

Halal Label: Is it Important on Foreign Food Product?

Fachrul Husain Habibie
Trisakti School of Tourism
Jakarta, Indonesia

Amalia Mustika
Trisakti School of Tourism
Jakarta, Indonesia

Lestari Ningrum
Trisakti School of Tourism
Jakarta, Indonesia

Abstract:- Indonesia is an appealing market to advertise a product, with the result of being flooded by local products as well as foreign products, so for the last few years, halal food has become one of the key elements for preservation and consolidation of the halal tourism destination. As for this research is to find out and analyze the importance of halal label in a foreign food product. The method used in this research is a descriptive survey with a qualitative and quantitative approach, data collection technique by giving 100 respondents a questionnaire. Sample collecting using Random method sampling. The analysis data method used is a descriptive statistic, frequency.

The result of the research is 66 female respondents and 34 male respondents. Respondents obtained foreign product information mainly from social media with a total percentage of 59%. Halal label on a foreign food product guaranteed the food to be halal 38,9%, so the presence of the halal label on a food product is very important.

Keywords:- Halal Label, Foreign Food Products.

I. INTRODUCTION

In this globalization era, free trade which is supported by the telecommunication technology advancement and informatics has widened the movement room for goods transactions or services going through the borderline of a country, so the goods and services offered will be varied from foreign production or local production. The condition from one party has the benefit for the consumers because the consumer needs of goods and services that are wanted will be fulfilled as well as increasingly opened the freedom of choosing varieties of goods quantity and or services suitable for the wants and capability of the consumer. On another side, the condition and phenomenon above can result in an imbalance position of sellers and consumers, and the consumers are on the weaker side. Consumers become the object of business activity to acquire as much profit for the sellers through promotions, the way of selling also the practice of the standard agreement which harms the consumers.

From the condition written above, the empowerment and protection of consumers in certification and label of the halal product is needed, which is connected to a lot of people's life.

According to the understanding of American born futurologist John Naisbit, in the globalization era such as now uses technology for everything, especially about lifestyle and so he calls it as "global lifestyle".

In this era, cultures that are developing mainly are food, fashion, and entertainment, or as he calls it 3 "F" that are food, fashion, and fun. [1].

In the Islamic religion, Muslims are required to consume halal foods [2]. The consumption of halal foods is affected by health, hygiene, taste, environment-friendly, *respect for animals' welfare*, and social issue [3]. One of the factors affecting food consumption is economy (price for example), social, culture, and religion [4]. The concept of halal in the lives of Indonesian people has been implemented in people's lives. Halal is proper and pure to be eaten by people according to the Islamic syariat.

One of the efforts that can be done immediately by the consumer is to see the packaging and the label. The label on a product's packaging is not only decoration. From this label, consumers will know a lot of things about the product that is going to be consumed, this given halal guarantee will increase the competitiveness of Indonesian local food products compared to foreign imported products which do not own a halal certificate. Halal food law to Moslems is not only religious doctrine but it was scientifically proven as proper, healthy, and can be rationally accepted (*scientifically sound*) (Twaigery and Spillman 1989) in [5]. So proper and halal food is useful to all living humans.

One of the requirements of halal food in the eyes of Islamic law is that the foods should not contain pork, *khamar*, and other ingredients that are haram to Islam, other than that, foods originated from an animal that is slaughtered according to the Islamic teaching and the place of processing halal foods (selling, storage, processing, and transportation) cannot be used for pork and other stuff that is considered haram. It turns out that there is a higher purpose behind the Islamic rules. The slaughter of animals according to the Islamic Syariah produces high quality and hygienic meat and most importantly receiving a blessed food from Allah SWT [6]. The concept of halal received a high appreciation because the halal product is perceived as healthier, cleaner, and tastier (Agus Widarjo, 2007) in [7]. And the concern that grew between the Moslems about the foods that they consume and the ingredients have caused the stimulation of halal foods demand (Sungkar, 2010) in [7]. Beliefs on halal foods are closely related to commitment to religion. [8].

➤ *Problem Statement*

So the purpose of this research is to get results, (1). How is the halal label on foreign products? (2). How important is the halal label on products that are originated from abroad according to the millennials' perspective?

II. THEORY

Related to this research, is research from Hendradewi, Savitry, Anis, Amalia and Fachrul (2019). **Halal Awareness Towards the Interest in Buying Foreign Food Product.** It was proven that Halal awareness towards an interest in buying Korean noodle food products there has been a positive linear relationship, i.e. the greater the label awareness variable, the greater the variable instant purchase interest originating from Korea. young people aged 11 to 21 years have understood about the awareness of halal products from Korea is good, this happens because they already understand halal awareness for a product that originates from abroad, it requires a halal logo to be consumed with safe and more information through social media that makes it easy for them to recognize the importance of awareness about halal products. [7].

