area in Bandung and Pangkalpinang. Based on the results, it showed that the food vendors on halal food can influence the attitudes and behavior of producer respondents. While consumer perceptions of halal food in Bandung and Pangkalpinang, these results are impressive. Then it can be concluded that consumer respondents' perception of halal food is an impressive perception that the perception is very influential in determining the attitudes and behavior of consumer respondents.

Keywords—*perception; halal; food; bandung; pangkalpinang.*

I. INTRODUCTION

The development of tourism is growing rapidly and is one of the sectors that can contribute high foreign exchange to a country. Understanding tourism according to the act of Republic of Indonesia No.10 of 2009 about Tourism, meant that tourism is various kinds of tourism activities and supported by various facilities and services provided by the community, entrepreneurs and the Regional Government. One of the products that is a tourist attraction is Indonesia has a variety kind of cuisine, because every region in Indonesia has culinary characteristics starting from traditional to modern culinary.

In addition to Bandung which has a tourist attraction, there is also Pangkalpinang. Pangkalpinang has a strategic geography condition to become a tourism destination. Regarding to the Geographic condition, Pangkalpinang is located around the seas of South China and Java Sea where the province relies on marine tourism as a tourist attraction. Aside from a marine tourism, Pangkalpinang has a traditional culinary and is one of best destinations for tourists who come to this city. There are so many restaurants and it serve typical culinary cuisine in Bangka Belitung, especially Pangkalpinang.

Bandung and Pangkalpinang offers a variety kind of culinary, starting from processed seafood to livestock products

such as chickens, goats, cattle and even a pork are being sold. This is because residents in the cities of Bandung and Pangkalpinang are not only Muslim, so there are many restaurants or eating places managed by non-Muslim residents, one of whom is the ethnic of Chinese.

Many restaurants cook and sell halal and non-halal food. The consumers who come are not from non-Muslim consumers, but there are also many Muslim consumers. Considering the fact that Indonesia has 237.64 million population and 88.10% of the total population are Muslim, along with it, it is necessary to understand the concept of halal food and beverage for consumers and food vendors. Consuming halal is a must for every Muslim. [1]. Halal itself means permissible or obtained in Arabic [2]. According to [3] in English, halal often refers to food that is permissible according to Islamic law.

Halal procedures and standards are not only limited to following in the form of explicit teachings, but also in control of cleanliness and quality. Raw materials, semi-finished goods, and all equipment used must also follow sharia law and must meet the requirements. The food production process must be monitored by competent Muslim inspectors [4].

Every human being, whatever religion and beliefs he adheres to, must need food for his life. And in order to survive his life physically, the food consumed must be halal and thoyyib, because all the halal things will surely bring good and benefit [5].

In ancient times, someone would easily know and identify which halal food was consumed to fulfill their daily needs and which foods were forbidden. Unlike the case with the current era when the advancement of science and technology (science and technology) has grown rapidly including food technology [6]. According to [7] along with technological developments, additional ingredients, including coloring agents, cannot be separated from processed foods and beverages.

At this time food products have been processed with increasingly complex technology, so Muslim consumers are required to be more selective in choosing products to consume. Because in this era of increasingly advanced science and technology, halal food products cannot be determined

manually and simply, but a testing process that also uses certain science and technology is needed [8].

The importance of understanding the community, especially consumers of halal food is very necessary, considering that there are so many products in the market that the halal quality is still doubtful both domestically and abroad as imported products [6]. Along with it, [9] argues that many products on the market include halal labels without having an Indonesian Ulema Council (Majelis Ulama Indonesia/MUI) halal certificate.

Furthermore, there are still many food product vendors who are not necessarily halal and have not been certified halal by the competent institution but have claimed to be halal with the perceptions of the food vendors themselves. The thing to worry about is not seen from the raw material used or the food menu that is printed from halal raw materials, but the understanding or perception of the food vendors of halal itself.

