

Indonesian Consumer Behaviour Model in Choosing Halal Food

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Abstract- This is an analysis of the model of Indonesian consumer behavior in choosing halal food, that some researcher found various influencing factors there. Legal theory is using in this paper that was describe There is no standard model for choosing halal food, religion is not the main reason for a Muslim, even though devout Muslims tend to really consider the halalness of a product. Healthy and hygienic is also important for them.

Index Terms- Halal food, behavior and law on guarantee of halal products

I. INTRODUCTION

Behaviour is a manifestation of the complexity of the struggle to influence in individual. Every single thing the person does is the image of the domination of one or more factors that influence, which if it is not, the result of a compromise of multi influence factors. The values and norms of social, cultural and personality systems that are behind behaviours or actions are often referred to as internal and external factors.[1] There are numerous concepts with many different kinds of terms describe two kinds of factors that could elaborate on human behaviour models in various aspects of the life they lived. [2],

One of the aspects is the fulfilment of food needs. Food and drink cannot be separated from everyone and even many people act and behave inappropriately because of this. Moreover, the criteria that are being discussed here is halal food and drinks that require more than usual standards. These have certainly been absorbed by society and international community so that they almost comply with reasonable standards. Since 14 years ago, *Codex Alimentarius* acknowledged the use of halal terms in a product.[3] Therefore, various models of behaviour that related to halal food have developed nowadays, including in the Muslim community in Indonesia.[4]

Generally, based on research in the several country find that people's behavior in choosing halal food can be influenced by many factors. The main Factor that focus on in this analysis is religion's factors, since provisions halal food is determined based on the teaching and religious law, whether Islam or not. At American Orthodox Jews known as the term *Kosher Meat* since the 60s. *Kosher Meat* means halal meat. The halal criteria for "Kosher Meat" are determined based on the religious teachings. [7] Their restrictions on ingredients from the type of

meat caused initially many vegetarians to consume products labeled kosher meat. While on the type of meat is recognized over, it guarantees the quality of her and healthier.

The selection of food, can be affected by factors Personal Including culture and ethnicity.[8] It is mainly on people in urban areas with cultural and ethnic diversity, causing factors personally more prominent into consideration. Religion can also be influential, but according to Dindyal, the influence is not large due to the level of acculturation in certain religious groups. A diversity is in connection with the limit individuals to follow the teachings of their religion, where individual's interpretation in religion contribute so that in reality there are some individuals who are religious and religiously follow them strictly in accordance with the rules and teachings her. This individual is committed to always maintaining his behavior so as not to conflict with religion. Meanwhile, there are also some people who may not be religious and will tend to follow their religion more loosely and less strictly. Other influencing factors are social groups, culture, physical appearance, values and customs. While culture on the other hand actually refers to a set of shared values, assumptions and perceptions. [9]

In connection with this, Bonne and Verbeke also found a similar situation in Belgium.[10] The motivation of Muslims there to consume meat has grown over time. In general, health, confidence, enjoying life or form of awareness in the family becomes the main goal they buy meat. This belief in halal is also shown by the place where they buy the meat. Some even do not buy meat with a halal label in a supermarket Because it is not sure d halal label there. Some are willing to drive far just to get a place for slaughtering animals from among Muslims. Although in contrast, some are not strict in requiring them. By understanding the belief held by consumer are not disturbed and feel simply by visiting a supermarket.

Almost the same as Belgium, Munyaradzi Mutsikiwa and Clay Hutama find Muslim consumers in Zimbabwe have high sensitivity to the orientation of social Reviews their culture to consume kosher food. While overall the people there assumed by Munyaradzi and Clay that education, religion, occupation and stratification affect consumers. However, when proven, fax turns social culture that can not be Categorized effect on multi-religious society there. [12]

In contrast to Belgium and Zimbabwe with various religious backgrounds, Pakistan, which firmly calls the "Islamic Republic of Pakistan" does not guarantee that its people's behavior has a high awareness of

halal food. Faryal Salman and Kamran Siddiqui [13] Showed that there is no correlation between the idea of the identity of the self awareness of food halal in spite of belonging to a collective society. [14] The attachment with the behavior is makeup religion is private so the buying behavior is a form of decision was taken by value intrinsic and not extrinsic. Salman and Kamran also found that for the people of Pakistan :