Another research from Iranita (2013), **Pengaruh Labelisasi Halal Produk Kemasan Terhadap Keputusan Pembelian Pada Mahasiswa Fakultas Ekonomi Universitas Maritim Raja Ali Haji** In this research the number of the variable was set to be 10 variables related to the factors affecting students to the decision of buying products labeled halal which is analyzed with regression (regression analysis). It was found that there is a connection that is going in the same direction between Halal Labelization and buying decision. This means, the higher the Halal Labelization, the higher the buying decision, or the higher the buying decision, the higher the Halal Labelization. [9].

Another research from Ahmad Izzudin (2018) **Pengaruh Label Halal, Kesadaran Halal Dan Bahan Makanan Terhadap Minat Beli Makanan Kuliner:** the result of the research shows that the halal awareness and food material affects the buying interest of Nasi Pecel Garahan Jember. However, the halal label does not affect the buying interest of Nasi Pecel Garahan Jember, which means even if the wrapping of Garahan Pecel Rice does not contain a halal label, in reality, respondents would still buy it. [10].

➤ *Halal Food*

The halal concept in the lives of Indonesian people has been implemented in peoples' lives. Halal is mainly intended for something proper and clean to be eaten or to be consumed by people according to Islamic Syariah. The opposite of halal is haram which means things that are prohibited by Islamic teaching.

Foods that are considered haram are:

1. Carcass flesh, meat that is in the category of carcass flesh are animals that died without getting slaughtered; animals that were strangled and beaten to death fell off and eaten by wild animals except for the ones we have slaughtered, only carcass flesh of fishes and grasshopper that are allowed to eat.
2. Blood, also called blood flow, in this case, it is referring to the blood coming out of an animal's body while it is being slaughtered. Meanwhile, the leftover blood after slaughtering on the meat after cleaning is allowed to be consumed. Two types of blood that are allowed to be eaten are heart and limpa.
3. Pig, anything coming from a pig are haram, from the blood, meat, and even the bone.
4. Animals that were not slaughtered under the name of Allah. So it can be concluded that the requirements of halal products according to the Islamic Syariah are: the halal way of collecting, halal way of processing, halal way of storing and shipping it [11]. Halal or not is the most basic food safety to Moslems. Moslem consumers tend to choose products that are already stated as halal rather than products that have not been stated as halal by the authorized institution [12].

➤ *Halal Label*

Based on the government regulation year 1999 number 69, about the halal label and food advertisement is that every description about food that is in the form of a picture, writings, the combination of both or other forms included in the food, put inside, stuck on, are a part of the food packaging.

The label is a part of a product that contains verbal information about the product or the seller. [13]. The label is a simple display on a product or a drawing that is complexly designed and is a part of the packaging. Information and brand can be written in a label. [14].

There are three types of the label according to its use, which are:

1. Label brand is the use of label which is solely used as a brand, for example, Bear brand, Indomie.
2. A grade label is a label that shows a certain quality of goods. This label is shown in the form of sentences or words.
3. Descriptive Label, this label is a label that is used to give objective information about the use of construction, appearance handling, and other characteristics from the product. One example of a descriptive label would be the halal label. With the presence of the halal label on a food product, for example, the consumers would be informed about the products that are already tested and checked by the authorized institution, without using any haram materials based on the Islamic Syariah. [13].

III. MATERIAL AND METHOD

➤ *Location and Time*

This research was carried out in South Jakarta, from October to December 2019.

➤ *Research Method*

This research uses a descriptive method. The descriptive method was used to describe or picture the collected data as it is without meaning to create a conclusion that is generally applied and generalization. The presentation of the data in this method is concluded through a table, graphic, and pie chart [15].

➤ *Data Resources*

Because the scope of this research is qualitative, therefore the data collection uses the purposive technique, where the researcher uses various considerations, which is based on the used theoretical concept, as well as curiosity of the characteristics of the studied object. The data resource in this research uses documentation technique which is used for data gathering through written materials such as documents and interviews from related parties. [15].

➤ *Research Instrument*

Meanwhile, the instrument used in this research is compatible with the purpose of this research. [15].

➤ *Data Analysis*

All of the collection were raw data which needs to be processed and analyzed. In this research, the researcher uses descriptive statistics. Descriptive statistics are statistics which is used to analyze data by describing or picturing the collected data as it is without making a conclusion that is generalizing [16].

