

Analysis Comparative of Halal Literacy Levels and Halal Awareness Index Towards the Consumption of Halal Food Products among Muslims in Sorong City, Southwest Papua

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ABSTRACT

The aim of this study is to examine Muslims in Sorong city's halal literacy and halal awareness index with regard to halal product consumption. This research is a particular kind of quantitative study that employs a normative method. The present study employs a statement item instrument as its data collecting method. The instrument is structured according to halal literacy characteristics and the halal awareness index. The data is analyzed using SPSS version 26 and the Halal Awareness Index is computed. The sample size for this study is 102 Muslim customers from Sorong city, representing the Muslim community in the city. This research uses purposive sampling technique, which is a non-probability sampling method. This research shows that halal literacy has a positive and significant impact on the consumption of halal food products among Muslims in Sorong, Southwest Papua. The Halal Awareness Index also has a positive and significant effect on the consumption of halal food products among Muslims in Sorong, West Papua. This is further supported by the calculation results of the Halal Awareness Index, where Muslims in Sorong have an excellent category in consuming halal food products.

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Introduction

Indonesia is the country with the largest number of halal product consumers in the world, as it has the largest Muslim population, totaling 245 million people in the first half of 2024 [1]. The Halal Product Assurance Organizing Agency (BPJPH) is implementing the halal certification requirement for 2024 for products in order to establish Indonesia as a global center for the halal industry. This aligns with the importance of halal certification for Indonesian Muslim consumers, which is guaranteed by the government through Law No. 33 of 2014 on halal product assurance [2]. This guarantee is reinforced by Government Regulation No. 39 of 2021, which explains that the provisions for halal food products that must be halal certified must come from halal ingredients and be processed in a halal manner [3].

Foods that satisfy the halal standards set out by Islamic law are referred to as halal food products [4]. The notion of halal food is expounded upon through distinct categories, including halal food's composition, halal food's methods of production, halal food's methods of processing, halal food's preparation techniques, and halal food's presentation [5]. This emphasizes that in the Qur'an and Hadith, absolutely forbidden foods are prohibited, and only halal foods are mandated for consumption by Muslims. The regulations in the Qur'an and Hadith also serve as a foundation for the protection of Muslim consumers against producer fraud in offering their food products [6]. These clauses state that halal food products have to meet certain requirements, like not containing ingredients from prohibited animals, not being impure, being slaughtered in accordance with Islamic law, and having halal and non-halal processing, storage, and distribution areas kept apart. Furthermore, prohibited and impure chemicals must not infect industrial equipment [7]. This illustrates that, in general, all processed food products are essentially questionable. Therefore, it is necessary to conduct studies and reviews before determining the halal or haram status of a food product to protect Muslims in consuming such products



[8]. In actuality, a lot of producers of food products still don't make it clear whether their goods are halal and instead merely use handwritten halal labels (حلال) in the absence of an official halal certification from the Indonesian Ulema Council (MUI). In order to issue halal fatwas, the Halal Product Assurance Agency (BPJPH) works with Halal Inspection Institutions (LPH) and MUI to organize the halal product assurance system [9]. This is certainly a significant concern for Muslim consumers in how they respond to this phenomenon.

Sorong City is the capital of the Southwest Papua province, with Christianity dominating in every region [10]. In 2023, the following religions are represented in the city of Sorong: Buddhism 0.19%, Hinduism 0.08%, Islam 44.92%, Christianity 54.80%, and other religions 0.01% [11]. According to the findings, most non-Muslim consumers do not have to be concerned about whether food goods are halal when they eat them. Muslim consumers in the city of Sorong, which has a majority non-Muslim population, have a greater urgency to possess awareness, knowledge, and understanding of halal food products available in the area. This is important considering that campaigns, mitigation efforts, and socialization regarding the significance of halal certification for food, beverages, as well as slaughtering and slaughtering services are still being promoted by parties with interests in achieving and implementing the mandates of the law related to mandatory halal [12]. This suggests that a large number of food items that are still in circulation among Muslim customers in Sorong city are not certified as halal, making it unclear whether they are halal or not. According to field observations, it has become customary for food products whose halal status is uncertain to be served at any regional or indigenous party gathering. Examples of these products include lontar cakes made with animal ingredients, ready-to-eat meals whose halal status is questionable, and rolled shredded meat. Furthermore, it was discovered that in Sorong city, Muslim people are still approached or urged to sample new restaurants and food items whose halal status isn't