- a. Religion is the source of the almighty on Muslim consumers
- b. Faith is closely knit with religious commitment.
- c. A very religious person does not necessarily have a high level of awareness about halal food.
- d. The attitude towards halal food is very close to the idea of belief
- e. Identity dogma has more to do with intrinsic k than extrinsic forces.[16]

The image of awareness in Pakistan about food products above shows that subjective norms, attitudes towards halal food and personal religiosity do have a correlation with the intention to choose halal products.[17] Thus, the role of religion as a rock fonda si for men in shaping the attitude to be clear and visible. However, if this intention is related to behavior, there is a difference as stated by Salman and Kamran

The United Arab Emirates even feel concern for halal products in circulation in the country. This concern is also triggered by distrust of the halal label originating from outside countries that are not Islamic countries. This situation is strengthened by the misuse of halal labels for non-halal food. One of them was reportedly exported food from Britain which was placed in a row of halal food in a supermarket in Dubai. This public attention and concern demands certification of the halal label used by institutions that have high credibility. In John Ierland research and Soha Abdollah an expert R Also reported in Malaysia Gulf News that 95 percent of kosher food exported from the *United State* are not really kosher. [18] This situation is made possible by the corruption and ignorance of producers. But there are interesting from public concerns the United Arab Emirates this, that the issue of halal food are not restricted merely from non-kosher materials on the basis of purely religious understanding. But the health element is also their concern. So concerned they are Also associated with non-kosher food, the which will lead to Certain diseases such as heart disease, diabetes and obesity.[19] Based on this, the meaning of halal food has expanded to the area of health, not only from raw materials.

The phenomenon above, is possible in Indonesia, Endang S. Soesilawati found several big issues that show the factors that influence the behavior of Muslims, especially in Banten related to the consumption of halal food. First, the community of Muslims in Banten have the awareness that high against halal and haram food, specifically when choose the food they want such as meat, fish and vegetables. This awareness also causes them to consistently put high priority on halal issues when they want to determine a restaurant. Second, the role of the government in promoting and controlling religious behavior in terms of consumption of halal food is not yet adequate. So that what drives their decision to act is religious law and religious leaders. Third, that diversity is also influenced by religious experience and educational background. Those who have lived in

Islamic boarding schools tend to have *control* and *concern* regarding halal consumption. So that there is a correlation between the level of individual religiosity and consumption of halal food. [20] Although the relationship between education level and consumer behavior is relatively weak. Fourth, the most important criterion for halal food for consumers in Banten is that their food is free from pork and alcohol. Therefore, a certificate from the Indonesian Ulema Council is not that important to some of them. Some circles still believe in the halal label attached to products and those found in restaurants. Although basically they still found that the MUI halal label more believe than others. [21] However, they object to the halal mechanism and procedures both in terms of time and costs. [22]

There are similarities in the behavior of Indonesian people (the results of Endang Sosilawati's research) with Pakistan, that public awareness is quite high regarding halal food. The non-kosher food for the people of both nation clearly drawn to the terms in the text that are forbidden in a Islamic law such as pork or alcohol. They do not seem to be *concerned* about processed food, which is an additive to food production. In fact, the additive material - it is also processed by synthetic or non synthetic methods - is very vulnerable to using non-halal materials. Term of flavor (*flavoring*) [23], gelatin[24] and enzymes[25] is one of the most frequently used ingredients. Bread that is often encountered, many contain flavor so that the bread has a more special and delicious aroma and taste. In addition, it is possible to use white butter[26] (*shortening*) while white butter is prone to the use of lard in the manufacturing process through certain chemical reactions.

In Indonesia, there is no single model of behaviour that can be applied to all places in Indonesia, (or even in the world), situations and conditions or the environment, including the parts that stimulate differently than individual factors and psychological factors in these places. The religious factor, namely the Islamic law that is attached to halal food, does not automatically become a dominant factor that stands alone in the formation of a behaviour model for buying and consuming halal food. Moreover, religion is only a sub-culture part of some of the factors of Kotler's Culture Model Behavior.[5] It is also influenced by the taste and nutrition of certain products,[6] Knowledge of general Islamic law which is not cover all the details, has the potential in creating a model of behaviour that does not pay attention to even the details of halal food. Some Muslim consumers rely on food laws on the people who make and/or sell them. If the foods are made by Muslims, or neighbours and relatives they know well, they believe those are halal. [7]

