

UNDERSTANDING THE CONCEPT OF HALAL AND HALAL AWARENESS IN CONSUMER BEHAVIOR MUSLIMS IN SURABAYA

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ABSTRACT

Halal lifestyle is indeed excellent in both Muslim and non-Muslim countries. One of the industries in the global halal industry is the halal food industry. Based on data from the Global Islamic Economy Report 2018/2019, Indonesia is the highest country in terms of food at US\$16 billion. This research is a qualitative research with a case study approach, where the purpose of this research is to answer the problem formulation: how to understand the concept of halal Muslim consumers, how to halal awareness of Muslim consumers and how halal consumption behavior is applied by Muslim consumers. Data of this study were compiled from the literature and the result of direct interviews with related research respondents, it's Muslim consumers in Surabaya, which were further analyzed by interactive analysis methods. The results of this study indicate that BreadTalk Muslim consumers understanding of the concept of halal is very good, where they understand that halal does not only lie in its substance but also includes how to obtain and process the food. For halal awareness that they have applied is good but inconsistent, where they unwittingly do not pay attention to the presence oh halal labels on the products they consume. The halal consumption behavior that they implement is consuming whatever they believe is halal.

Keywords: *Understanding of Halal Concepts, Halal Awareness, Halal Consumption Behavior.*

INTRODUCTION

The topic of the halal lifestyle is no longer only limited to Muslims, there are many non-Muslim countries that also care about the halal industry. The need for halal products does not only refer to the needs of Muslims, but also becomes a trend throughout the world, including non-Muslim countries. This can be seen by the number of countries that provide halal tourism or become Muslim friendly countries to visit. Based on data from the 2018 Global Muslim Travel Index (GMTI), there were ten non-Muslim countries that became the top ten Muslim destination countries, namely: Russia, Spain, France, Thailand, Singapore, Italy, Georgia, Greece, UK and India.

Many countries that are not Muslim countries have even become market leaders in providing halal products. This is because of how much economic value is obtained from the halal industry. Global Islamic Economy Report 2018/2019 data states that the market size of the Islamic economy in 2017 was US\$2.107 billion. With such a lucrative market size, it is not surprising that many non-Muslim countries are vying to become market leaders in the Islamic economic industry. With the large value that exists in the Islamic economic industry, of course, it becomes an irony for Muslim countries which can only act as consumers in the industry, including Indonesia.

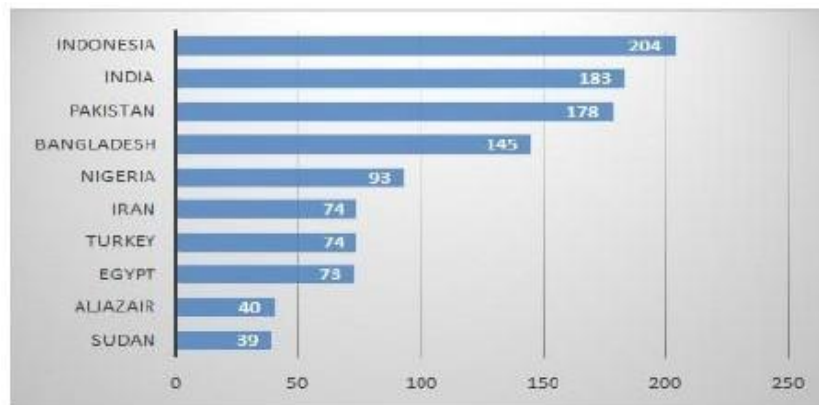
There are six halal industries that are the scope of the halal life style, namely the halal food industry, Islamic finance, halal travel, halal fashion, halal media and recreation and halal pharmaceutical and cosmetic. Of the six halal industries, Indonesia is only able to be in three halal industries, namely the Islamic financial industry, halal tourism and halal fashion. In the Islamic finance industry, Indonesia is ranked 10th; for halal tourism, Indonesia occupies the 4th position; and in the halal fashion industry, Indonesia can be ranked 2nd under Malaysia. As seen in the image below.