quite evident when they socialize and interact with the non-Islamic society. In this situation, Muslim consumers in Sorong City who purchase Halal food products must be aware of and literate in Halal law. They must also support relevant parties' policies in order for Indonesia to become a global leader in the Halal industry. Given that the population of Sorong city is heterogeneous, with a wide range of ethnicities, cultures, and personalities among the indigenous people and migrants, consumers are therefore urged to exercise greater discretion when selecting, assessing, and consuming the products they use. This will help them avoid eating food items that are not halal or even dubious in their halal status [13].

The behavior of Muslim consumers is based on refined rationality that integrates beliefs and truths that transcend the very limited human rationality, as outlined in the Quran and Sunnah [14]. The behavior of Muslim consumers is an activity of individuals in consuming that always adheres to the aspects of Islamic teachings, starting from searching, selecting, purchasing, using, and evaluating the goods and services to be consumed [15]. Thus, in addition to cultural, social, and psychological factors, the factors influencing the purchase of halal food products include religious factors, which are related to halal literacy and the halal awareness of Muslim consumers [16].

Halal literacy is an important foundation in the midst of the continuously evolving global market, making a deep understanding of the principles and implications of halal products and services crucial [17]. Halal literacy refers to the knowledge and awareness of the community regarding the halal status of a product, which includes indicators of halal awareness, food ingredients, and halal certification [18]. The awareness of halal is a Muslim's knowledge about the concept of halal, the halal process, and the belief that consuming halal food is important for themselves [19]. Although halal literacy has one of its indicators as halal awareness, it does not automatically serve as the final value in measuring the halal awareness of Muslim consumers. To determine the exact size



regarding the halal awareness of Muslim consumers, calculations are needed using the Halal Awareness Index (HAI). The Halal Awareness Index (HAI) is a model for calculating each dimension of halal awareness (Sharia Awareness, Hygiene Awareness, Safety Awareness, and Quality Awareness) by using the formula of the total perception score per dimension multiplied by the weighting value and divided by the number of elements [20].

The findings of the qualitative study "The Urgency of Halal Food in the Perspective of Islamic Economics" by Anisa Amini et al. (2022) explain that halal food products are those labeled as halal, which must be consumed by Muslims. These products should be accompanied by criteria of awareness as a guideline for consuming what is permitted and avoiding what is prohibited [21]. Although this study also uses the same approach, the type of research is different as it employs quantitative research. Still related to the consumption of halal products, a study conducted by Rahmat et al. (2022) titled "The Influence of Halal Literacy and Religiosity on the Purchase Intention of Halal Labeled Products: A Study on Students of UIN Raden Intan Lampung" explains that halal literacy and religiosity have a significant impact on the purchase of halal-labeled products [22]. Although this research also uses the halal literacy variable, its target subjects are different, namely students, housewives, educators (lecturers/teachers), and entrepreneurs. Another study that specifically explains the determination of halal awareness was conducted by Asiyah & Hariri (2021) titled "Consumer Behavior Based on Religiosity." This qualitative study explains that halal awareness is measured by whether a person's religiosity is present or not [23]. Although this research also measures halal awareness, it uses the Halal Awareness Index in a quantitative manner. The research conducted by Lubis et al. (2022) titled "Determinants of Halal Food Purchase Decisions in Tambagan Tonga Village" explains that, quantitatively, the factors influencing halal food purchase decisions are cultural, social, and personal factors [24]. Although this research is also a type of quantitative study,



the indicators used are based on halal literacy and the halal awareness index. From previous studies that have been explored, this research has novelty in that it provides a more detailed measurement of Muslim consumers' awareness of consuming halal food products, as it includes the use of a halal awareness index formula in its measurement. In addition, this research also employs a quantitative method with an approach that differs from previous studies, namely a normative approach.

