



What non-Muslims say about halal-certified products?

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ARTICLE INFO



Article history:

Received 28 February 2022

Accepted 26 April 2022

Published 30 April 2022

Keywords:

non-Muslim communities,
halal certificates,
consumption behavior, halal
industry, halal products

ABSTRACT

The growth of the halal industry can be influenced by consumer behavior toward purchasing decisions for halal products. On the other hand, people's halal consumption patterns are influenced by halal literacy in heterogeneous societies. This study aims to find out how the attitudes of non-Muslim communities in Salatiga City regarding halal-certified products. The research method used is a qualitative method and is descriptive. The sample for this research was taken from 5 non-Muslim residents in the City of Salatiga who represented Catholicism, Protestant Christianity, Hinduism, Buddhism and Confucianism. This field research was carried out by asking questions through interviews with informants. The study results showed that the interviewees strongly agreed to choose halal-certified and useful products and considered halal-certified products to be products with guaranteed quality and cleanliness. The resource person is neutral in feeling anxious when not consuming halal-certified products and in choosing products that are not halal-certified. The concern of resource persons for halal-certified products is general. Each resource person has many considerations. Based on the research results, this can be used as a recommendation for halal literacy policies for heterogeneous communities. With a socio-cultural approach

@2022 Journal of Digital Marketing and Halal Industry

Introduction

Indonesia, as a country with a dominant Muslim population, is the largest halal

consumer market in the world. With consumer spending of \$184 in 2020, consumption of halal food dominates at \$135. However, the growth of the Indonesian halal industry still has several records. The export value of Indonesian

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DOI: <https://dx.doi.org/10.21580/jdmhi.2022.4.2.13140>

halal products is only 3% and occupies the ninth position, defeated by Saudi Arabia and the United Arab Emirates as suppliers of halal products to OIC countries. In addition, even though Indonesia is leading the way in global Islamic finance competition, the industry has not been able to penetrate optimally in the halal economic sector (Indonesia Halal Lifestyle Center, 2022). These conditions make Indonesia occupy the fourth position in the 2022 State of the Global Islamic Economy Report (Dinar, 2022).

In pursuing Indonesia Forward 2045, the halal economy (halal industry and Islamic finance) has been identified as a major contributor, given the vast global opportunities (Ismanto et al., 2022; Riofita & Iqbal, 2022; Trihudyatmanto et al., 2022). This growth is expected to reach US\$2.8 trillion in 2025, or an increase of 7.5% (CAGR) (Dinar, 2022). It is projected to grow by 14.96% (CAGR) to reach \$281.6 billion in 2025 on a national scale (Ministry of National Development Planning) / (Bappenas, 2019).

One of the causes of the development of the halal industry is the practice of a halal lifestyle that is applied and identical to Muslims from various countries, even countries with minority Muslim populations. According to a report from the State of The Global Islamic Report, about 1.8 billion Muslim residents are consumers of the halal industry. Consumer opportunities in the halal industry increase by 5.2% annually, with a total consumer expenditure of USD 2.2 trillion (Dinar Standard, 2021). This number is expected to continue to increase every year. The projection of the halal industry's Compound Annual Growth Rate (CAGR) will increase to 6.2% from 2018 to 2024. The total funds spent by

consumers of the halal industry will also increase to USD 3.2 trillion in 2024. From the data, it can be concluded that the halal industry has prospects for a good economic life in the future (Dinar Standard, 2021).

Halal is a universal indicator of product quality assurance and living standards (Gillani et al., 2017). It is known that consumers of halal products originating from countries with minority Muslim populations have increased significantly in recent years. The existence of productive-age Muslims gives rise to the characteristics of a more advanced modern lifestyle, but they still believe in using products labeled halal to meet their needs. It is also the trigger for the development of halal products. This large Muslim population has also encouraged several countries, even those with minority Muslim populations, to take part in fighting over the "cake" from this large Muslim market.

Thailand, where most of the population is Buddhist, is even the world's largest exporter of halal-certified food. China is also a provider of halal clothing materials to the Middle East. Even Japan and South Korea are actively developing this halal industry even though the number of Muslims in their countries is a minority. The Manila Times has reported that the Philippines is also developing a halal industry (KNEKS, 2019). The quality of halal products, commonly known as Halalan Thoyyiban, is why non-Muslims use halal products (Yusril, 2020).