IV. RESULT

❖ *Profile of Respondents*

➤ *Gender*

The results of the study showed that the dominant respondents who filled out this questionnaire were 66 women and the remaining 34 were male. This data shows that dominantly those who like to do culinary activities are dominated by a female. In the family, women are the decision-makers to eat together, household shopping even for choosing a tourist destination for the family.[17]

➤ *Resources*

The profile of respondents based on data processing based on the source of information they obtained about the foreign food product, shows that the respondents received the information on the foreign food product, dominated by social media, such as Instagram and facebook of 53%, 18% from peers, and 29% from family. This is caused by the popularity of social media to get varieties of information for their own needs, such as foreign food products that are on-trend. This is why in this time social media is the most popular media to promote local culinary or culinary from all around the world.

➤ *From Foreign Food Product*

Respondents' profiles based on data processing according to foreign food products obtained from Korea and Japan have the same percentage, which is 35%. Meanwhile, the product from China around 10%, Thailand 13%, and other countries around 7%. Which is why food products from Korea and Japan, are high in demand between respondents.

➤ *Research Variable Description*

The results of the data processing of each of these research variables, including the halal label variable will be described in this section.

No	Statement	Average
Descriptive label		
1	Labelization of foreign food halal product guarantees it does not contain haram ingredients	3.70
2	Labelization on foreign food products guarantees the product is halal{I believe foreign food product with halal label)	3.89
3	I try to find out from the packaging if the foreign food product is halal	3.61
4	With the presence of halal label issued by LPPOM-MUI, I am assured that the foreign products are halal	3.80
		3.75

Table 1:- Mean Variable Label Halal

❖ *Halal product labelization on the foreign food product gives guarantee free from haram ingredients*

Halal product is a product that has been stated halal according to Islamic Syariah. Halal certification is a recognition of halal of a product that is issued by an institution according to a written halal fatwa that is issued by *Majelis Ulama*. Halal labelization is a sign of a product being halal, this is according to article 1 number 2, 10, 11, constitution number 33 the year 2014 about Halal Product Guarantee. So based on the description written above, the respondents believed that if a foreign product is given a halal label means that the product is free of haram ingredients. This can be seen from the average number on the questionnaire which has many 3.70 and is included in the strongly agree category that halal labelization on foreign products gives free guarantees from haram ingredients.

❖ *Halal labelization on foreign products guarantees that it is halal*

Similar to the question in table 1. Mean Variable Halal Label which is halal labelization on foreign food products guarantees that it is halal (I believe foreign food product because of the presence of halal label) the average score that the respondents gave is 3.89. This result is included in the strongly agree. This means that respondents believe that the halal labelization on foreign food products guarantees that it is halal. Which is why it can be seen that Indonesian people in general, especially in Jabodetabek, have understood the

regulations on halal labelization on each foreign food product and so the presence of halal label on a product either local or international, this can be seen from the average of respondents which is included in the strongly agree category (3.89).

❖ *I found out about the halal foreign food product that is written on the packaging*

For this statement I tried to find out the halal foreign product that is written in the packaging, respondents responded on the average of 3.62, included in strongly agree category. This means respondents always try to find out if a foreign food product is halal or not from the packaging based on that some of the respondents have understood the importance of a label on a packaging either local or international products. Because most Indonesians are Moslems so the halal label or halal certification is important to be on the packaging of food products in Indonesia.

❖ *With the presence of halal label issued by LPPOM-MUI, I am assured that the foreign products are halal*

The response from respondents to the statement with the presence of halal label issued by LPPOM-MUI, I am assured that the foreign products are halal on the average is 3.80, and this average is the highest average out of other statements in the questionnaire. This number is included in the strongly agree category, this means that most of the respondents strongly agree with the presence of halal label issued by LPPOM-MUI, I am assured that the foreign food products are halal.

LPPOM-MUI is a food assessment, drugs, and cosmetics institution of **Majelis Ulama Indonesia** which is in charge of researching, studying, and decides if the product if the food product, drugs, and cosmetics are safe to be used either from the health or Islamic teaching view whether it is allowed to be consumed by Moslems especially in Indonesia, and also put up recommendation, formulate rules, and guidance to community.

V. DISCUSSION

Based on the mentioned research in point II, and is connected with each statement's explanation, it can be concluded that for Indonesia, certification and the presence of halal label on a packaging or the presence of an explanation on a food and drink product that was produced either domestically or manufacturer is a very important thing. Moreover, if the product is foreign.

Furthermore, with the presence of the halal labels on food and drink packaging, it will increase the assurance of Indonesian people about the food that they are consuming is safe and halal to be consumed so that it would impact the sales because most of Indonesians are Moslems. This can be seen from the average on all the statements from the questionnaire with the number of 3.75 and it is included in the strongly agree category, this means respondents think that halal label on a foreign food and drink packaging reassured them and believe that the products are safe and halal to be consumed.