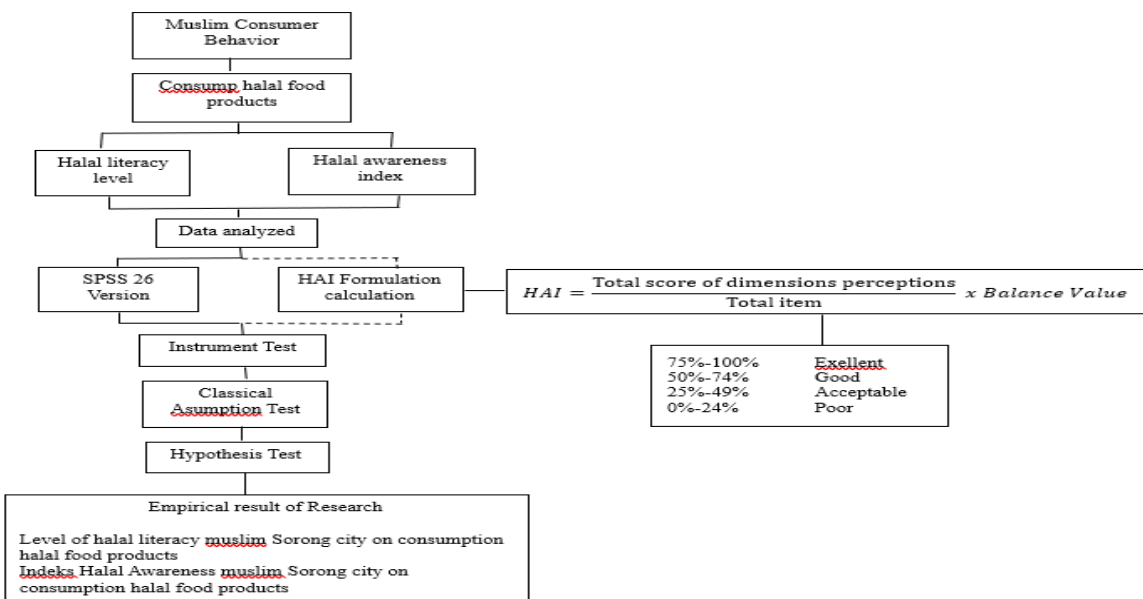
The urgency of this research lies in the availability of knowledge and information regarding the level of halal literacy and halal awareness among Muslim consumers in Sorong city, as well as the factors that influence the behavior of Muslim consumers in Sorong towards the consumption of halal food products in a region where the majority of the population is non-Muslim. It will be a boost measure for the Muslim consumer of the city of Sorong to enter the era of Indonesian halal industry. With the limited study results related to halal literacy and the halal awareness index of Muslims in Sorong city, this research is expected to serve as an additional literature that contributes to the efforts of providing halal certification for the food and beverage industry in Sorong city after understanding how Muslims behave in consuming halal food products. Empirical evidence is expected to serve as a reference for policymakers regarding global policies in preparing Indonesia as a world halal industry, as it has provided insights into how Muslim consumers behave when consuming halal products. The continued hope from this research is to further the search for knowledge and strengthen information related to research on halal labels within a broader scope, considering that consumer protection for Muslims is an obligation in preparing Indonesia to become a global halal industry.

Method

Design of Research

This research is a type of quantitative study that involves a lot of numbers, from the

data collection process to its interpretation [25]. The approach in this research uses a normative approach, which is conducted through principles or rules that serve as guidelines for human behavior. In this case, the guiding principles are the Qur'an and Hadith, which explain the obligation to consume halal food products. The aim of this research is to analyze halal literacy and the halal awareness index of Muslims in Sorong city in consuming halal products. The data collection method in this research uses a statement item instrument that is structured based on halal literacy variables and halal awareness index, which is then analyzed using SPSS version 26 and formulation of the Halal Awareness Index calculation. The research presents several hypotheses about the usage of halal food products by Muslim customers in Sorong City. These include, How halal literacy level of Muslims in Sorong City on consume halal food product and How the halal awareness index of Muslims in Sorong City on consume halal food product. The following is the research framework explained in the image below.