In this case, there is a guarantee of cleanliness, safety, and product quality for the entire production chain. Moreover, the halal label is now a condition for product progress to compete in the industrial arena. Halal is also associated with healthy, good, and not harmful

products. With this, it is commonly known that halal assurance can increase competitiveness and consumer buying interest (Annisa, 2021; Yusril, 2020).

Indonesia is a multi-ethnic country, and there are 6 religions in Indonesia: Hinduism, Buddhism, Confucianism, Christianity, Catholicism, and Islam. The state has guaranteed the independence of each resident to embrace religion and worship according to their respective beliefs. It has been guaranteed in Article 29, paragraph 2 of the 1945 Constitution. On this basis, the Indonesian people can determine their respective beliefs. With the majority of Indonesia being a Muslim population, Indonesian citizens must pay attention to the need to consume a product. Halal product certification can provide justice, legal certainty, protection, transparency, and professionalism in issuing new products (Annisa, 2021).

As in Salatiga, this city, with a heterogeneous character of society, has many features. Salatiga is called a multicultural city because its people adhere to various religions. However, harmony and mutual respect between religions are created very well.

Table 1.

Population of Religious People in Salatiga City

No	Religion	Male	Female	Total
1	Islam	77872	78229	156101
2	Christian	14778	15724	30502
3	Catholic	4350	4688	9038
4	Hindu	46	39	85
5	Buddhist	322	368	690
6	Confucianism	3	4	7
7	Belief in God	11	6	17
	Total	97.382	99.508	196.440

Source: Population Data in 2021 in Salatiga City (Dukcapil Salatiga, 2021)

The domination of Muslims in Salatiga City does not mean mutual respect between religious communities. On the other hand, Salatiga City has received the title of a tolerant city for several consecutive years (Institute, 2021). The concept of moderation and religious tolerance is very much applied in Salatiga. It is evidenced by a study conducted in one of Mrican's villages, Gendongan, Tingkir, and Salatiga, as one with a heterogeneous community. Most citizens who support maintaining moderation and religious tolerance are good examples of nationality and diversity (Risdianto, 2022).

With good religious tolerance in Salatiga City, many halal products are spread in Salatiga City. The view of halal products is aimed at the Muslim community and the non-Muslim community. It has been explained that halal products are universal and recognized in various countries. However, the description, which states that the city of Salatiga is a tolerant city with various kinds of diversity, does not make the city of Salatiga a halal cluster zone. Halal cluster zone has many opportunities, for example, developing a special area in one location to accommodate all components of the halal industry (food, beverage, fashion, finance, tourism, entertainment and media, pharmacy, and cosmetics) (Tieman, 2015).

Empirical findings show a gap between Indonesia's position as the largest market for halal products at the global level. However, on the other hand, exports of halal products are still low. Indonesia has a large growth potential for the halal industry. It requires further investigation into the halal literacy of the Indonesian people, which can be seen from how they perceive halal-certified products.

In Indonesia, people can determine their beliefs, even when consuming the product. In developing the halal industry, all aspects need to be considered. Salatiga, which is called a multicultural city, the values of tolerance, mutual respect and inter-religious harmony can be created very well. However, no research reveals the extent of halal literacy in the Salatiga community as indicated by the perception of consumption of halal-certified products. Therefore, this research will focus on research questions, What are the perceptions of non-Muslim residents of the city of Salatiga towards halal-certified products, and how do non-Muslim residents of the city of Salatiga choose products? Furthermore, this study aims to analyze whether sociocultural values such as tolerance that develop in the community positively influence their perceptions of halal-certified products.

Literature Review

Consumer Behavior

Consumer Behavior is the behavior consumers display in searching for, buying, using, evaluating, and disposing of products or services that consumers expect will satisfy consumer needs (Dangelico et al., 2022; Govaerts & Ottar Olsen, 2022). *Consumer behavior* is also defined as a condition of how individuals, groups, or organizations choose, buy, use, and how goods, services, ideas, or experiences satisfy their needs and wants. Based on these views, it can be understood that consumer behavior is the behavior shown by individuals, groups, or organizations as consumers searching for, buying, using, evaluating, and disposing of products or services expected to satisfy needs (Miauw, 2017).