Source: Thomson Reuters and Dinar Standard

Figure 1. Top 10 Halal Industry

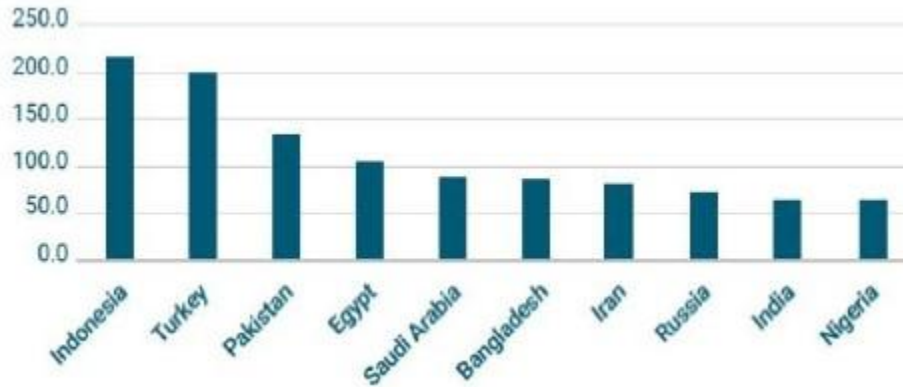
Indonesia occupies the fourth position as the country with the most population in the world. Nearly ninety percent of Indonesia's population is Muslim, making Indonesia the country with the largest Muslim population in the world. As shown in the image below.



Source: Thomson Reuters and Dinar Standard

Figure 2. Top 10 Largest Muslim Population in the World in Million

In 2017 Indonesia recorded ranks first as a country with the issuance of halal products amounting to \$218.8 billion dollars . This of course benefits Indonesia to be able to continue to improve the development of the halal economy, as shown in the table below.



Source: Thomson Reuters and Dinar Standard

Figure 3. Halal Economy Spend 2017, in billion

The ability of Muslims in Indonesia to consume halal products is very large. Of the total halal expenditure of the Indonesian people, which was recorded at \$218.8 billion, as much as seventy-one percent was expenditure on food, which was \$170 billion in 2017. This is as shown in the image below.



Source: Thomson Reuters and Dinar Standard

Figure 4. Countries with the Most Muslim Food Expenditure

With Indonesia's position as the top country in spending on halal consumption, in fact it is not balanced with Indonesia's ability to be able to provide its own halal products for the community. In 2017,

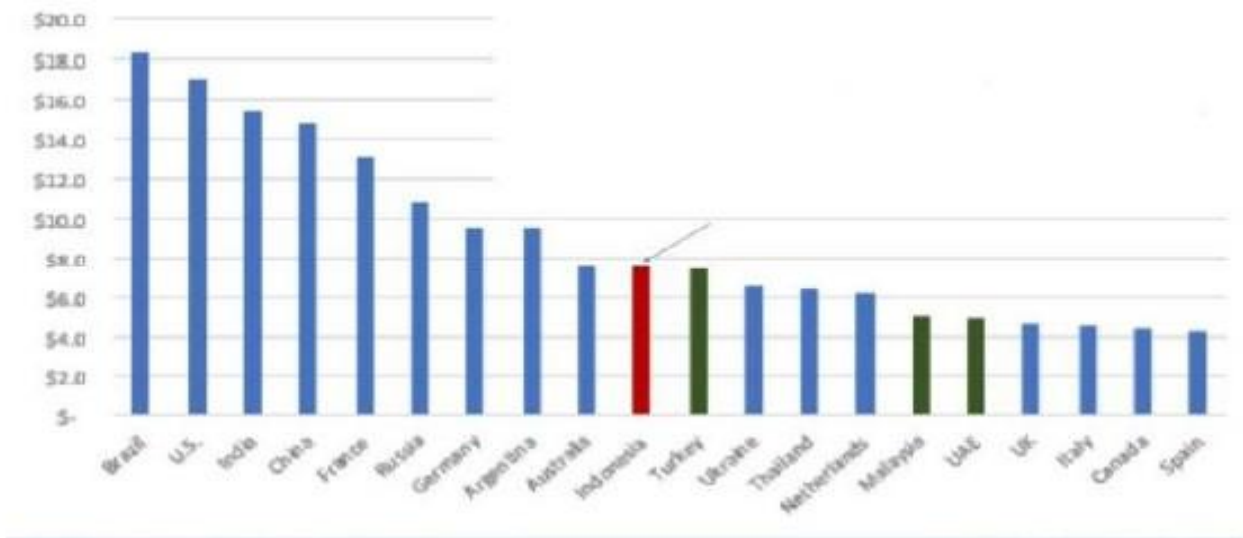
Indonesia's imports of halal food increased to US\$16 billion and made Indonesia the 2nd largest importer of halal food in the world, as shown in the image below.