Source: Data Processed by Researcher

Figure 1. Research Framework

Population and Sample

The population in this study consists of the Muslim community of Sorong city, which numbers 133,114 individuals. The sampling procedure in this study uses Purposive Sampling technique based on specific criteria considerations, namely adult Muslim individuals aged 17 and above. Thus, in determining the sample size, Slovin's formula is used as follows:

$$n = \frac{N}{1+Ne^2} \dots\dots\dots(1)$$

$$n = \frac{133.114}{1+133.114 (10\%)^2} = 101,525 \approx 102 \text{ people} \dots\dots\dots(2)$$

Data Types and Sources

His research uses primary data from research subjects (results of field observations through brief interviews, questionnaires distributed to respondents) and secondary data (Books, Documents, Articles, and Scientific Journals).

Results and Discussion

This research uses a normative approach by conducting a survey with a questionnaire distributed to 102 Muslims scattered throughout Sorong, Southwest Papua.

Tabel 1. Respondent’s Criteria

Sample Criteria	Description	Responden frequency	Persent
Gender	Men	49	48%
	woman	53	52%
Age	17-25 yo	40	39%
	26-34 yo	33	32%
	35-43 yo	19	19%
	44-52 yo	8	8%
	>53 yo	2	2%
Employment	Student	28	27%
	Lecturer/Teacher	18	18%
	Private Sector Employee	11	11%

	Government Employee	22	22%
	Entrepreneur	20	20%
	Others	3	2%
	Elementary-Middle	1	1%
	Senior high school	41	40%
	Associate Degree	8	8%
Last education level	Undergraduate	39	38%
	Postgraduate	13	13%
	Electronic media	21	21%
sources of information about the halal status of products.	Online Media/social Media	38	37%
	Book	7	7%
	Flyer/ Brochur	11	11%
	Friend/Relation	25	25%

Source: Data processed by researcher

The table above shows that respondents between male and female Muslim consumers in consuming halal products is 48% and 52% in 17-25 years old do not have a tendency to differ greatly. This is in accordance to what has been ordered of the Quran and Hadith which states that consuming halal food is obligatory for every Muslim (both men and women). In the Quran one of which is found in QS. Al-Maidah: 88 wich mean: “And, eat food that is halal and good from what God has provided for you, and fear God in whom you believe.” And in Hadith one of which is found in riwayat by Bukhari and Muslim which mean: “Indeed, halal matters are clear, and haram matters are also clear. Between the two of them there is a questionable matter that many people do not know about. Whoever distances himself from matters of doubt has saved his religion and honor. Whoever falls into a doubtful matter, then he falls into a haram matter.” not only women or men, whatever employment status they have as long as they reach maturity and are of sound mind, then they are obliged to obey the Qur'an and Hadith as their normative as a guide to life especially related to consume halal food products.

From the table above also shows that The respondents in this study have the highest education level of bachelor's degree (S1) and master's degree (S2) at 52%, which indicates

their understanding of halal products. Their understanding shows their knowledge which is implied by the level of education which influences the consumption of halal food products. This is in accordance with the results of research which state the education has an impact on their ability to access the internet by the media online related to the information about consumption of halal food products [26].

The reliability test in this research is a form of instrument testing technique where this test is conducted to measure data that is produced consistently, even when the calculations are repeated.

Tabel 2. Reliability Test Result

Cronbach's Alpha	N of Items
0,751	43

Source: SPSS 26 Output Result

The table indicates that all item variables in this study are reliable, with the resulting Cronbach's alpha being > 0.60 . Based on the provisions above, all instruments from all variable of Halal Literacy Level, Halal Awareness Index and halal food products are said to be reliable. The normality test in this research is a form of classical assumption testing technique, where this test is conducted to measure whether the data is normally distributed or not.

