

CHAPTER I

INTRODUCTION

A. Background

Religious beliefs play a significant part in sculpting social behavior. Differences in religious affiliations tend to influence the way people live, the choices they make, what they eat and whom they associate with. According to (Soesilowati, 2010) Muslim respondents consistently put a high priority on the halal issue when they purchase food, buy meat, or select a restaurant. Muslims tend to consider halal food product when choosing food or restaurant. Globally, the halal food industries estimated growth rate is 7% annually (Aziz & Chock, 2013).

One of the major concerns of Islamic teaching for its believers is to consume all products that are permissible (*halal*) and good (*thayyib*) according to the relevant specifically the Quran and the Hadith. This Halal term is already taught by the parent since they were young. Halal is derived from the Arabic word *al-halal*, which means permissible or lawful. The term halal means “things and activities that are permitted by the Syariah. This concept indicates that Muslims should base all their activities including consumption according to the Shariah. In the Qur’an, there are many verses that explain the necessity of Muslims in consuming halal food. One of them is in *Surah al-Baqarah* verse 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ إِنَّهُ لَكُمْ

عَدُوٌّ مُبِينٌ

Which mean: “O People! Eat of what is lawful and good on earth, and do not follow the footsteps of Satan. He is to you an open (*al-Baqarah*: 168). Then, in the next verse it also explains what forbidden by Allah SWT to be eaten at *surah al-Baqarah* verse 173.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Which mean: “He has forbidden you carrion, and blood, and the flesh of swine, and what was dedicated to other than God. But if anyone is compelled, without desiring or exceeding, he commits no sin. Go dis forgiving and merciful” (*al-Baqarah*: 173). The two verses explain that humans are forbidden to eat anything that is prohibited such as carrion, blood, the flesh of swine, and what was dedicated to other than God. In the Hadith there are several laws that explain halal food, as the Hadith narrated by Buchori and Muslim.

عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ (رواه البخاري ومسلم)

Which mean: “From Abu Abdillah Nu'man bin Basyir r.a. “I heard the Messenger of Rasulullah SAW, said verily the halal thing is clear and the haram is clear. Between them there are subtle (vague) that are not known to many people.

So, whoever is afraid of *syubhat*, means he has saved his religion and honor. And whosoever falls into *syubhat* case, it will fall into a forbidden case. As a shepherd who pastures his pastoral animals (fields) which are forbidden to enter, then he will gradually enter it. Know that every king has a prohibition and prohibition on Go dis what he forbids. Know that in this body there is a lump of flesh, if he is good then this whole body is good and if he is bad, then the whole body is bad. Know that he is the heart” (Hadith of Bukhari and Muslim).

This hadith is one of the basic foundations in Islamic Sharia. Because it is related to what is done by everyone in everyday life, which is eating food. Therefore, the existence of orders in the Qur’an and Hadith further confirms that Muslims must eat halal food and stay away from haram food.

One phenomenon that has occurred is the existence of noodle products originating from South Korea “Samyang Noodle” which has pork DNA content. Quoted from Tribunnews.com that based on the order letter dated June 15, 2017, BPOM mentioned the reason for the withdrawal of noodle products from South Korea because they contained pork DNA fragments (Arsyam, 2018). This phenomenon makes people in Indonesia become aware of purchased food products, especially products from foreign countries.

As halal covers many parts of life, it is important for consumers to understand the concept of “*Halalan Thoiyyiban*” where halal is not only permissible but also wholesome. Othman, Shaarani, and Bahron (2016) have found to be still lacking in awareness and understanding. It is hypothesized that if respondents are aware of these initiatives, coupled with their understanding on the

benefits of the principle of halal; and provide that the visited restaurant has what it takes to be a halal restaurant, they will be more confident to choose that particular restaurant.

In Indonesia halal product can be identified by the existence of a certificate from MUI with a “halal” logo. This is to make consumers Muslim easier to choose halal-categorized products. Other than that, the Indonesian government has developed halal certification as the total quality health and sanitary system in adopting a procedure for the slaughtering process and other related operations as prescribed by Islamic jurisdictions. The certification is not limited to the poultry and meat only, it also covers consumers’ items such as cosmetics, pharmaceuticals and toiletries. Today, halal is no longer a mere religious obligation or observance, but is considered as the standard of choice for Muslims as well as non-Muslims worldwide.