Source: Thomson Reuters and Dinar Standard

Figure 5. Top Five Halal Food Importers 2017

Based on data from the Indonesia Halal Lifestyle Center, Indonesia is in the 10th position of exporters of halal products with 3.3% of the global market share of \$7 billion dollars. Meanwhile, Brazil was able to occupy the first position as an exporter of halal products with an export value of \$18 billion in 2017. As shown in the table below.



Source: Thomson Reuters and Dinar Standard

Figure 6. Halal Product Exporter 2017

To be able to encourage the number of halal products in Indonesia, the government has issued Law no. 33 of 2014 concerning Halal Product Guarantee. Apart from being an effort to protect consumers, this government step is also expected as a way to increase the production of halal products in

Indonesia. It was recorded that until 2018, data from LPPOM MUI stated that only about ten percent of all products on the market had been certified halal, namely 688,615 products.

The ineffective implementation of the law on halal product guarantees could be due to the behavior of Muslim consumers who are not fully aware of the importance of having a halal certificate on the food they consume. The lack of awareness of the Muslim community towards the existence of a halal certificate on every product consumed has also led to a lack of demand for halal certification requests from producers.

In economic theory, consumer behavior is closely related to demand. The pattern of consumer behavior towards a product will make a benchmark rather than demand (demand size) for the product. With consumer behavior formed in the field, it will greatly affect the decision of producers as product providers (supply side) to be able to fulfill what is desired from their consumers.

The behavior of Muslim consumers is certainly different from the behavior of non-Muslim consumers in terms of determining the products to be consumed. Muslim consumers have been ordered by Allah SWT, as stated in the QS. Al-Baqarah 168 to always consume everything that is lawful and good. These two indicators serve as a reference and basis for Muslim consumers in their daily consumption.

A good understanding of the concept of halal will certainly lead to every Muslim to consume whatever is allowed in Islam. Because basically, Muslims in their consumption focus on two factors, namely halal and good (halan thayyiban). Halal consumption behavior is largely determined by the knowledge of the halal concept understood by each Muslim consumer.

The role of awareness of the halal status of the product to be consumed is also a factor in halal consumption behavior. A form of halal awareness is to consider the existence of a halal label listed on the product when determining a purchase decision. With the presence of a halal label on a product, Muslim consumers will be more interested in consuming the product than products that do not have a halal label. The existence of the halal label is a guarantee for Muslim consumers for the quality of the products they consume.

Understanding and awareness of the halal status of the product to be consumed greatly influences the decision to purchase the product, where a better level of understanding and awareness of the halalness of the product consumed will greatly influence consumer behavior in determining decisions. With a good understanding and awareness of the definition of halal, of course, it will lead the Muslim community to be careful and selective about every product that will be consumed.

LITERATURE REVIEW

Behavior Muslim Consumers

In the economic world, consumers are always one of the main focuses in the smooth running of a country's economy, where consumption is the biggest support for the economic system's rotation. Consumption in the economy cannot be separated from consumption behavior that is built up in society.

In conventional economics, consumer behavior is always associated with the goal of obtaining satisfaction (utility). Utility is a satisfaction obtained by a consumer for what is consumed, both goods and services.

If in conventional economics the focus of consumption activity is only to fulfill satisfaction (utility) only. This is different from consumption in an Islamic perspective, which applies Islamic values and norms in communication. Conceptually, humans in Islamic economics are seen as Islamic man or what in the Qur'an is referred to as 'Ibadurrahman (servant of Allah).

Muslim consumer behavior is an activity of a person in consumption which is always guided by aspects of Islamic teachings, ranging from searching, selecting, purchasing, using and evaluating goods and services to be consumed. One of the most important and fundamental aspects for a Muslim in doing consumption is to always consume everything that is lawful and good (halan thayyiban). The recommendation to consume halal and good food is mentioned more than once in the Qur'an, namely as follows:

QS. Al-Baqarah: 168

لَوْ أَتَى النَّاسَ لُؤَاؤُ الْأَرْضِ لِلْأَلْبَانِ الشَّيْطَانِ تَكْفُرًا (

"O mankind, eat what is lawful and good from what is on the earth, and do not follow the steps of the devil; for verily the devil is a real enemy to you."

QS. An Nahl: 114

لَوْ أَتَى اللَّهُ لِلْأَلْبَانِ الشُّكْرُ وَاللَّهُ أَدَّ ()

"So eat what is lawful and good from the sustenance that Allah has given you; and be grateful for the favor of Allah, if you worship only Him."