Tabel 3. Normality test Result

		Unstandardized Residual
N		102
Normal Parameters ^{a,b}	Mean	,0000000
	Std. Deviation	1,73690041
Most Extreme Differences	Absolute	,087
	Positive	,047
	Negative	-,087
Test Statistic		,876

Asymp. Sig. (2-tailed) ,427

Source: SPSS 26 Output Result

The table above shows that the Asymp. Sig. (2-tailed) value is 0,427 greater than 0.05, which means that residual values in the data is normally distributed. Here are the results of the regression test that has been conducted to determine the extent of the influence of the independent variables (Halal Literacy and Halal Awareness Index) on the dependent variable (Consumption of halal food products).

Tabel 4. Multiple Regression Test Result

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1,770	2,317		0,764	0,447
Halal Literacy Level	0,366	0,063	0,333	5,798	0,000
Halal Awareness Index	0,455	0,040	0,649	11,302	0,000

a. Dependent Variable: Consumption of Halal food product

Source: SPSS 26 Output Result

Based on the results of the regression calculations processed above, the influence of the independent variable on the dependent variable is described based on the following equation.

$$Y = \alpha + \beta_1 X_1 + \beta_2 X_2 + e \dots \dots \dots (3)$$

$$Y = 1,770 + 0,366 X_1 + 0,455 X_2 \dots \dots \dots (4)$$

From the equation above it can be explained that The constant value (α) has a positive value of 1,770 where the sign is positive shows if the independent variable has a value of 0 then the dependent variable has a value of 1,770. Halal literacy level has a coefficient (β_1) = 0.366, which means that every 1% increase in halal literacy level will

increase the consumption of halal food products by 36.6%. Meanwhile, the halal awareness index variable has a coefficient (β_2) 0.455, indicating that every 1% increase in the halal awareness index will boost the consumption of halal food products by 45.5%.

The t-test and f-test in this research are forms of hypothesis testing techniques. T-test is conducted to measure partially the extent of the influence of one independent variable on the dependent variable, the independent variable that affects the dependent variable is when the significance probability value is less than α (5%). And the f-test is conducted to measure how much influence two or more independent variables simultaneously have on the dependent variable. The f-test used to determine whether the independent variables collectively affect the dependent variable and to measure the accuracy of the sample regression function in estimating the actual value. this test can be conducted by comparing the calculated F value with the table F value at a significance level of < 0.05 . and For variable X2, the analysis will then be clarified using the Halal Awareness Index calculation.

Tabel 5. T Test Result

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	1,448	3,489		0,415	0,679
Halal Literacy Level	0,904	0,062	0,824	14,524	0,000
Halal Awareness Index	0,631	0,030	0,901	20,776	0,000

a. Dependent Variable: Consumption of Halal food product

Source: SPSS 26 Output Result

The t-test table's above shows that the significance value is $0,000 < 0,05$ and the

calculated t value is $14,524 > 1.984$ of the table t value. Its concluded that Halal literacy level (X1) partially influences on consumption halal food products (Y) among Muslim Sorong city, Southwest Papua. For Halal awareness index (X2) also shows that the significance value is $0,000 < 0,05$ and the calculated t value is $20,776 > 1.984$ of the table t value. Its also mean that Halal awareness index (X2) partially influences on consumption halal food products (Y) among Muslim Sorong city, Southwest Papua.