It can be said that halal label is important to be put on a foreign food product, especially foods that are loved by Indonesian, such as products from Korea and Japan as the favorite foreign food product according to the response from the respondents.

VI. CONCLUSION

Based on the research result and data processing, it can be concluded that: It shows that the respondents in this research consist of 66 females and the rest are 34 males. This data shows that dominantly, females are most likely to do a culinary tour or consume foreign food products.

The respondents received the information about the products from abroad, dominated by social media, such as Instagram and facebook with the number of 59%, 27% from peer friends, and 14% from close family. This is caused by the popularity of social media to get varieties of information for their own needs, such as foreign food products that are on-trend.

It can be said that halal label is important to be put on the foreign food product, especially foods that are loved by Indonesian, such as products from Korea and Japan as the favorite foreign food product according to the responses from the respondents.

It is suggested for future research on the effects of the halal label on the interest of buying foreign food products, other than a halal label, halal certification is also needed on the food packaging, so then future research can be done.

ACKNOWLEDGMENT

Thank you for the people in Jakarta, especially, Bintaro Tangerang who had taken their time to fill out the questionnaires

REFERENCES

- [1]. Anwar, Ali (2007). Tinjauan Islam terhadap Makanan dan Minuman. Retrieved from <http://www.unpas.ac.id/file:///D:/aims/pangan%20halal/pangan%20dalam%20pandangan%20islam.htm>. On 6 Desember 2007.
- [2]. Riaz, M.N., and Chaudry. Halal Food Production. CRC Press LLC Boca Raton, Florida. 2004.
- [3]. Bonne, K., Vermeir, I., Bergeaud-blacker, F. and Verbeke, W.. "Determinants Of Halal Meat Consumption In France". *British Food Journal*, 109 (5), 2007. pp. 367-86.
- [4]. Madanijah, S. Pola Konsumsi Pangan Dalam Sistem Pangan dan Gizi. Jakarta. Penebar Swadaya. 2004.
- [5]. Santoso, Umar. Industri Pangan Halal : Bagaimana Prospeknya?. *Editorial Food Review Indonesia* Vol.1 No 5. 2006, Bogor.
- [6]. Aisjah Girindra, Pengukir Sejarah Sertifikasi Halal (Jakarta: LP POM MUI, 1998)

- [7]. Savitri Hendradewi , Anis Darsiah, Amalia Mustika dan Fachrul Husein. Halal Awareness Toward The Interest In Buying Foreign Food Product. *International Journal of Advance in Social and Economics*, 2019. E-ISSN No:-2685-2691
- [8]. Amalia Mustika, M.Achmadi Teenagers Perception Of The Halal Food (As An Option For Culinary Tourism). 3rd *International Seminar on Tourism (ISOT 2018)*. UPI, Bandung
- [9]. Iranita, Pengaruh Labelisasi Halal Produk Kemasan Terhadap Keputusan Pembelian Pada Mahasiswa Fakultas Ekonomi Universitas Maritim Raja Ali Haji. 2013.*ResearchGate*
- [10]. Izzuddin, Ahmad.. Pengaruh Label Halal, Kesadaran Halal Dan Bahan Makanan Terhadap Minat Beli Makanan Kuliner. *Jurnal Penelitian IPTEKS*. 2018.
- [11]. Tiench Tirta winata, Makanan Dalam Perspektif Al Qur'an Dan Ilmu Gizi Jakarta, Balai Penerbit FKUI, 2006.
- [12]. Sumarwan, Ujang. Perilaku Konsumen. Teori Dan Penerapannya Dalam Pemasaran. Ghalia Indonesia: Bogor. 2001.
- [13]. Angipora, Marinus. P. Dasar-Dasar Pemasaran. Edisi Revisi. Cetakan Kedua. Raja Grafindo, Jakarta. 2002.
- [14]. Kotler, Philip dan Kevin Lane Keller. Manajemen Pemasaran edisi- 12.Jakarta: PT Indeks.2008.
- [15]. Sugiyono.Metode Penelitian Kuantitatif, Kualitatif dan Kombinasi (Mixed Methods).Bandung: Alfabeta. 2014.
- [16]. Surakhmad. Penelitian Ilmiah: Dasar, Metode dan Teknik. Bandung: Tarsito. 2001.
- [17]. Lestari Ningrum, Amalia Mustika. Is the City Society Interested in Staying at Rural Homestay in Indonesia?. *International Journal of Innovative Science and Research Technology*., ISSN No:-2456-2165., Volume 4, Issue 7, July – 2019