The behavioral theory was developed from the Theory of Planned Behavior (TPB). The Theory of Planned Behavior is based on the assumption that humans will usually behave sensibly. Humans usually behave reasonably, thinking about the impact of their actions before deciding to perform the behavior. This theory provides a framework for studying a person's attitude toward his behavior. Based on this theory, the most important determinant of a person's behavior is the intention to behave. The individual's intention to display behavior is a combination of the attitude to display the behavior and subjective norms. Individual attitudes towards behavior include beliefs about a behavior, evaluation of behavioral outcomes, subjective norms, normative beliefs and motivation to comply (Alphonsa Jose & Sia, 2022; Chan et al., 2022).

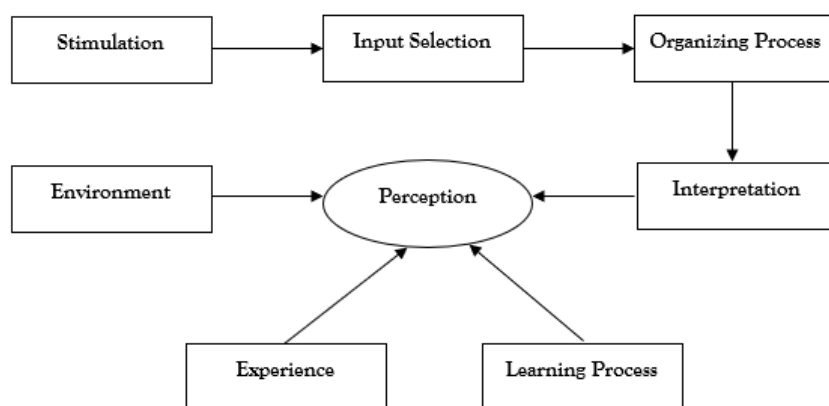
Consumer behavior is how an individual, group or organization shows their behavior in finding, buying, using, evaluating, and disposing of products or services to satisfy their needs. According to Razak (2016), the decision-making process consists of three interconnected stages: the input, process, and output. In the process of input (input), psychological factors owned by individual consumers, such as motivation, perception, knowledge, personality and attitudes, will influence consumers in making purchasing decisions.

Perception

Perception constitutes a process by which individuals organize and interpret their sensory impressions in order to give meaning to their environment (Blut et al., 2022). Perception is essentially a cognitive process experienced by everyone in understanding information about their environment. both through sight,

hearing, appreciation, feeling and smell (Fara et al., 2016; Naylor & Frank, 2000; Rafiki, 2019; Simbolon, 2008). Perception is also defined as a process that makes us aware of the many stimuli or stimuli that affect our senses. Perception is essentially a cognitive process experienced by everyone in understanding information about their environment, either through sight, hearing, appreciation, feeling, **Figure 1.**

Perception Formation Scheme



Halal

Labeling Halal labeling is a form of information to help consumers know the nature and products to be purchased under Government Regulation 69 of 1999 concerning food labels and advertisements which have become the obligations of food producers to convince consumers (Bayu, 2020). Halal labeling includes a halal statement or logo composed of Arabic letters that form the word halal in a circle on the product packaging to indicate that the product is halal. Halal labeling includes cutting, storing, serving, preparing, health and hygiene, such as not yet expired, does not contain dyes and so on. The definition of halal labeling according to the Ministry of Religion as contained in the Decree of the Minister of

and smell (Effendy, 2020). From some of the opinions above, it can be concluded: that perception is a person's process to recognize and understand an event that occurs in the surrounding environment that is felt by the help of the human senses. The development of Damayanti (2000) research on schema formation is illustrated in Figure 1.

Religion of the Republic of Indonesia NO. 518 of 2001 concerning the inspection and determination of halal food is "... it does not contain elements or ingredients that are haram or prohibited for consumption by Muslims, and its processing does not conflict with Islamic law" (Susanti, 2018).

The halal label is obtained after obtaining a halal certificate. A halal certificate is a written fatwa from the Indonesian Ulema Council (MUI), which states the halalness of a product by Islamic law. This halal certificate is required to obtain a permit to include a halal label on product packaging from the authorized government agency. What is meant by halal products are products that meet the halal requirements under Islamic law (Susanti,

2018).