On the other hand, the level of knowledge and understanding affects the behaviour model of consuming halal products in synergy with the religious activities people are joining. Knowledge is obtained through non-formal channels, not on the basis of formal religious education background, Islamic boarding schools or others. Some activities like recitation, *majelis taklim*, religious lectures via television/radio have played an important role.[8] In the case of Banten that emphasized the halal label from The Indonesian ulema council (MUI) and the existence of a

special halal meat market, members of the community have a minimal religious knowledge background. Sufficient knowledge of religious law is considered to be able to independently determine halal food.[9] However, it cannot be elaborated in more detail, whether with adequate religious knowledge, the process or supplementary food ingredients that develop rapidly with various processes (chemical or genetic engineering) can also be determined easily. While certain environments can provide a strong religious knowledge search stimulus by supporting the basic assumption of the theory which states that society will become more religious when the security of its existence is compromised.[10] Bali is a predominantly non-Muslim area. In the field of halal food, they are in an unsafe condition, therefore, Muslim consumers in Bali are more alert, more sensitive and try hard to secure their existence so that they can still consume halal food. Trust in religious institutions, namely The Indonesian ulema council (MUI), has increased, so they check the halal label of packaged food before buying it. Likewise, The Indonesian ulema council (MUI) and LP POM The Indonesian ulema council (MUI) have played a good role in providing information and mentoring the community. The effort in providing free certificates are even carried out by establishing cooperation between related agencies, in this case also the Ministry of Industry.[11] Moreover, ethnicity and cultural aspects such as the identity of restaurant owners are as important to this area as in Manado.[12]

In addition to factors that are categorized as psychological or internal factors, there are external factors or social factors that also shape Muslim consumer behaviour models. These are the same as the factors of knowledge and religion. There is no uniform determination to shape consumer behaviour. In the context of non-food, which in this case is cosmetics, the *peer group directly influences* the consumer's decision to buy cosmetics halal labelled.[13] It is possible that cosmetics are often discussed among peers, which in turn result in the formation of the same knowledge or perception of a product. In terms of food, there are also differences, which do indicate the influence of social factors. Today's social environment is influenced by the global situation with a fairly precise marketing strategy. One of the food products, namely Indomie instant noodles, has gone global and consumed by the people worldwide. This situation proves that social factors have a significant effect on purchasing decisions.[14] However, for packaged foods in general (not limited to Indomie only) that are labelled halal, social factors do not have a significant effect.[15] In contrast to Indomie that has gone global, packaged food labelled halal is still developing, so it has not become the knowledge, understanding and perception of the wider community yet and neither a lifestyle.

Meanwhile, neither the environment nor the pressure of the surrounding community will significantly affect the formation of consumer behaviour models if consumers have a strong attitude and behavioural controls.[16] With this power, the consistent behaviour model of consuming halal food everywhere can be predicted. This attitude and control are not limited to religious knowledge or religious law alone, but the health and benefits of food are also considered. This confirms that social factors are less influential. The benefits of food refer to knowledge, as well as health refers to the consumer's personal self-awareness.

There is also a pattern of behaviour that shows a degradation in the intensity of daily application, where there is a gap between knowledge and awareness of the importance of halal certification and labelling and the applied behaviour. Approval of halal certification and labelling is not always followed by taking actions that only buy and select food labelled halal. Some people still consume products without labels, as they also continue to enjoy eating in restaurants that do not have halal certificates.[17] Yet some products that are expressly stated without halal label are still overrun by the consumers who want to consume them.[18] It is possible that there are facilities that provide the opportunity to select these products. The availability of a special halal meat market automatically affects the consumption pattern of halal meat.[19] Specifically, the people of Jakarta and Melbourne who were studied by Yusmaliany, apart from facilities, behaviour control is also an important determinant of the behaviour of consuming halal meat.

In order to put the behaviour of choosing halal food in the realm of law, Friedman categorized at least several models of legal behaviour.[20] The first is the *cost-benefit model*, which is a model on the basis of rational, profit-loss, reward and punishment (sanctions).[21] Punishment and sanctions prevent a person from committing a prohibited act. [22] In relation to halal food, besides religious sanctions[23] and specific sanctions for producers[24], the benefits or rewards that are taken into consideration are the convenience and safety of consuming the product and the assurance of product health. The second model of behaviour is based on social factors, which are "social relationships" in the form of environmental culture and *peer groups*. [25] Next, the third model is behaviour based on norms within the person, which has been internalized in the form of conscience.[26] Meanwhile, the fourth model was not elaborated by Friedman even though it claimed that has been doing by many people, which is behaviour based on laziness and habit because of limited knowledge and the opportunity that can not be refused. [27] Most people follow their habits without thinking about anything else they can do.

