

NON-HALAL FOOD SELLER PERCEPTION ON MUSLIM CONSUMER

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ABSTRACT

Halal food is a significant factor for Muslim consumers because the command to consume halal and haram food is found in the two sources of reference for Muslims, namely the Al-Qur'an and Hadith. The purpose of this study was to see the views of non-Muslim traders in the culinary field regarding halal and haram food in Islam. The view of producers regarding the concept of halal and haram and their application in their trading needs to be known because producer awareness is an essential key in implementing a guarantee system for consumers. Observations made in exploring producers' perceptions or understanding were carrying through interviews with several particular non-halal stall owners engaged in Jogjakarta's food sector. This type of research is qualitative, with a sample of data sources selected by purposive sampling. The researcher takes the sample based on the producer's recognition as the respondent. This study's results reveal that the perception of non-halal food traders only understands Halal partially and ignores other parts so that it tends to benefit Muslim consumers.

Keywords: Muslim consumers; lawful and haram; Perception; Non-Halal.

ABSTRAK

Makanan halal merupakan sebuah faktor signifikan terhadap konsumen muslim karena perintah untuk mengonsumsi makanan halal dan haram didasarkan pada dua sumber referensi Islam, yaitu Al-Qur'an dan Sunah. Tujuan penelitian ini adalah untuk mengetahui pandangan para pedagang non-muslim pada lintas kuliner terkait makanan halal dan haram dalam Islam. Pandangan para produsen terkait konsep halal dan haram serta implementasinya dalam perdagangan perlu diketahui karena kesadaran produsen adalah sebuah kunci penting dalam pelaksanaan sebuah system jaminan untuk konsumen. Penelitian dibuat untuk mengeksplor persepsi atau pemahaman produsen yang dilakukan melalui wawancara dengan beberapa pemilik warung makan non-halal yang ada di sector makanan di Yogyakarta. Penelitian ini merupakan penelitian kualitatif dengan sebuah sampel dari sumber data dipilih menggunakan purposive sampling. Peneliti mengambil sampel berdasarkan pada indentifikasi produsen sebagai responden. Hasil penelitian ini mengungkapkan bahwa persepsi para penjual makanan halal hanya memahami konsep halal secara parsial dan mengabaikan bagian lainnya sehingga hal tersebut cenderung menguntungkan para konsumen muslim.

Kata Kunci: Konsumen Muslim; halal dan haram; Persepsi; Non-Halal

INTRODUCTION

Food is essential for humans because it will be an energy source to carry out various activities. Consuming healthy and halal food is recommended for every Muslim. However, some Muslim consumers prioritize taste and pay less attention to their halalness. In line with Islamic Sharia teachings, Muslim consumers must desire that the products to consumers are guaranteed to be halal and pure. The provisions of halal, haram and tayyib contain spiritual values that reflect the nobility of a person's character and morals. Therefore, Islam pays attention to determining food that is halal, haram, or doubtful. (syubhat) (Ali, 2016)

Various food stalls make it easier for consumers to choose the food they want according to taste. Therefore, food stall owners must have a way to make consumers choose them when they want to buy food. In addition to selling various halal foods, both those certified by the MUI and those that have not been certified by the MUI, some stalls provide various non-halal food types. The shop sells various menu variants made from dog and pork, or in terms that often use is B1 (spesial B1, satay B1, bakmi B1), and pork is usually term B2.

Many non-halal stalls make Muslims more careful in choosing food because not all food stalls have a clear label or identity. With the number of Jogjakarta residents who are mostly Muslim, the consumption of Jogjakarta people will be more inclined towards halal food. On the other hand, those who are minorities have their market share in consuming non-halal food. With a sizeable non-halal food market, less than 20% of the total population, the seller have their way of marketing strategies. Muslims have been a command to consume clean and healthy food. Therefore, in Islam, it pays close attention to diet, from sources, cleanliness, cooking methods, and how to serve them.

Ignorance is the main reason for the Muslim community to consume this non-halal (haram) food. Then the unclear identity of food stalls selling non-halal food is still a lot. However, several food stalls have dared to label their names and logos clearly. In Jogjakarta, which serves non-halal food menus such as pork and dogs, not all of them have provided a clear picture or name of the place of sale. They only provide quotations for the word "not for the public," where many people still do not know the meaning of the writing, even though a business's identity is needed so that consumers know the food

they consume. The existence of a halal guarantee for consumers provides a sense of safety for consumption.