Tabel 6. F Test Result

Model	ANOVA ^a				
	Sum of Squares	Df	Mean Square	F	Sig.
Regression	1865,262	2	932,631	303,022	.000 ^b
Residual	304,699	99	3,078		
Total	2169,961	101			

a. Predictors: (Constant), Literacy halal level, Halal Awareness Index
 b. Dependent Variable: Consumption Halal food product

Source: SPSS 26 Output Result

The f-test table indicates that the significance f-value of 303,022 is higher than the f-table. The F table can be found in the statistical table by determining ($df1 = k$) and ($df2 = n - k - 1$). Thus, ($df1 = 2$) and $df2 = (102 - 2 - 1) = 99$, So that the value of f -table is 3,09. Meanwhile, the significance value of $0.000 < 0.05$ is smaller than the set value of 0.05. This is indicating that the Halal literacy level (X1) and Halal Awareness Index (X2) simultaneously have a positive and significant effect on the dependent variable (Y) which is the Consumption of Halal food product. Its mean that When coupled, the two independent factors, literacy halal level (X1) and Halal awareness level (X2) significantly impact the dependent variable Consumption Halal food product (Y) at the same time.

For The coefficient of determination test measures the extent to which the model explains the variation in the dependent variable. From the results of the coefficient of

determination test, the following data were obtained.

Tabel 7. The Determination Coefficient Test Result

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,927 ^a	0,869	0,857	1,754

a. Predictors: (Constant), Halal Literacy level, Halal Awareness Index
b. Dependent Variable: Consumption Halal food Product

Source: SPSS 26 Output Result

Based on the table above, it can be seen that the *adjusted R square* value is 0,857 or 85,7%, which means that the influence of the independent variables Halal Literacy Level and Halal awareness Index on the dependent variable Consumption Halal food product is 85,7%, and the remaining 14.3% is influenced by variables not examined in this study. In analyzing variable X2, the formula for calculating the halal awareness index is also used. Therefore, we must first ascertain the respondents' level of achievement before moving on. The results of the variable X2 halal awareness index calculation can be seen in the formulation HAI below [27].

$$HAI = \frac{\text{Total score of perception dimensions}}{\text{Total Item}} \times \text{Balance value} \dots\dots\dots(5)$$

The placement category must be established prior to using the HAI formula in the variable X2 Halal Awareness Index computation. The TCR calculation is utilized for this.

$$TCR = \frac{\text{Average Score}}{\text{Maximum Score}} \times 100\% \dots\dots\dots(6)$$

$$TCR = \frac{25}{100} \times 100\% = 25\% \dots\dots\dots(7)$$

It's demonstrating that every placement of each category in HAI having a range of

values in the numbers 25%, such that $100\% : 25\% = 4$ Categories.

Table 7. Score Classification TCR

Range in Percentage	Category
75%-100%	Excellent
50%-74%	Good
25%-49%	Acceptable
0%-24%	Poor

Source: Data processed by researcher

Table 8. HAI Result Among Muslim in Sorong city, Southwest Papua

Index of Awareness	Result	Category
Sharia Awareness	$\frac{612}{1836} \times 2,5 \times 100\% = 83,3\%$	Excellent
Hygiene Awareness	$\frac{403}{1836} \times 2,5 \times 100\% = 55,5\%$	Good
Safety Awareness	$\frac{510}{1836} \times 2,5 \times 100\% = 69,4\%$	Good
Quality Awareness	$\frac{480}{1836} \times 2,5 \times 100\% = 65,3\%$	Good

Source: Data processed by researcher

From the table above shows that The calculation results for variable Halal Awareness Index by using the HAI formula indicate that Sharia awareness is in the Excellent category with the higher value is 83,3%. this value indicates that the component of Sharia Awareness is a form of Halal Awareness Index based on belief, knowledge, preference, and label on food product which implies that Muslim consumers in the city of Sorong, who are respondents in this study, firmly hold their faith in divine norms, leading them to seek out and avoid what is prohibited by their religion regarding the consumption of food products.

Meanwhile, hygienic awareness, safety awareness, and quality awareness are in the Good category with values in order 55,5%, 69,4%, and 65,3%. This result is related to the initial brief observation that the respondents of this study are mostly residents of the heterogeneous city of Sorong, with a variety of ethnicities, cultures, and personalities among the natives and migrants. This implies a push for Muslim consumers in the city of Sorong to be more cautious in selecting, evaluating, and consuming the products they use, thereby helping them avoid eating non-halal food or even questioning its halal status.