QS. Al-Maidah: 88

لُوا لِلَّهِ لَأَأْتِئْتُوا اللَّهَ الَّذِي ()

"And eat from what Allah has given you as a lawful and good provision, and fear Allah in whom you believe."

Based on what has been stated in QS Al-Baqarah 168 above, it can be ascertained that in Islam humans are encouraged and ordered to consume everything that is lawful and good. The meaning of halal and good also includes starting from how to find, obtain to process what you want to consume in accordance with the demands of Islamic law.

In microeconomic theory, it is stated that a Muslim consumer will prefer halal goods to haram goods for consumption. In other words, when there are two similar products that are halal and haram, Muslim consumers will choose halal products. Likewise, in meeting the need to achieve the desired level of satisfaction, a Muslim consumer will increase consumption of halal goods rather than consumption of haram goods. This is as illustrated in the graph below.

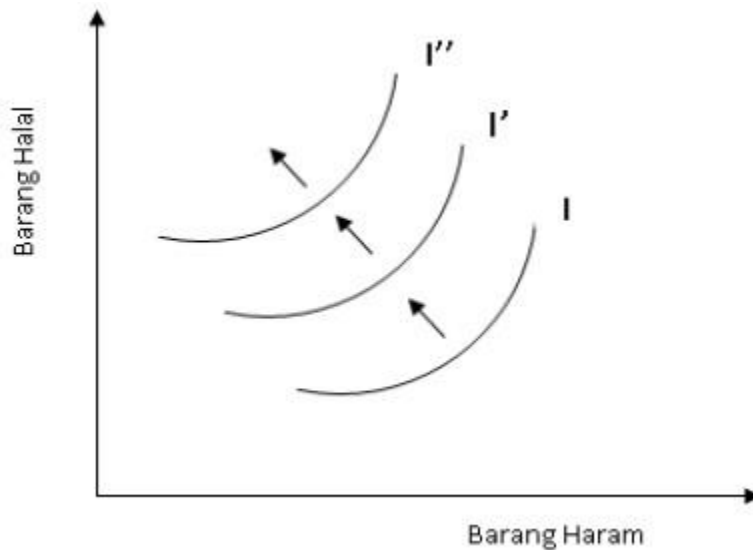


Figure 7. Halal x Haram Consumption Curve

Halal Concept in Islam

Islam is a very perfect religion, where in Islam all the provisions of life have been described in detail in the Qur'an and Al-Hadith. One of the main teachings of Islam is the concept of halal. Basically, the original law for everything that exists on this earth is lawful and good, unless there is a text that forbids it.

The word halal (هـ ل) is a masdar form of the word هـ which means to release, describe or liberate. Etymologically, halal means everything that has no attachment to the provisions that prohibit it so that it is allowed to be done.

In the Encyclopedia of Islamic Law, the word halal has three meanings, namely first , halal is something that will not cause punishment for those who use it. Second , halal is something that is justified by the Shari'a so that it is allowed to be done. And third , halal can also be interpreted as permissible, jaiz or permissible. The word halal can also be interpreted with the meaning of good or thayyib and is an antonym of the word haram (حـ).

According to Quraish Shihab, the meaning of halal from a legal point of view is anything that is not forbidden to be done or is not something that is haram, which is haram is an act that has an impact on the perpetrator, namely sin or punishment. The position of halal itself as a law is still bound by the first four laws of Islamic law, namely obligatory, sunnah, permissible and makruh.

The concept of halal in Islam covers all aspects of human life, one of which is in economic activities. Starting from production, consumption to distribution is also the scope of the application of the concept of halal in Islam. All aspects of economic life must be based on something permitted by Islam. One of the most important is in carrying out consumption activities.

Halal food is any type of food and drink that is protected from najis, obtained in a good way and is good for human consumption. Thus, halal food also has the meaning of good food (thayyib), namely everything that is judged by the senses and soul as well as something that is considered not disgusting or painful.

Thus, halal is everything that is allowed by Islamic law to be done and there is no punishment for those who do it. Meanwhile, halal in the aspect of consumption is consuming everything that does not contain ingredients that are forbidden so that it is permissible to consume them.

In the Qur'an there are several letters containing the command not to eat what has been forbidden. Where in addition to what is contained in the letters, of course, it is permissible for Muslims to consume. The verses of the Qur'an which state about the prohibition of consuming various types of food that are forbidden by Allah are as follows:

QS. Al-Baqarah: 173

اَلَيْكُمُ الْمَيْتَةُ الدَّمُ لَحْمُ الْخِنْزِيرِ اَهْلٌ لِّغَيْرِ اللّٰهِ اضْطُرَّ اِغْ لَا اِدَّ لَا لِیْهِ اللّٰهُ ()

"Indeed, He only forbids you carrion, blood, pork, and (meat) of animals slaughtered by (naming) other than Allah. But whoever is forced (to eat it), not because he wants it and does not (also) exceed the limit, then there is no sin for him. Indeed, Allah is Most Forgiving, Most Merciful."