With a considerable share of the Muslim market in Jogjakarta, it is necessary to establish regulations to regulate marketing patterns applied by non-halal food traders. Thus, it must first be understood and classified as the perceptions of non-halal food traders in Jogjakarta. Based on the description above, the authors decided to research the main problem, namely examining how non-halal food traders' perceptions of Muslim consumers in DIY. Besides, researchers will look deeper into the marketing strategies of non-halal food traders in DIY to implement the perceptions held by non-halal food business owners. The two problems above show that this research will reveal the realities in the field, especially those that occur in the Jogjakarta area. Many non-halal food traders do not provide a clear identity of what they are selling.

Halal and haram food has also become a necessity. It is related to Muslims' comfort and safety as the largest consumers in Indonesia, which need to be upheld by the halal industry producers. Every producer of the halal food industry must understand and awareness to ensure their circulated products' halalness by implementing the Halal Assurance System (SJH) is an implementation of the sharia conception of halal haram principles in food and beverages. Violations against HAS by producers will apply product liability both legally and morally (Ali, 2016). With reasons for consumer safety, the idea of consumer protection should be widely conveyed to the public through various consumer advocacy activities, such as education, research, testing, complaints, and consumer media publications. Including creating a consumer protection movement (like what YLKI did) can be done through official legal corridors, namely how to provide legal assistance to the public or consumers. (Maulidia, 2013) Therefore, this research was conducted because it will provide a different view. After all, the perception is taken directly from the side of non-halal food producers. This study will also provide a good picture of how policyholders should act because many regulations have not provided a sense of security to Muslim consumers to eat freely in Jogjakarta safely.

In other studies, discussing the importance of halal certification in food products has a function and role not only for consumers (society) but for business actors. In this case, it can be ascertained that consumers need food products that are safe for consumption, disease-free, nutritious, and healthy and bring an inner peace that is not

mixed with non-halal ingredients. From the business side, they need loyal consumers as the marketing target for the products they produce. Currently, halal food is needed for Muslim communities and has become an urgent need for non-Muslim communities. It is factually proven by the rampant halal trend that is prevalent in predominantly non-Muslim countries. As the existence of the Halal Product Guarantee Law currently known as UUJPH aims to provide comfort, security, safety, and certainty of the availability of halal products for the public in consuming and using the product so that the public will get inner peace in consuming and using goods. Certification and labels on food products are a measuring and control tool not to harm and endanger consumers. (Hidayat & Siradj, 2015)

A shop pays attention to the unclean substances in the food that is produced and how it is processed and processed before the food is processed and prepared for production. In Bali's food stall that has a minority Muslim population, the storage procedure for halal and non-halal ingredients at the Spice Beach Club Bali is by the provisions. This Procedure can be seen from how the kitchen staff groups each ingredient according to its type and organizes each ingredient using a bag Plastic to not come into direct contact. Besides that, halal dishes received a good reception by the guests, and not a few guests liked halal dishes at the Spice Beach Club Bali. Orders for halal dishes are around 91.7%. This food order shows that the potential possessed by halal products will increase. (Faraudis, Andiani, & Rahmawati, 2019) The results of other research on strategies that have been carried out by other studies show that competitive strategies are right for non-restaurant businesses. Halal is by reconstructing market boundaries through five alternative paths, namely looking at alternative industries, buyer chains, strategic groups, offering complementary products and services, and functional-emotional appeal to buyers and observing time. Strategy formulation is also carried out by increasing the appearance of attractive signboards and unique restaurant concepts, as well as creating non-cash payment methods, nameplates that include non-halal information and providing information on ingredients or ingredients on the food menu, food, and beverage packaging and creating new menus with affordable prices and attach a veterinary certificate. (Indira, 2019)

From the perspective of consumer perceptions in a study used as a reference in this study, it is explained that halal food is an essential factor for Muslim consumers in

consuming food. In guaranteeing food products for Muslim consumers, a halal guarantee system is designed as a form of mechanism that must be implemented by producers. Meanwhile, the research results conclude that consumers have sufficient knowledge about halal related to Islamic law and its definitions. However, there is still a lack of consumer awareness about how to guarantee these products' halal status. (Ma'rifat, Kholis, & Purwanto, 2016) in other studies in minority cities. Muslims explain the high level of concern shown by the Muslim community in Kupang city due to sociological factors, where being a small community living in a community with different religious norms has triggered public awareness of the importance of halal products. (Yuwono, 2017)

RESEARCH METHODS

This study uses a qualitative method with a descriptive approach, which is an approach that guides researchers to explore and or take pictures of social situations that will be studied thoroughly, broadly, and deeply. The research method focuses on collecting data that has information about the perceptions or knowledge of non-halal food traders on Muslim consumer behavior and the strategies used in their business so that researchers find it easier to solve problems. Data collection was carried out using observation and interviews with several non-halal food traders in Jogjakarta.