Discussion

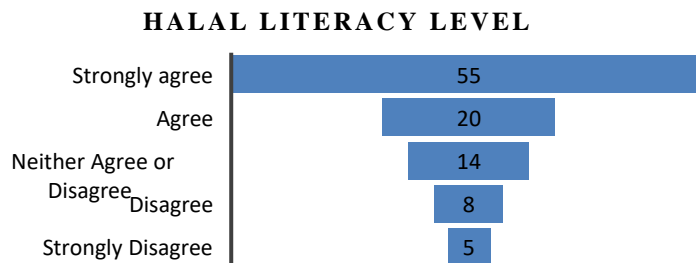
The behavior of Muslim consumers in Sorong City, Southwest Papua, on consuming halal food products

The behavior of Muslim consumers is based on five principles, namely: Sharia Principle, Quantity Principle, Priority Principle, Social Principle, and Environmental Rule [28]. In addition, consumer behavior is also influenced by factors such as religion, culture, social factors, and psychological factors. In the Muslim consumers of Sorong city, who predominantly live in a Christian-majority environment, there is a good consumption behavior towards halal food products. They are Muslim immigrants from various regions in Indonesia who hold a strong commitment to their faith and Islam while integrating with the indigenous community of Sorong, which is predominantly Christian. Although there are many factors in their daily lives that can influence their consumption of halal products, these do not limit them from consuming halal food products. This can be seen in Table 01, which explains that access to halal information and quality education dominates Muslim consumers in the city of Sorong in obtaining good halal literacy. As for the halal awareness of Muslim consumers in Sorong, it is fundamentally based on principles and a strong adherence to Islam, reinforced by participating in various studies as a form of strengthening their religious knowledge. This is reflected in the foundation of their behavior in consuming halal food products, which can be seen from the HAI values that

fall into the good category.

Halal Literacy Level on Muslim Consumption of Halal Food Products in Sorong City, Southwest Papua

The ability of the community to discern between haram and halal goods and services in accordance with Islamic law is known as halal literacy [29]. This image illustrates how information from a study about halal food consumption was sent to Muslim respondents in Sorong city.



Source: SPSS 26 Output Result

Figure 2. The graph of halal literacy levels among Muslims in Sorong city

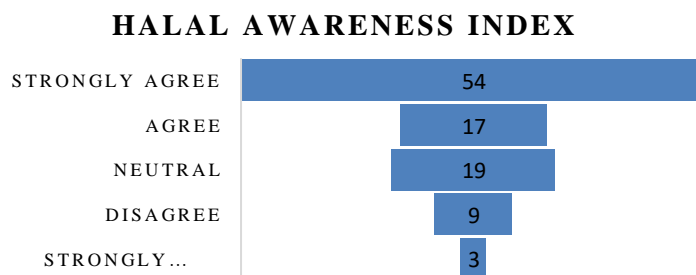
From the graph above, it can be seen that the highest percentage of respondents giving positive answers is 54%, which means that the majority of respondents, who are Muslim consumers in Sorong City, rely on their halal literacy before consuming halal food products. Conversely, only 5% responded that they do not pay attention to halal literacy before consuming food products, indicating that this low percentage, as shown in Table 01, may be influenced by the respondents' level of education. The graph also demonstrates that the easy availability of information regarding the halal status of food products through internet media is responsible for this highly favorable outcome. Additionally, Table 04 demonstrates that the use of halal food products among Muslims in Sorong City is positively influenced by halal literacy. Additionally, Table 05's t-test results for halal literacy among Muslims in Sorong City are positive, suggesting that halal literacy

positively and significantly influences the intake of halal food items. Additionally, the findings of the study it's been suggested that decisions to buy halal product are greatly influenced by halal literacy [30].

From the overall results, which indicate a positive influence of halal literacy levels on the consumption of halal food products, it implies a full awareness and importance for Muslim consumers in Sorong City to consume halal food products. A food product is considered halal if its ingredients (both primary and supporting) are halal. This can be confirmed by the presence of halal certification on the food product. Halal certification on food products is a necessity for Muslim consumers in Sorong City, who, by and large, live alongside the majority non-Muslim population. It is worth noting that many food products circulating in Sorong City still lack legal halal certification or only bear the word "حلال" without proper certification.