The requirements for the halalness of a product include: (1) It Does not contain pork and ingredients derived from pork. (2) Does not contain prohibited ingredients. Such as materials derived from human organs, blood, dirt, etc. (3) All materials originating from halal animals slaughtered according to Islamic law procedures. (4) All storage places, sales places, processing, management and transportation places may not be used for pigs. If it has ever been used for pork or other non-halal goods, it must first be cleaned according to procedures regulated by Islamic law. (5) All food and drink that does not contain khamr. In summary, according to Islam, the requirements for halal products are halal in substance, halal in how to obtain it, halal in the process, halal in its storage, halal in its transportation and halal in its presentation (Susanti, 2018). From several definitions of halal labeling according to experts, it can be concluded that halal labeling is part of product packaging that contains information in it which states the halalness of a food and beverage product that is good and clean for consumption issued by the LPPOM (Institute for the Assessment of Food, Drugs and Cosmetics).

Halal Industry

The halal industry is all forms of efforts to improve the welfare of the population in the form of processing raw materials and developing other aspects that can become economic products permitted by the Shari'a both in the manufacturing process, business, use, marketing and development, not the result of prohibited muamalah activities (Sulistiani, 2019; Sulistijowati, 2021).

In response to those issues, the halal industry is present and growing rapidly to meet the needs of humanity. The concept of halal itself goes beyond dietary requirements and now includes other aspects of life, such as behavior, food, clothing, ways of earning, and relationships with one another (Alzeer et al., 2018). This development shows that the knowledge of Muslim scientists is also developing religious values originating in the text of the Koran.

From previous studies, the high intensity of consumption of halal products proves how normatively the principle of halal is still taught that is not abandoned and even developed for those who are not Muslims (Mathew et al., 2014; Nugraha et al., 2022). From the perspective of the halal industry, the fields he works in are not limited to food and beverages. The development of the halal industry has become wider because the ideas of Muslim scientists have also developed, making the Koran and Sunnah a reference for developing broader science and knowledge without abandoning prevailing values.

Price

Price is one of the important variables in marketing, where the price can influence purchasing decisions for various reasons. Economic reasons will show low prices, or prices that are too competitive will trigger increased marketing, psychological reasons as well as one of the sales instruments and a decisive instrument (Bayu, 2020).

Price perception is the tendency of consumers to use price in making judgments about product quality (Wang et al., 2022). One of the sectors that influence customer perception is price. Companies can set high prices to form a

perception of the quality of the product. Meanwhile, low prices can form the perception of buyers needing to trust the seller because they doubt the quality of the product or service. Price affects the level of sales and the level of market share profits that can be achieved by the company (Fatmawati, 2917).

The price is the exchange rate equated by an item or other. The price greatly influences consumers in consumption decisions. If the price is set high, the number of goods demanded will decrease and vice versa. Similarly, when the price is low, consumers will question the quality of the product.

The Method, data, and analysis

This research is descriptive qualitative research that aims to find out or describe the reality of the events studied to facilitate obtaining objective data (Nyhan & Howlin, 2021; Zhu et al., 2022). The location of research was carried out in the city of Salatiga. The city of Salatiga was chosen because it is a multicultural city, and the community applies harmony and tolerance well in religion. In the same way, this study will discuss the perception of the non-Muslim community of Salatiga regarding halal-certified products.

This research focuses intensively on one particular object, studied as a case. At the same time, the nature of this research is descriptive in revealing and explaining the behavior of non-Muslims in consuming products labeled halal.

The research subject is focused on halal-certified products. Meanwhile, the object of **Table 3.**

Interview Results

Initials	Religion	Age	Address
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DOI: <http://dx.doi.org/10.21580/jdmhi.2022.4.2.13140>

this research is the perception of non-Muslim communities in Salatiga City towards halal-certified products. From these subjects, the researchers took the population from the non-Muslim community of Salatiga. The researcher took a sample of 5 respondents from non-Muslim residents of Salatiga who represented each religion except Islam. In contrast, adherents of the belief in God Almighty were not included as respondents because of the researchers' limitations, so no data was found. The sampling of non-Muslim consumers in this study used a random technique. Data was taken based on the results of guided questions given to respondents during field interviews. To strengthen the study's results, data processing was carried out and analyzed with literature that researchers in journals and previous research had determined.

The data examination technique uses data triangulation techniques (Castaldo et al., 2022; Musa & Isha, 2021), namely triangulation of data sources where data collection techniques use guided questions and secondary data in the form of previous journals and related documents. The next stage is to analyze the data using non-statistical descriptive analysis, meaning that the data obtained in the study are reported as is and then analyzed descriptively about non-Muslim perspectives on halal-certified products.