Friedman's legal behaviour model can be seen clearly in the models of halal food consumer behaviour above. Still, each model has interconnections with each other. There is no behaviour that is solely thinking about profit and loss, worrying about sanctions, even though the sanctions contribute to the prevention of behaviour that violates or deviates. Subsequently, there is no single behaviour is completely controlled by peer group determination, in certain cases, peer-group dominance occurs. People have consciences that can not separated from themselves when there are influences or decisions to take action.

On the other hand, obedience to a law or non-compliance is also related to legacy or authority. Tyler categorized these two related perspectives, namely *instrumental* and *normative*. [28] External factors are quite dominant in instrumental, where incentives and punishments and/or personal gains and losses become the basis for shaping behaviour. Meanwhile, the normative perspective leads to norms internalized by society in the form of justice and morals which may contradict personal interests. In this case, Tyler saw the connection normative commitment to the authority of the law and law-abiding behaviour, so when there is conformity between the law and their norms and attitude, people will accept and follow the rules of

law. In relation to halal food, for the Muslim community, it must be in accordance with the internal norms that are believed. On this basis, behaviours that show obedience by consuming halal products should be voluntarily done by the people without coercion or from any other sides, abide the law due to necessity or compulsion in the case as the manifestation of the commitment of normative through personal morality (*normative commitment through morality*). In addition, normative commitment through legitimacy (*normative commitment through legitimacy*) that related to the existence of the authority or those who stipulate the law, having the right and authority to dictate behaviour.[29] In this case, those who stipulate halal have absolute authority over all Muslims, but in determining the mandatory certification and labelling, the authority of the The Indonesian ulema council MUI is indeed disputed.

In the context of Indonesia as a country, where the issue of halal products has been accommodated from Islamic law into national law, the application of the law is highly dependent on the legal system which consists of legal structure, legal substance and legal culture. The legal structure in Indonesia includes the structure of the law enforcement institutions such as the prosecution, police and courts. The legal process in court, judiciary, how to cover judicial instruments. With the existing structure, the presence of the law on guarantee of halal products (JPH) as a legal substance has shown which legal structure will be elected in cases related to this Law. Substantially law on guarantee of halal products (JPH) wants to implement Islamic Law. At this level, the Islamic Law that is discussed here has become a formal juridical law, and no longer as a normative law that lives in society, is obeyed and implemented in relation to the provisions of the religion being held.

Before law on guarantee of halal products (JPH) exists, compliance or behaviour that follows Islamic religious law through halal certification and labelling The Indonesian ulema council (MUI) is influenced by the awareness of religious sanctions and the legitimacy of The Indonesian ulema council (MUI) as a religious institution that has authority. After this law has passed, formal legal sanctions and legitimate are binding and cannot be ignored without consequences, even if only specifically for entrepreneurs or producers. These two factors are indeed the dominant factors in academic fields. Friedman and Tyler's theories also attached the important attention to these factors, which is further added by Richard Adams, with the expressive power of law in order to coordinate behaviour and inform beliefs. The coordination function is related to the actual benefits that will be received simultaneously by each individual through the behaviour of obeying a law. There is hope in each individual to get benefits from the other individuals. [30] Information is very important to change a belief. Information about a certain law that reaches individuals or society is possible to change beliefs in certain actions which in turn can change behaviour. Information about smoking and its dangers to health, for instance, can change the belief that heavy smokers stop their habits without coercing others. Coordination and information on legal functions that should be applied at the empirical level as a form of legal expression so that legal mechanisms do not just generalize sanctions or legitimacy.

At the level of the *usul al-fiqh*, the term *mahkum fih* or *mahkum bih* refers to the deeds or behaviour of *mukallaf*. An act

is only labelled as law if it fulfils three conditions, namely the existence of perfect knowledge regarding the action, its legitimacy from God as a form of obedience, and any action that may be realized, with the understanding that it falls into the category of human ability.[31] In the context of halal food, basically, the public already knows about halal food even though within certain limits. At the level of application, their behaviour varies not only based on knowledge of Islamic law but is influenced by other things, as illustrated in the behavioural models above.

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