According to the Act of Republic of Indonesia No. 33 of 2014 about Halal Product Guarantee (Jaminan Produk Halal/JPH) Article 1 paragraph 10 states that Halal Certificates are recognition of halal products issued by Halal Product Guarantee Agency (Badan Pelaksana Jaminan Produk Halal/BPJPH) based on written halal fatwas issued by MUI. Then in Clause 11 states that the Halal Label is a sign of halalness of a Product.

[10] which states that food vendors basically know the halal certification process and agree that by having halal certified products, they can increase customer satisfaction, confidence and trust and be able to increase their market share and market competitiveness. But because of the complicated steps, food vendors are lazy to take care of halal certificates.

Based on the description above regarding the state of halal culinary in Bandung and Pangkalpinang, then the formulation for the problem is: (1) What is the perception of halal food in terms of the view of food vendors? and (2) What is the perception of halal food from the point of view of consumers?

II. LITERATURE REVIEW

A. Perception

According to [11] perception is a process that is preceded by a sensing process, which is the process of receiving stimulus by an individual through the sensory tool or also called a sensory process. But the process does not just stop, but the stimulus is continued and the next process is a process of perception. According to [12] perception is generated and or influenced by two factors, namely internal factors (individuals) and external factors (stimulus).

Gordon W. Allport in [13] divides two kinds of religious, intrinsic and extrinsic ways. First, intrinsic means religious ways that incorporate religious values into him. His values and religion are deep in the soul of his adherents. Ritual worship is not only a practice without meaning. All worship has an

influence on his daily attitude. [14] show that Muslim consumers' awareness of halal food is influenced by their understanding of Halal concepts.

People who have extrinsic halal awareness tend to see something from what is seen. In consuming food, they tend to pay attention to information that shows that the food is halal, for example halal logo, composition, etc. By seeing the halal logo, they are sure that what they consume is correct. What he does is because he wants to show his commitment to his religion [15].

B. Halal Food

1) Basis For The Prohibitions

In the Islamic faith, Allah is the Almighty God. The first requirement of a Muslim is to declare: "There is no god but God (Allah)." So, everything has to be dedicated to god only. The basis for the prohibition of the above categories is purely and strictly Quranic guidance. However, some scientists have attempted to explain or justify some of these prohibitions based on their scientific understanding as follows (Awan, 1998 in [16]):

1. Carrion and dead animals are unfit for human consumptions because the decaying process leads to the formation of chemicals which are harmful to humans.
2. Blood that is drained from the body contains harmful bacteria, products of metabolism, and toxins.
3. Swine serves as a vector for pathogenic worms to enter the human body. Infection by *Trichinella spiralis* and *Taenia solium* are common. Fatty acid composition of pork fat has been mentioned as incompatible with the human fat and biochemical systems.
4. Intoxicants are considered harmful for the nervous system, affecting the senses and human judgmental. In many cases they lead to social and family problems and even loss of lives.

2) Principal Regarding Permissibility of Food

There are five major terms that are used to describe the permissibility of food [16]:

1. Halal means permissible and lawful. It applies not only to meat and poultry, but also to other food products, cosmetics, and personal care products. The term also applies to personal behavior and interaction with the community.
2. Haram means prohibited. It's directly opposite of halal.
3. Mashbooh is something questionable or doubtful, either due to the differences in scholar's opinions or the presence of undetermined ingredients in a food product.
4. Makrooh is a term generally associated with someone's dislike for a food product or, while not clearly haram, is considered dislikeable by some muslims.
5. Zabiha or Dhabiha is a term often used by muslims in the U.S to differentiate meat that has been slaughtered by

muslims as opposed to being slaughtered by Ahlul kitab (Jews or Christians) or without religious connotation.

III. METHODS

In this research the authors used mixed methods. This research method is an approach in research that combines two forms of research namely qualitative and quantitative research. The stage of this research is collecting and analyzing quantitative data in answering the formulation of the problem, namely how perceptions of halal food are in terms of the views of food vendors and consumers of street food.