QS. Al-Maidah: 3

حرمت علیکم المیتة والدم ولحم الخنزیر وما اهل لغير الله به والمنخنقة والموقوذة والمتردية والنطيحة وما اكل السبع إلا ما ذکیتم وما ذبح علی النصب وان تستقسوا بالازلام ذلكم فسق ألیوم یئس الذین کفروا من دینکم فلا تخشوهم واخشون الیوم اُکملت لکم دینکم وأتممت علیکم نعمتی ورضیت لکم الاسلام دینا فمن اضْطُرَّ غَیْرَ الْاِثْمِ اللّٰهُ ()

"It is forbidden for you (to eat) carrion, blood, pork, (animal meat) that is slaughtered in the name of other than Allah, the strangled, the beaten, the fallen, the horned, and the wild beast torn to pieces, except for those you had time to slaughter, and (haram) for you) who were slaughtered for idols. And (it is also forbidden) to draw fate with arrows (to draw fate with arrows) is wickedness. Today the disbelievers have given up hope of (overcoming) religion, so do not fear them and fear Me. This day I have perfected your religion for you, completed My favor upon you, and am pleased with Islam as a religion for you. So whoever is compelled by hunger to commit a sin, verily, Allah is Most Forgiving, Most Merciful."

QS. An-Nahl: 115

اَلَيْكُمُ الْمَيْتَةُ الدَّمُ لَحْمُ الْخِنْزِيرِ لَ لِّغَيْرِ اللّٰهِ اضْطُرَّ اِغْ لَا اِدَّ اللّٰهُ ()

"Indeed, Allah only forbids you (eating) carrion, blood, pork and what is slaughtered in the name other than Allah; But whoever is compelled to eat it without persecuting and not transgressing, then indeed Allah is Forgiving, Most Merciful."

Hadith

عن النعمان بن بشير رضي الله عنه قال: قال النبي ﷺ الحلال بين والحرام بين وبينهما أمور مشتبهة فمن ترك ما شبه عليه من الإثم كان لما استبان اترك ومن اجترأ على ما يشك فيه من الإثم أو شك أن يواقع ما الستبان والمعاصي حمى الله ل الجمى إقعه (زواه البخاري)

From an-Nu'man bin Basyir RA, he said: The Prophet SAW said, "The halal is clear and the haram is clear, while between the two there are some doubtful matters. Whoever leaves what is doubtful about his sin, usually that person also leaves what is already sinful. And whoever dares to do what is still

in doubt about his sin, he fears that he will fall into something that is a real sin. All kinds of disobedience are forbidden by Allah. Whoever plays around the prohibition of Allah, it is feared that he will fall into it." (Narrated by Bukhari)

Basically, everything on this earth has the original law, namely lawful and permissible, unless there is a text that forbids it. Halal food is food that according to Islamic law is allowed to be consumed. There are several criteria that must be met to make the food halal, namely:

1. These foods are not the types of foods that are expressly forbidden by Allah.
2. Does not contain ingredients that are unclean according to the Shari'a.
3. Does not contain or be mixed with ingredients that are prohibited in its composition.
4. It is not produced using utensils that are contaminated with najis or tools to process food with prohibited elements.
5. Starting from production, packaging, storage, distribution to presentation, it is necessary to avoid the types of food that are forbidden.

It is important for a Muslim to be able to know for sure the halal status of the product to be consumed. In other words, a Muslim consumer must know what types of food have been definitely forbidden by Allah in the Qur'an. The four types of forbidden foods are:

1. Carcasses, namely animals that died without being slaughtered either by strangulation, falling, being beaten or killed by other wild animals.
2. Blood, meaning the blood that flows from the slaughtered animal.
3. Pork, all components of pork are prohibited for consumption, be it blood, meat, bones or derivatives from processed products made from pigs.
4. Animals slaughtered in the name other than Allah.