Result and Discussion

The resource persons in this study are representatives of 5 non-Muslim religions in Salatiga City, which are as follows;




I	Hindu	62	Perum Taman Pengilon Asri
FK	Confucianism	44	Jalan Kemuning No.38
KSP	Buddhist	18	Tegalrejo, Kenteng RT.5/RW.5
DG	Christian	25	Jl. Mangga 02 Bugel RT 03 RW 02, Bugel, Siderejo
E	Catholic	25	Bugel, Kecamatan Siderejo

Through the guided question list, the researcher prepared 6 questions. Based on the 6 questions answered by 5 respondents. The 6

questions in the questionnaire emphasize the perception of non-Muslims on halal-certified food products.

Table 2
Respondents Identity

No	I choose food and beverage products by paying attention to halal certification	Result Chart	Frequency Table																					
1.	I choose food and beverage products by paying attention to halal certification.		<table border="1"> <thead> <tr> <th></th> <th>Frequency</th> <th>Percentage</th> </tr> </thead> <tbody> <tr> <td>STS</td> <td>0</td> <td>0%</td> </tr> <tr> <td>TS</td> <td>0</td> <td>0%</td> </tr> <tr> <td>N</td> <td>1</td> <td>20%</td> </tr> <tr> <td>S</td> <td>1</td> <td>20%</td> </tr> <tr> <td>SS</td> <td>3</td> <td>60%</td> </tr> <tr> <td>Total</td> <td>5</td> <td>100%</td> </tr> </tbody> </table>		Frequency	Percentage	STS	0	0%	TS	0	0%	N	1	20%	S	1	20%	SS	3	60%	Total	5	100%
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2.	I will buy the product continuously, if the product is good/beneficial to me.		<table border="1"> <thead> <tr> <th></th> <th>Frequency</th> <th>Percentage</th> </tr> </thead> <tbody> <tr> <td>STS</td> <td>0</td> <td>0%</td> </tr> <tr> <td>TS</td> <td>0</td> <td>0%</td> </tr> <tr> <td>N</td> <td>0</td> <td>0%</td> </tr> <tr> <td>S</td> <td>2</td> <td>40%</td> </tr> <tr> <td>SS</td> <td>3</td> <td>60%</td> </tr> <tr> <td>Total</td> <td>5</td> <td>100%</td> </tr> </tbody> </table>		Frequency	Percentage	STS	0	0%	TS	0	0%	N	0	0%	S	2	40%	SS	3	60%	Total	5	100%
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4.	I feel afraid/anxious if I don't consume halal-certified products.		<table border="1"> <thead> <tr> <th></th> <th>Frequency</th> <th>Percentage</th> </tr> </thead> <tbody> <tr> <td>STS</td> <td>0</td> <td>0%</td> </tr> <tr> <td>TS</td> <td>0</td> <td>0%</td> </tr> <tr> <td>N</td> <td>4</td> <td>80%</td> </tr> <tr> <td>S</td> <td>0</td> <td>0%</td> </tr> <tr> <td>SS</td> <td>1</td> <td>20%</td> </tr> <tr> <td>Total</td> <td>5</td> <td>100%</td> </tr> </tbody> </table>		Frequency	Percentage	STS	0	0%	TS	0	0%	N	4	80%	S	0	0%	SS	1	20%	Total	5	100%
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6.	I don't care about the halal certification of a food and beverage product.		<table border="1"> <thead> <tr> <th></th> <th>Frequency</th> <th>Percentage</th> </tr> </thead> <tbody> <tr> <td>STS</td> <td>1</td> <td>20%</td> </tr> <tr> <td>TS</td> <td>1</td> <td>20%</td> </tr> <tr> <td>N</td> <td>1</td> <td>20%</td> </tr> <tr> <td>S</td> <td>2</td> <td>40%</td> </tr> <tr> <td>SS</td> <td>0</td> <td>0%</td> </tr> <tr> <td>Total</td> <td>5</td> <td>100%</td> </tr> </tbody> </table>		Frequency	Percentage	STS	1	20%	TS	1	20%	N	1	20%	S	2	40%	SS	0	0%	Total	5	100%
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Question items regarding Understanding *Halal* Tourism During a Pandemic or during the Covid 19 pandemic, is halal tourism an important activity that should be done?. The frequency table is as follows: The item from the first questionnaire question is **"I choose food and beverage products by paying attention to halal certification"**. From this statement, 3 out of 5 respondents stated "strongly agree" on halal certification in products as a safety quality standard in consuming a product. While the other 2 respondents believe they are in the range of "neutral" and "agree". With the opinions of each respondent, it has been proven that most of the non-Muslim communities in the city of Salatiga, in particular, pay more attention to halal certification in choosing food or beverage