In qualitative research, the sample of data sources was selected by purposive sampling; namely, the researcher took the sample based on the suitability of the respondent with the research objectives. The determination of sample data sources in research is still temporary and will develop later after field research. Determination The data collection method was carried out by interviewing respondents, namely non-halal food traders in Jogjakarta. (Sugiyono, 2008)

In this study, the authors used an inductive qualitative data analysis. In qualitative data analysis, the author builds words from interviews or observations of the data needed to be described and summarized. (Patilima, 2016) An analysis based on data obtained from research and then developed on a particular pattern of relationships or into a hypothesis. Based on the hypothesis formulated based on the data, then the data is searched several times to conclude whether the hypothesis is accepted or rejected based on the collected data. If it is based on data collected repeatedly using triangulation techniques and then accepted, the hypothesis develops into a theory. (Sugiyono, 2008)

RESULTS AND DISCUSSION

Observation to determine the perceptions of non-halal food traders towards Muslim consumers was carried out through interviews with several non-halal food traders in Yogyakarta and its surroundings. The interview process refers to the informant's understanding as to the owner of non-halal stalls, namely food stalls that use dog meat and pork (B1 & B2 in terms of the term) as the raw ingredients of each food menu served. 90% of interviews conducted by researchers directly to the shop owner (owner) who knows information about the stall that is the object of the research. From the results of research conducted on ten non-halal food stalls, it can be recognized that the perceptions of non-halal food traders are quite diverse. This diversity is evidenced by the statements delivered by the shop owner as of the resource person.

Some of the statements made by the speakers are as follows:

1. Knowledge of the informant about halal and non-halal food in Islam
 - a. Resource persons who know about halal and non-halal food in Islam. Two out of ten informants admitted to knowing what food is halal and forbidden by Islam. This admission emerged because the family environment of the two informants is Muslim. They also said that haram food is not only limited to B1 and B2, but the processing method can also affect the halal haram of food.
 - b. The informant only knows that the food that forbidden in Islam is B1 & B2 only. There are seven out of ten informants who claim to know halal and haram in Islam only in the context of B1 & B2. They have only heard of, but do not know clearly about the food that is legal and forbidden in Islam, both in terms of substance, how to obtain, manage or consume it.
 - c. The informant did not know anything about halal food that is haram in Islam. There was one source who admitted that he did not know anything about halal and haram food in Islam.
2. Opinions of informants regarding halal and non-halal food in Islam

The opinions of the speakers regarding halal and haram food in Islam are almost entirely the same. They revealed that the provisions of halal and haram are a belief that is regulated in Islam to be carried out by all Muslims to gain personal safety. Halal food is not prohibited for consumption by Muslims, while haram food is food that Muslims themselves cannot consume.

They also expressed their opinion when researchers asked the meaning of halal and haram according to each individual's views from the sources. Most of their statements say that the context of haram in Islam is not the same as the beliefs they have. Islam forbids eating B1 & B2 meat, but their religion and belief do not prohibit or prohibit it. Consuming both types of meat is allowed, so according to most of them, B1 & B2 meat is not an unclean food. However, haram is food that is obtained wrongly, for example, by cheating or taking other people's property, which is not their right.

3. The attitudes of the resource persons towards the provisions of halal and haram in Islam, as well as their actions when they find out that Muslim consumers order food at the stall they possess

In the informant's statement, they said that fellow believers must respect and respect each other's beliefs. They show this through notifications given to consumers as a form of initial attitude. The notification can found on the banner by stating the words "not for the public" or giving the name of the business by including the words (B1 & B2), while the food menu lists the type of food that is predominantly pork and dog (B1 & B2).

Researchers also try to ask what if they know that one of their consumers is a Muslim with a clothing identity tag, or they know that the consumer is a Muslim, perhaps a relative, friend, or community.

Statements from most informants said that it is impossible to know each consumer's religion one by one. Nevertheless, when Muslims come using Islamic identity or clothes, they will tell verbally by directly reprimanding him when consumers will order food. Furthermore, if consumers still want to buy and consume them, they cannot prohibit it. Because in their view, it is the choice of each individual.

Many points would be to explain the data which is collected. From the data collected, several explanations can take to answer the problem in this research. *First*, four sources said that they provide "general" food, meaning that Muslims can consume the food. One of them admitted that if there are Muslims who order food, they cook using different pans and oils. The reason is that he was one of the two sources who knew the law of halal and haram in Islam.

However, three other sources said that services for Muslims who order food are served by providing menus other than B1 & B2, such as arsik fish, special chicken rice, egg rice, and betutu chicken, Etc.. However, processing remains one pan using the same skillet and oil even though it is clear that food cannot be served or processed using ingredients or equipment that are not limited to the management of haram or unclean food according to Sharia law.