Halal Awareness

Halal awareness is the attitude of a Muslim in knowing about the concept of halal both fundamentally and thoroughly. And the most important thing in halal awareness is the attitude of a Muslim to prioritize consuming halal food. One aspect of halal awareness is how Muslim consumers consume all products based on the existence of a halal certificate owned by the producer and the halal logo listed on the product packaging. Knowledge of the composition contained in food regarding the halal status of the product to be consumed is also the scope of halal awareness.

Halal awareness or halal awareness in addition to knowing the concept of halal, but also includes knowledge and understanding of the halalness of the product to be consumed, as well as the production

process of the food or drink. Halal awareness has a deeper scope than just understanding the concept of halal consumption.

Halal certificates and halal logos are important references to assess the halal awareness of Muslim consumers. Because basically, a Muslim will be more interested in consuming food that has been certified halal. The existence of halal certification and the halal logo listed on the product also makes it easier for Muslim consumers to know the halal status of the product to be consumed.

Halal Certification

Halal certificate is an MUI fatwa that states the halal status of a product in Indonesia. In obtaining a halal certificate, you must first obtain permission from the MUI and BPJPH (Halal Product Guarantee Agency). This is because with the ownership of a halal certificate, the producer has permission to include a halal label on every product packaging that is produced.

In Law no. 33 of 2004 concerning Halal Product Guarantee also explains that halal certificate is an acknowledgment of the halal status of a product, be it food, beverages, cosmetics, and others issued by BPJPH based on a fatwa issued by MUI regarding the halal status of the product in writing.

Products that already have a halal certificate are not only halal in terms of materials but also include the product processing process, product location, equipment and storage used, product production room, to the distribution and presentation stage of the product as well as being the scope of the halal audit. Thus, products that already have a halal label issued by MUI or currently issued by BPJPH, of course, according to Islamic law, have fulfilled what Allah ordered in consuming, namely *halalan thayyiban* (halal and good).

Halal certificates are also a reference for Muslim consumers, because basically halal certificates are a form of guarantee for a Muslim in consuming food that is in accordance with Islamic law. So, with a halal certificate for every product marketed, it will certainly be able to provide facilities in the form of security and trust for Muslim consumers for the products they consume.

RESEARCH METHODS

Study this is study qualitative with technique data collection used that is through observation, interview, and documentation. Whereas for data analysis used is analysis interactive with a number of stages that is data reduction , data presentation and withdrawal conclusion.

The type of research used in this research is case study research. Where on research this, the respondents studied is those who consume product not yet halal certificate. The definition of a case study itself is one of the types of qualitative research which is a series of scientific activities and is carried out in

detail, intensively and in depth about a program, activity or event that occurs at the level of individuals, groups of people, organizations and institutions. The event to be studied, namely the case is something or things that are happening, actual and not events that have passed.

RESULTS & DISCUSSION

Understanding Halal Concept for Muslim Consumers in Surabaya

Based on field observations made by researchers, most consumers in several booth unfinished food halal certified are from among women, both mothers and those who are still young. Of the many female consumers, Muslim consumers are very often found with the attributes of the clothes they use. Where they are the respondents of this study. Those who are respondents also have different profiles ranging from housewives, students, teachers, employees to entrepreneurs.

Fifteen respondents who are Muslim consumers are the object of this research. The results of the interviews conducted, from fifteen respondents, all respondents have a good understanding of the halal concept, they are able to describe the halal concept well. one the most basic understanding about the meaning of halal is something that is allowed by Islam,

For the criteria for halal food itself, the respondents in this study understand well what must be met to be considered halal food. One of the conditions that must be met is that it does not contain pork.

Halal food must also be in the form of food that is holy or not unclean. Because basically, in Islam it is recommended to always consume halal food but also good food or halal thayyiban food , so that the purity and condition of the food to be consumed must also be considered.

All respondents in this study also understand very well that apart from the halal status of the food itself, the method of obtaining the food is also a separate influence of the halalness of the food to be consumed.

The process of processing halal food is also one of the three aspects that must be met by Muslims to be able to consume halal food. Understanding of the food processing process must be in accordance with Islamic sharia rules, also well known by Muslim consumers in Surabaya .

Research conducted by Yolanda and Atina, that with a good understanding of the concept of halal, Muslim consumers will always consume halal food in their daily needs. The good halal understanding possessed by Muslim BreadTalk consumers gives them demands on themselves to always consume what they believe is halal. In line with research conducted by Nurul Huda, et al, that good knowledge of the concept of halal provides an influence for Muslim consumers in consuming halal products.