products to be consumed. Because of the safety quality standards of a product, they feel safe in buying or consuming the product if the product is halal certified. Because as explained in the halal certification process, to get a halal certificate, you have to go through strict stages, from the beginning the product is produced until the product is sold. It is all inseparable from the assessment to get halal certification. Strict halal certification procedures make us believe that our products or goods are guaranteed to be halal and for consumption or use. Having a halal certification issued by a trusted institution increases the safety and public trust in the product (Syariah et al., 2020). It is what makes non-Muslim communities pay attention to choosing products that, with a halal certificate, a product

will maintain their quality standards.

Then the second statement is, "**I will buy the product continuously, if the product is good/beneficial to me**". From this statement, as many as 5 non-Muslim respondents answered simultaneously in the range of "agree" and "strongly agree". It proves that non-Muslim people, when consuming a product, are more concerned with the nature of its benefits and needs. It means they will buy a product if they feel it is useful and needed. In this case, the benefits and needs are the main factors for non-Muslim consumers in meeting their needs. Non-Muslim communities will buy a product under the demands of the needs with great benefits. However, in addition to this, currently, halal food is increasingly popular and increasing among non-Muslims. According to them, halal food is healthier and safer. Report of the Islamic Food and Nutrition Council of America (2009). So halal food has become common and popular among Muslims and non-Muslims. In Salatiga, the five respondents from various religions mostly stated that halal food had become a common product but was not a guide for them in choosing products.

The third statement is, "*I consider that if the product is halal-certified, then the quality, safety and cleanliness of the product is maintained.*" From this statement, as many as 2 respondents with the initials I and KSP stated: "neutral". In this case, they indicated that food quality, safety, and cleanliness are halal-certified, not only food but also all food created by God, animals and vegetables; if it is needed and useful for humans, the food is said to be maintained in terms of safety. Then the other 3 respondents stated "strongly agree" this proves that non-Muslim communities think that if a product is halal certified, then a food product is

maintained in terms of quality, safety and cleanliness. They prioritize product hygiene and health, which align with a healthy and green lifestyle. Thus, halal food is often associated with healthy food (Krishnan et al., 2017).

Then the fourth statement, "**I feel afraid/anxious if I don't consume halal-certified products**". From this statement, 1 out of 5 respondents with the initials FK stated "strongly agree" because FK and their families are used to consuming halal-certified products. Then the possibility for him and his family to consume non-halal products is also very low because they take care of their health by consuming self-processed food and drinks without harmful ingredients/containing chemicals. Meanwhile, the other 4 respondents stated that they were "neutral" in feeling anxious or afraid when they did not consume halal-certified products because there were no studies related to halal and haram food/drinks in their religion. So in choosing products, non-Muslims feel free to choose products. Most of them consider halal products to be just a standard. Then they will not feel anxious and doubtful when not consuming halal-certified food because they know that halal-labeled food has become a daily necessity for the Muslim community in Indonesia.

The fifth statement is, "**I will buy products that are not halal-certified, if I really need it**". Of the 3 respondents, they are "neutral" in choosing necessities that are not halal-certified. That means that non-Muslim communities will buy products that are not halal-certified if they need the product they want to consume, but they will also consider the quality of the product. Meanwhile, 2 with the initials KSP and E stated that they were in the range of

“agree” and “strongly agree”, with reasons, as explained in the interview, that their religion did not have a study on the halal or haram of food, it means that if a product is needed and beneficial for them, they will still buy the product regardless of the product's halal certification.

Finally, the sixth statement is, **“I don't care about the halal certification of a food and beverage product”**. The answers to these statements from the five respondents were very varied. They relatively answered in the range of agree to disagree, that was because they had many considerations. 2 respondents with the initials FK and DG stated “strongly disagree” and “disagree” the reason is that by consuming halal products, consumers know product quality standards, according to him it is also important to pay attention to halal certification for health in consuming. Then for 1 respondent to be “neutral” because of feeling indecisive. He fears that if the goods he consumes are not certified halal, it will be dangerous for his health because the quality standards are unclear. However, in their religious teachings, food and drink are good for consumption if the process and obtaining them are also good.