A. Respondent

In this research the respondents were 100 consumers or tourists and 100 food and beverage vendors in the street food culinary area in Bandung and Pangkalpinang. In this study the sample technique used was accidental sampling. Known as accidental sampling techniques by giving questionnaires to respondents who accidentally met with researchers.

B. Procedure

The methods carried out in this study are:

1. Observation/survey aims to get written data and make observations, a direct review of the object under study.
2. Questionnaires are distributed with the aim of seeing and knowing the perceptions of tourists or consumers and food vendors regarding the perception of Halal Food. Distribution of questionnaires as many as 100 consumer respondents and 100 producer respondents in each research location with the respondent withdrawal method were accidental sampling.
3. Literature Study. Data collected is in the form of secondary data (literature study) from previous sources, previous studies. While primary data includes interviews and questionnaires and conduct surveys and direct observation.
4. Documentation is carried out to confirm the findings obtained through observation and questionnaires.

C. Instruments

In this research the authors used a questionnaire technique that contained questions about the perception of halal food as a variable with 6 sub-variables in it. Assessment of each question on the questionnaire uses an ordinal likert scale (rating scale). Likert scale is used to measure the perception or attitude of someone. Measuring scale provided is, strongly disagree, less agree, disagree, agree and strongly agree with assessment scores as: (1); (2); (3); (4); and (5).

D. Data Analysis Techniques

Data obtained in the form of a Likert scale, will then be made a scoring and then described through the frequency distribution table to analyze data in the form of intervals. To analyze each question or indicator, the frequency value will be calculated in each category (answer choice) by multiplying the scale value and adding up. After each indicator has a number, then the researcher makes the interval.

IV. FINDING AND DISCUSSION

A. Research Location

1) Bandung City

Bandung is located in West Java, and is the capital of West Java Province. Bandung is located between 107° 36' East Longitude and 6° 55' South Latitude. The area of the city of Bandung is 167.31 km² which is divided into 30 sub-districts covering 151 villages. The population of Bandung City based on the population projection in 2015 was 2,481,469 people consisting of 1,253,274 male inhabitants and 1,228,195 female inhabitants.

2) Pangkalpinang City

Pangkalpinang is in Bangka Belitung Islands region and is the capital of Pangkalpinang. Pangkalpinang is astronomically and geographically located in an area of 106 ° 4' dengan to 106 ° 7' east longitude and lines 20 ° 4' to 21 ° 0' south latitude [17]. Geographically, Pangkalpinang has total area of 118.41 Km² (based on PP No. 79 of 2007). Total Population in Pangkalpinang City according to Pangkalpinang Central Statistics Agency (BPS) data in 2015 was 196,202 people, while for 2016 the total population of Pangkalpinang City was 200,326 people.

B. Description of Respondents' Knowledge Level Data

1) Respondent's knowledge of the institution entitled to issue halal fatwa

According to [6] to reassure people who often feel uneasiness about products without the halal information circulating in Indonesia that occurred in 1988, the government requested the assistance of the Indonesian Ulema Council (MUI) which was then taken steps to resolve the problem. The steps taken by the MUI are to coordinate with relevant agencies such as the Director General of POM (Ministry of Health), Director General of Various Industries (Ministry of Industry), Director General of Islamic Education and Hajj Affairs (Ministry of Religion).

In this case the MUI duties were only as a means of stating temporary social unrest and the anxiety could be overcome. However, for the long term such methods are inadequate and cannot guarantee the occurrence of similar cases in the future. So, as a solution, MUI took the initiative to form a Food and Drug Review and Drinking Agency (Lembaga Pengkajian Pangan, Obat-obatan, dan Kosmetika Majelis Ulama/ LPPOM on 6 July 1989 with a MUI decree). The institution was established with the aim of conducting research on food products, beverages, medicines and cosmetics circulating in the midst of society, the results will be reported to the MUI Fatwa Commission to be asked for their fatwa, thus the right to issue a halal fatwa in Indonesia is the Indonesian Ulema Council.