Awareness (Halal Awareness) Muslim Consumers in Surabaya

In addition to understanding and knowledge of the concept of halal, as a Muslim, you must also be aware of and also care about the existence of halal aspects in the food to be consumed, one of the easiest things is the awareness of a Muslim consumer about the existence of halal labels in every food consumed.

Halal labels are something that can give Muslim consumers confidence that the products they consume are truly halal products under Islamic law.

Muslim consumers do not deny that the existence of halal labels in food is very important. In addition, Muslim consumers also state that when consuming anything, they always check whether or not there is a halal label listed. However, in reality on the ground, all Muslim consumers who were respondents in this study did not check the existence of the halal label when making a purchase.

Muslim consumers are aware that it is important to always check the halal label on the product. But when they make a purchase of a product, they forget or do not apply what is their opinion about the halal label as one of the aspects that determine them in buying products that do not yet have a halal label.

Halal awareness has an important role in creating a Muslim consumer behavior of the need to always consume something halal. In halal awareness, it is not enough just to have a good understanding of the halal concept itself, but it must also be strengthened by concrete steps in daily consumption activities. The easiest way to find out about halal awareness is to care about the attitude of Muslim consumers to the existence of a halal label in every product they consume.

As a Muslim consumer, of course, you will be very concerned about the halalness of the product that you will consume. Therefore, the existence of a halal label will be the most basic determinant for a Muslim consumer in consuming. Because, with the halal label, it provides legal certainty for Muslim consumers that what they consume is truly halal.

As research conducted by Nor Ardyanti, et al (2013), halal awareness can be seen from the understanding of the halal concept, concern for the existence of halal labels and priorities for consuming halal food. These three aspects are the basis for seeing how halal awareness is carried out by Muslim consumers when consuming.

According to Siti Mashitoh, et al (2013), halal awareness is closely related to the attitude of Muslim concern for halal certificates or the existence of halal labels. Thus, halal awareness will always be tied to how people can maximize their consumption of halal-labeled products in their daily lives. As well as research conducted by Talisa and Indah (2017), it shows that concern for the halal logo listed is a

reference in one's halal awareness. However, it seems that Muslim consumers of products that have not Halal certified is still very lacking in halal awareness that is practiced when consuming. This can be seen how the Muslim consumer ignores or checks for the existence of the halal label on the product. When they find that the product they buy does not have a halal label, it does not discourage them from buying or consuming the product .

Muslim consumers when deciding to buy a product that does not yet have a halal label are based on their belief in the halalness of the product. Respondents no cancel purchase will product without halal label for they convinced about the halal status of product that .

The lack of caring and thoroughness shown by Muslim consumers of products without a halal label illustrates that with a good understanding of the concept of halal, it will not necessarily be applied well in everyday life in the field. The absence of harmony between speech and behavior shown by Muslim consumers when consuming products that do not have a halal label shows that the halal awareness applied by Muslim consumers in consuming halal is not optimal.

The consistency and commitment applied by Muslim consumers to halal awareness does not mean that they do not consume halal products in their daily needs, because basically products that do not have a halal label are not necessarily haram products. Indeed, when referring to halal awareness, which is identical to the consumption behavior of halal-labeled products, of course, Muslim consumers are products without halal label will be far from the word halal conscious. But, basically they are also careful to consume everything. They will also ask about the halal status of a product that is still foreign and new or doubtful for them about the halal status of the product they are going to consume.

Muslim consumers show more concern about the composition of the food they consume. It is very important for them to know what the ingredients are in the product. The belief in the halal status of the ingredients used and the way the product is processed is what eliminates the doubts of Muslim consumers to consume products without the halal label .

Research conducted by Nor Sara, et al (2014) stated that halal awareness has an influence on a Muslim's decision to consume a product labeled halal. However, it seems that this research is not in accordance with the consumption behavior of Muslim consumers of products without a halal label. This is because between their words and attitudes that are not in line with the consumption of halal products. In their speech, they said that they always see and check the existence of the halal label on the food they consume. However, they unconsciously consume products that do not yet have a halal label.

Halal awareness which is still not applied by Muslim consumers is in line with research conducted by Rajagopal et al. (2011), which shows that halal labeling on products is less of a concern for

Muslim consumers when consuming something. Muslim consumers who are respondents in this study also pay less attention to the existence of halal labels on the products they consume.

Behavior Halal Consumption of Muslim Consumers in Surabaya

Their halal consumption behavior is not only limited to consuming halal-labeled products, but also other products that they believe are halal even though the product does not yet have a halal label, where the respondents will choose based on data on the composition listed on the product that.