Conversely, 2 respondents with the initials KSP and E stated: “agree”. They did not care about the halal certification of a food and beverage product. The reason is that there is no study of halal and haram food in their religion. According to him, halal certification is not a guarantee for choosing food. They consume halal products only because of need and easy access to a product.

The questionnaire results have described the bottom line that products with halal certification have become commonplace for

people in Salatiga City. It was evident from the opinions of non-Muslim communities, who already know the meaning of halal and its uses, even though most non-Muslim communities consume products with halal certification to meet their needs. With this background, halal certification should not be a guideline for non-Muslim communities in choosing and consuming products.

In addition to questionnaires, interviews were held directly or indirectly with 5 respondents from each religion. Three questions become supporting data from the questionnaire. For the first question about halal products, **“What do you know as a non-Muslim about halal food?”** Most of the five respondents believe that halal food does not contain pork, and they know this from their perception of Islam.

The second question is related to the counseling of halal products **“Are there studies or counseling that discusses the obligation to consume halal food products?”** A total of 5 respondents also answered the same. In their religion, they did not mention or study halal food at all, and they knew that it was only limited to the perception of Islam, which said food containing pork.

The third question regarding the background of non-Muslims consuming halal products **“What is your reason for buying halal products?”** As many as 5 respondents also answered the same because halal products can be easily reached and are safe.

Based on the results of the distribution of questionnaires and interviews with 5 respondents from the non-Muslim community in the city of Salatiga regarding the perception of halal-certified food, they gave almost the same response. When asked about their opinion on halal food, the interview results said

that according to non-Muslim communities, halal food is food that does not contain pork. They convey this according to the perception of Islam that they know. Because their respective religions (non-Muslims) do not recognize halal food, they believe all food is halal and good to eat except food/drink from stealing activities. Moreover, this is proven in the absence of studies or counseling on consuming halal food in each non-Muslim religion. Respondents explained that in their religion, they do not recognize halal and haram food, but they know only food that is proper or not fit to eat, for example, undercooked meat, rotten meat, and stolen food.

In buying a product, non-Muslim communities will still consider halal certification because, with the halal certification, they are aware that the quality and safety of the product are maintained. However, non-Muslim communities will still consume products that are not halal-certified if they need them. So in choosing products, non-Muslim communities are free, and halal certification is not a benchmark for them. What becomes their benchmark in choosing a product is the needs of each individual, the cleanliness of the two products they want to consume and the goodness for their health. This study has explained in general terms the perceptions of non-Muslim residents in Salatiga regarding halal-certified products and how non-Muslim residents of Salatiga choose products to consume.

Conclusion

This research has involved non-Muslim residents in the city of Salatiga. Cooperation is well established, and there are no significant obstacles. From the interview and literature

research, it can be concluded that in choosing products to be consumed, non-Muslim residents in the city of Salatiga tend to pay attention to halal certificates because they are a quality standard for a product. Non-Muslim residents in Salatiga will consume a food or beverage product if they feel it is useful and good for them. Non-Muslim residents in the city of Salatiga tend to assume that a product that is halal-certified means that the product is kept clean and of good quality. When choosing a product, non-Muslim residents in Salatiga City feel freer. They feel neutral, not anxious or afraid to choose halal products. The reason is that there is no special study on halal and haram food in their religion. They know that all food sources created by God are good to eat except for stolen food. Non-Muslim residents in Salatiga tend to continue to buy food that is not halal-certified if they need it but also consider the quality of the product. In this situation, citizens tend to be neutral.

Regarding the concern for halal food and beverage certification, non-Muslim residents in Salatiga are very varied. They have many considerations, such as non-Muslim citizens caring about halal certificates because, with a halal certificate, a product is maintained in terms of quality and cleanliness. Meanwhile, non-Muslims do not care about halal certificates because, in their religion, they do not study halal and haram food. They choose halal-certified products because they are easy to reach. Based on the research results above, it is shown that the perceptions of non-Muslim consumers who are influenced by the environment and socio-cultural values that develop in society influence the perspective and purchasing decisions on halal-certified products. It may illustrate how far the understanding of the community, especially

non-Muslim citizens, regarding the understanding of halal certificates on consumer goods.

Recommendation

Based on research results, efforts to strengthen and educate on the urgency of consuming halal products need to be further enhanced through increasing halal literacy. This is not only for business purposes, but far more important so that consumers have a more guaranteed quality of life, dignified, and far from danger.

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