Based on the results of questionnaires that have been distributed in Bandung and Pangkalpinang to 100 consumers and 100 food vendors about the knowledge of respondents regarding institutions entitled to issue halal fatwas that food

vendors' knowledge of institutions that issue halal fatwas is lower than consumers in both Bandung and Pangkalpinang.

2) *Respondent's knowledge of the official halal logo in Indonesia*

Halal certificate is a certificate published by the Central or Provincial MUI concerning the halal of a food, beverage, drug and cosmetic product produced by the company after being researched and declared halal by the Food, Drug and Cosmetics Review Institute of Indonesia Ulama Council or those called LPPOM MUI [18].

Halal certification and halal labeling are two different action but have relevance to each other. The result of halal certification activities is the issuance of halal certificates, while halal labeling is the inclusion of writing (logos) or halal statements on product packaging to show that the products as halal products [18].

Manufacturers and marketers use halal certificates and labels as a way to inform and to convince their target consumers that their products are halal and in accordance with Islamic sharia [19].

The MUI's halal logo itself is obtained by a company to be included on its own products after obtaining a halal certificate from the MUI through the process of acquiring products that are reviewed by the Food and Drug Research Institute for Cosmetics (LPPOM-MUI) with halal standards that have been tested and trusted and only apply 2 year.

Based on the results of questionnaires that have been distributed in Bandung and Pangkalpinang to 100 consumers and 100 food vendors about the knowledge of respondents regarding official halal logos in Indonesia, it can be concluded that the knowledge of Bandung city food vendors regarding official halal logos in Indonesia is higher than consumers, on the contrary Pangkalpinang city, producer knowledge is lower than consumers.

3) *Respondent's knowledge regarding to the definition of halal food*

Statement was given to find out the respondent's understanding of the definition of halal food. Based on the results of questionnaires that have been distributed in Bandung and Pangkalpinang to 100 consumers and 100 food vendors of halal definitions, the knowledge of Bandung food vendors regarding the definition of halal food is higher than that of consumers, whereas in Pangkalpinang the knowledge of food vendors is lower than consumers.

C. *Recapitulation of Respondents Regarding Perception of Halal Food*

In this research, respondents' perceptions of halal food can be seen from the results of the questionnaire. To find out whether or not the perceptions of respondents are good, it is necessary to make an interval class. In the calculation of the interval class, the perception of halal food according to the

understanding of food vendors and consumers can be seen in the following table:

TABLE I. RECAPITULATION OF RESPONDENTS REGARDING TO PERCEPTION OF HALAL FOOD

| Perception of Halal Food (X) | Bandung | | Pangkalpinang | |
|--|-----------|-----------|---------------|-----------|
| | Producers | Consumers | Producers | Consumers |
| Labels (X1) | 888 | 858 | 830 | 827 |
| Dafinition and Purchasing Decisions (X2) | 1188 | 1224 | 1052 | 1166 |
| Raw Materials (X3) | 1246 | 1360 | 1174 | 1295 |
| Food Additives and Seasonings (X4) | 1540 | 1752 | 1471 | 1661 |
| Tools (X5) | 1212 | 1396 | 1195 | 1315 |
| Environment (X6) | 931 | 913 | 906 | 902 |
| Total Scores | 7005 | 7503 | 6628 | 7166 |

Source: Data Processed by the Author, 2017

From the results of the two respondents, interval class calculations can be performed to determine the level of good or not the perception of food vendors and consumers of halal food in the cities of Bandung and Pangkalpinang:

TABLE II. PERCEPTION OF RESPONDENTS TOWARD HALAL FOOD IN BANDUNG

| Bandung | | | |
|-------------|---------------|-------------|---------------|
| Producers | | Consumers | |
| Scores | Category | Scores | Category |
| 1700 – 3060 | Not Very Good | 1700 – 3060 | Not Very Good |
| 3061 – 4420 | Not Good | 3061 – 4420 | Not Good |
| 4421 – 5780 | Not Good | 4421 – 5780 | Not Good |
| 5781 – 7140 | Good | 5781 – 7140 | Good |
| 7141 – 8500 | Very Good | 7141 – 8500 | Very Good |

Source: Data Processed by the Author, 2017

Based on the table about the perception of halal food in Bandung, it can be concluded that the perception of food vendors of halal food is in the Good category. Then it can be concluded that the perceptions of food vendors' respondents to halal food can influence the attitudes and behavior of producer respondents.

While consumer perceptions of halal food in the Very Good category. Then it can be concluded that consumer respondents' perception of halal food is very influential in determining the attitudes and behavior of consumer respondents.

TABLE III. PERCEPTION OF RESPONDENTS TOWARD HALAL FOOD IN PANGKALPINANG

| Pankalpinang | | | |
|--------------|---------------|-------------|---------------|
| Producers | | Consumers | |
| Scores | Category | Scores | Category |
| 1700 – 3060 | Not Very Good | 1700 – 3060 | Not Very Good |
| 3061 – 4420 | Not Good | 3061 – 4420 | Not Good |
| 4421 – 5780 | Not Good | 4421 – 5780 | Not Good |
| 5781 – 7140 | Good | 5781 – 7140 | Good |
| 7141 – 8500 | Very Good | 7141 – 8500 | Very Good |

Source: Data Processed by the Author, 2017

Based on the table about the perception of halal food in the city of Pangkalpinang, it can be concluded that the perception of food vendors of halal food is in the category of Good. Then it can be concluded that the perceptions of food vendors' respondents to halal food can influence the attitudes and behavior of producer respondents.

While consumer perceptions of halal food are in the Very Good category. Then it can be concluded that consumer respondents' perception of halal food is a very good that the perception is very influential in determining the attitudes and behavior of consumer respondents.

V. CONCLUSIONS

The following is a summary of the results of the research regarding the variables of perception of halal food consisting of Labels (X1), Definitions and Purchasing Decisions (X2), Raw Materials (X3), Food Additives and Seasonings (X4), Tools (X5), and Environment (X6). Based on the objectives to be obtained, it can be concluded as follows:

1. The results showed that Halal Food Perception according to food vendors are less than half of the number of producer respondents, who do not yet know the institution that MUI is the institution that issues fatwa and halal certification. The respondents also did not fully know about the official halal logo and the definition of the concept of halal food. Whereas based on the continuum line, food vendors' perceptions of halal labels, definitions and purchasing decisions, raw materials, Food Additives (additional ingredients) and halal seasonings and equipment used for halal food are in the agreed category and street food environment that is halal in the category strongly agree.
2. The results showed that Halal Food Perception according to consumers are, less than half of the number of respondents of consumers, not yet fully aware of the official halal logo used. While based on the continuum line, consumer perceptions of halal labels, definitions and purchasing decisions and Food Additives and halal seasonings are in the agreed category. However, for halal raw materials, the equipment used for halal food and street food environments that are halal are in the very agree category.

For further research, it should focus more on research into community socialization of halal food concepts that are good and right, judging from the knowledge of the people who have not understood deeply about the concept and definition of halal food as well as knowledge of halal institutions and labels that apply in Indonesia is still low. While the public perception is good and considers the importance of halal food itself. But ironically, the in-depth knowledge of halal food has made the

public seem to ignore or not care about halal food in Indonesia.

The government should pay more attention to the condition of the community regarding to halal food, if seen from the majority of the religions adopted by the Indonesian people, as well as the health of the body. Government care is needed to provide facilities for the editing and supervision of food circulating in Indonesia. For example, the government conducts formal socialization by inserting halal information in the subjects in the school, as well as informal socialization through counseling, training to the community on a regular basis.

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