Halal consumption behavior carried out by Muslim consumers who consume products that have not Halal certification in Surabaya is not only related to consuming products labeled as halal, but also consuming other products that do not yet have a halal label and they believe in the halalness of these products. Their belief in food without a halal label is not illegal for consumption based on the thought and instinct that the products they consume do not contain elements that are prohibited by Islam.

Their halal consumption behavior is still in accordance with what is taught by Islamic law. Where they always consume whatever they think is halal. They are also careful and vigilant when consuming products that do not yet have a halal label. Because in fact, a product that does not yet have a halal label is not necessarily a haram or non-halal product.

In the context of halal labeling on products, it is a concrete step from the government to guarantee the halal status of products circulating in the market. This is of course to make it easier for Muslim consumers to choose and determine the halal food to be consumed. With the existence of products that are labeled halal, it is also easier for the government to be able to see and monitor the development of the growth of halal products in Indonesia. Thus, the behavior of halal consumption is identical to the consumption of products labeled halal.

Indeed, for now, the behavior of Muslim consumers is not yet fully consistent with the necessity to always consume halal-labeled products in their daily lives. However, that does not mean that what the Muslim consumer does is not a halal consumption behavior. Because basically, what they do is still based on how they believe in the halalness of the products they consume.

However, if these Muslim consumers are active and critical in asking about the status of the products they consume, including by asking for the existence of a halal label or the ownership of a halal certificate for the product, it will definitely provide a separate boost for the producers concerned. Thus, it is very necessary for an approach from the consumer side to participate in encouraging the availability of halal products.

The behavior of Muslim consumers who are still passive about the demands of every product they consume must be halal certified, apart from consuming what they believe to be halal also because they feel safe about the halal status of products in Indonesia. As research conducted by Nor Ardyanti et al (2013), the sense of security and comfort felt by Muslim consumers related to the halal status of all products in circulation is what makes it a habit for them to pay less attention to the existence of halal labels or halal logos or halal certificates owned by products. that they consume.

This feeling of comfort and security is not without reason, considering that Indonesia is occupied by the majority of the Muslim population. So, they are sure and safe about the halalness of the products in Indonesia. With a Muslim-majority environment, the attitude of vigilance and self-control in consuming is also lower than when in a Muslim-minority environment.

The behavior of Muslim consumers in consuming what they believe is halal, regardless of the presence or absence of the halal label listed is also in accordance with the rules *اَشْتَرُّهُ لَآ اِيَّاقَ ۙ* of (belief cannot be dispelled by doubt). This rule is in accordance with what is applied by Muslim consumers in consuming products that do not yet have a halal label, where the confidence they get is also based on their good knowledge of the concept of halal in consuming food. The definition of belief in the rule is something that provides heart stability based on knowledge and what is known from one's sight or five senses of something.

In the rules of *اَشْتَرُّهُ لَآ اِيَّاقَ ۙ* it is stated that belief can only be eliminated by belief itself or not on the basis of something that is not certain. Confidence in the halal status of the products they consume can only be invalidated by the existence of a fatwa regarding the halal status of the product issued by the MUI as the authorized institution in Indonesia. So, for products that do not yet have a halal label, it cannot be said with certainty that the product is not halal, because in fact the law of origin of everything is permissible as the rules *اَلْبَيْحُ اَلْاَشْبَاءِ اِلَّا صَو* (the original law of everything is permissible).

CONCLUSION

Based on the results of the research that has been analyzed, the authors can draw the following conclusions:

1. Muslim consumers in Surabaya have a good understanding of the halal concept. They are able to explain the meaning of halal, and understand that there are three aspects that must be fulfilled in halalness, namely halal in essence, halal how to obtain and halal how to process. They also understand well what types of food are forbidden in Islam, such as pork, blood, carrion and animals slaughtered without mentioning Allah.

2. Muslim consumers in Surabaya are good but have not been consistent in implementing halal awareness in their consumption behavior, namely there is no harmony between their words or thoughts with their consumption behavior. These Muslim consumers stated that they always check the halal label before buying, but unconsciously they do not apply it when they consume. So, what is said and the actions taken are still inconsistent.
3. Halal consumption behavior carried out by Muslim consumers in Surabaya is to consume what they think is halal and they do believe in the halal status of the products they consume, even though the product does not yet have a halal label, because products that do not yet have a halal label are not necessarily not halal. Their belief in the halalness of the products they consume is due to the comfortable and safe feeling they feel for the products circulating in Indonesia as a country with a majority Muslim population.

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