According to (Golnaz, et al., 2010) the halal concept emphasizes safety, hygiene and wholesomeness of food. It also provides an excellent platform for healthy eating. Consideration of the place and process of the animals being slaughtered and most importantly, the condition of these animals would not endanger the health of diners, are a prime focus of what Halal is all about. Therefore, Muslims are increasingly aware that choosing halal products is very important not only to follow the rules of religion but to obtain food products that comply with health standards. Research in accordance with these opinions is (Arinilhaq, 2017) which has explained the result that halal awareness has a positive and significant impact on purchase intention.

Such conditions occur where most of the populations are Muslims. This also happens in countries where Muslim minorities like Thailand. According to (Sateemae, et al., 2015) Muslim communities comprise approximately 5% of the total population of Thailand. But Thailand is one country that has potential in food which can be a hub of Halal food. Since Thailand has advantages in raw materials. However, Muslims in Muslim minority countries are certainly more difficult to find halal products, therefore we need a high level of religiosity to increase the awareness of Muslims in Thailand to decide to buy halal food products.

According to (Minton, et al., 2015) religiosity and the values associated with moral priorities are important, yet overlooked, predictors of special food preferences. Prior research has identified religiosity as a moderating variable is (Machali, et al., 2013) which shows the result that religiosity can be a variable that can increase or decrease the relationship between halal food awareness and purchase decision. As a moderating variable, a low level of religiosity will reduce the relationship between halal food awareness and purchase decision. But, the high level of religiosity will increase the relationship between halal food awareness and purchase decision.

This research focuses on the relationship between halal food awareness and purchase intention with religiosity as moderating variable in Indonesian markets moreover compared Thai halal food product. In the background of this research explained how the differences between halal food awareness in Muslim-majority countries and in Muslim minority countries.

B. Limitation of The Problem

This research was conducted to analyze the influence of halal food awareness on the purchase decision. Because halal food awareness is a rule in the Islamic religion, religiosity is added as a moderating variable that can strengthen the influence of halal food awareness and purchase decision. We all know that purchase decision can be influenced by many things. However, the researcher only uses halal food awareness and reinforced by religiosity. This research was also only conducted in Yogyakarta and Thailand.

C. Research Formulation

Based on the background above, the problem can be formulated as follow:

1. Do the respondents have a high-level awareness of halal foods?
2. Does the halal food awareness have a positive and significant impact on purchase decision for Muslim living in Indonesia?
3. Does the halal food awareness have a positive and significant impact on purchase decision for Muslim living in Thailand?
4. Does the higher the degree of religiosity, the stronger the effect of halal food awareness on the purchase decision

D. Research Objectives

This research discusses anything which is halal food awareness toward purchase decision in Yogyakarta. Indonesia is one of the largest Muslim majority countries in the world, this can be the basis for the society to have an awareness of the importance of choosing halal products in accordance with Islamic rules

meanwhile, Thailand country has a minority in Muslim. From the research formulation above, researcher has some purpose from the research that is:

1. In order to analyze a high-level awareness of halal foods
2. In order to analyze the impact of halal foods awareness on purchase decision for Muslim living in Indonesia
3. In order to analyze the impact of halal foods awareness on purchase decision for Muslim living in Thailand
4. In order to analyze the degree of religiosity as a moderating variable between halal foods awareness and purchase decision.

E. Research Significance

This research is aimed to give benefits to the students, institute, researcher and other researchers as well.

1. For the students

From this research is expected to giving an insight and knowledge for students about halal food awareness, religiosity and purchase decision. Researcher expected if the student more understand the relationship between halal food awareness and purchasing decision in Muslim-majority countries and Muslim minority countries.

2. For the institute

The researcher hopes that this research can provide input for business owners and the government about the importance of considering purchase decision based on halal food awareness. By knowing the factors that influence

purchase decisions are expected to provide policies and business strategies to increase income and also to repair the economy in a city especially in Yogyakarta.

3. For the researcher

For the researcher are expected to better understand the cases that occur in the society and provide the knowledge to deal with the business problem in the society. In addition, the researcher can understand and analyze halal food awareness on purchasing decision in Muslim-majority and minority countries.