The *second* explanation is related to the quotation of the sentence "not for the public" or the term "B1 & B2" as a form of notification given to consumers that some groups can only consume the food. According to most informants, the sentence was considered sufficient to differentiate their shop from other food stalls selling other food items B1 & B2. However, they cannot fully guarantee that the whole community understands the meaning of these sentences and terms. Therefore, six out of ten informants chose to present a picture of a pig or a dog. They make that picture as a form of shop identity. However, four of them said that the sentence's quotation and the term were enough without displaying an image as an identity.

Third, the sources admitted that it was difficult to differentiate between Muslim and non-Muslim consumers. They can only see identity in the form of appearance as a characteristic form of Muslim consumers, then give action in the verbal notification. However, more than that, the sources admitted that they could not guarantee that all consumers were non-Muslim. *Fourth*, from the interview process conducted to ten informants, they admitted that it was difficult to find employees. Therefore, some stalls choose to employ Muslims as their employees. However, in the process, employees must follow the rules set by the manager or shop owner.

This research found that the seller indicated their reasons for establishing B1 and B2 stalls in Jogjakarta because of their desire to introduce B1 and B2 foods typical of their respective regions. They also said that the stall was specifically for non-Muslim consumers. Meanwhile, consumers' target is more dominant to students and non-Muslim people from outside the city, both those who live and are just traveling. A large number of opportunities for specialty food businesses B1 and B2 are the main reason stall owners set up a business during the increasingly tight business competition. They assume that by doing so, it will not interfere with other food markets because there is already a separate consumer market and regular customers. Nearly 90% of the research

results found that the seller are not native residents of Yogyakarta. Most of them are entrepreneurs who come from out of town to set up businesses in Jogjakarta.

According to the research results on informants, several things can be important points to be discussed in this study and almost all of them stated that the development of food stalls could not be separated from how they help and the organization of the food stalls they operate, maintain product quality, and provide good services directly to consumers. Besides, several factors can encourage business development, including:

- a. Food menu: each informant believes that the stall characteristics and food menu are an attraction for their consumers. Thus they can compete competitively because differences in preparation and cuisine will determine market segmentation according to consumer tastes.
- b. Pricing, setting the right and competitive price will affect the number of sales of each food stall B1 and B2. Based on the research results, each menu's pricing varies widely, starting from 10,000.00 for the price of one bowl of B2 meatballs to 150,000 for the price of kilo roast pork. However, some of them deliberately make student packages different portions but with the same menu because many consumers are among non-Muslim students.
- c. The place, according to the statement from the interview subject, the location they use for trading is strategic because it is connected to worship places such as a temple church or monastery and various locations close to non-Muslim student campuses. They admit that they have been helped by gofood and pick-up services because customers do not have to look for locations and come to the shop to buy food, but order through the application.
- d. Promotion, regular customers from their business cannot be separated from promotional activities. They agreed that finding consumers at the stall's start was difficult because the number of non-Muslim people was relatively small in Yogyakarta. Spreading brochures in various houses of worship, such as churches and temples, is the way they promote their business to the community. Moreover, it is not uncommon for them to give significant discounts to their new customers. In addition to spreading brochures, they do promotions through social media such as Facebook, IG, and websites that are more effective and efficient.

Most of the non-halal food stalls in Jogjakarta do not have business permits; therefore, government attention is needed to control and grant business feasibility permits to entrepreneurs who deserve it, so that consumers feel safe when consuming food in these stalls. It is necessary to implement strict regulations for non-halal food stall owners, especially regarding a stall's identity, both in writing, logos, and symbols, because it is related to consumer protection law. If there is a halal label, why not make a non-halal label? With the non-halal label, consumers can know more clearly about the halal or haram food they will consume, especially for Muslim consumers.

CONCLUSION

The results showed that the perceptions or views of non-halal food traders were quite diverse. This diversity is evidenced by the sellers' statements, based on the classification of questions that refer to their knowledge, opinions, responses, and attitudes. Almost all of the sellers' statements regarding the context of non-halal food have the same perception. They think that the only foods that are not allowed in Islam are pork and dogs. They do not know clearly about the halal food and forbidden in Islam, both in terms of substance, how to obtain, manage, or consume it. Until now, there are still non-halal stalls that sell "common" or consumable food by Muslims, but the processing method still uses the same equipment and oil. Another thing that can be concluded in this study is that in running their business, the shop owners use good management and marketing strategies to run smoothly and get maximum results. The label marks the main characteristic of non-halal food stalls in Jogjakarta. in the form of the words "B2" or "B1" or "Not for Public." Some of them have provided pictures of pigs or dogs on banners so that consumers can know that the shop is selling B1 and B2 food and that no consumer has entered without knowing clear information

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Muslim consumers to understand that there are still many things that are still not being paid attention to in the supervision of non-halal food, especially in the Jogjakarta area.

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