Halal Awareness index on Muslim Consumption of Halal Food Products in Sorong City, Southwest Papua

Halal awareness refers to the level of knowledge possessed by Muslim consumers to seek and consume halal products in accordance with Islamic law [31]. The halal awareness index among Muslims in Sorong city is considered high. The outcomes of the analysis tests that were carried out provide as this evidence.



Source: SPSS 26 Output Result

Figure 3. The graph of Halal Awareness Index among Muslims in Sorong city



The graph above shows that the majority of Muslim respondents in Sorong city have a halal awareness index of 53%, meaning that more Muslim respondents in Sorong city possess an awareness of halal when consuming halal food products. Additionally, Table 04 demonstrates that the use of halal food products is positively influenced by Muslims in Sorong City's halal awareness index. Furthermore, the t-test in Table 05 suggests that there is a positive and significant correlation between the halal awareness index and the use of halal food products among Muslims consumer in Sorong City. So that The four dimensions of halal awareness index found in this research emphasizes that the halalness of a food and beverage product can no longer be recognized partially, such as recognizing halal only in terms of zattiyah (its substance), but also considering the aspect of thayyib, where in the context of food and beverages, it is hygienic, safe, and of high quality.

The halal awareness index among Muslims in Sorong city is considered high is further reinforced by the calculations using the HAI formula. It can be seen in table 8 it shows that the halal awareness index of Muslims in Sorong city in the Sharia Awareness dimension is rated very well with a percentage of 83.3%. This shows that the belief and steadfastness in the faith and divine norms of Muslim consumers in Sorong City are very strong, so when consuming food, they are always cautious and only consume halal-certified food products. This can also be seen in Table 01, where the highest education level, which is a bachelor's degree, achieved the highest percentage of 51%, meaning that knowledge about Halal Awareness Index is influenced by the level of education [32]. This is also consistent with study by Ambali and Bakar (2014), who found that religious trust is the primary factor driving the consumption of halal food products [33]. The dimension of Hygiene Awareness has a good value with a percentage of 55.5%. This related with Muslim consumers in Sorong City have an understanding of the provisions for consuming hygienic food and beverages, which fundamentally is the same, namely that clean or



hygienic halal food is a product free from najis or contaminated with harmful germs.

This value is supported by research conducted by Khoerunnisa et al. (2016), where the reason for consuming halal food products is primarily health-related, indicating that halal food products are viewed as guaranteed in terms of hygiene [34]. With a proportion of 69.4%, safety awareness is considered good, and with a percentage of 65.3%, quality awareness is also considered good. Both of these components shows that Muslim consumers in Sorong City have safety awareness and quality awareness in consuming food products. They believe that safe and high-quality food has benefits for maintaining a good quality of life, thus being protected from contamination of biological materials such as viruses, bacteria, and avoiding toxic chemicals that are harmful to the body considering that the widespread use of unhealthy food additives by certain food vendors in the city of Sorong. These value related with research by Pratiwi & Isa (2024), these two dimensions are factors that affect the consumption of halal food products. Specifically, food safety that is awareness of safety and health awareness, that is awareness of quality have a significant impact on consumers' decisions to buy certified halal food products or halal food products [35].

Conclusion

The urgency of this research is to analyze the extent of Halal literacy and the Halal Awareness Index of Muslim consumers in Sorong City, Southwest Papua, regarding the consumption of Halal food products. This way, we will find out how prepared Muslim consumers in Southwest Papua, particularly in the city of Sorong, are in facing the dynamics of the halal industry in Indonesia. From the discussion above, it can be analyzed that The research found the halal literacy level has a positive and significant impact on the consumption of halal food products among Muslims in Sorong, West Papua. The biggest indicator that influences this is the factor of education and the ability to access information sources about the halal status of food products. This aligns with the description of field



observation results and empirical evidence that explains that the majority of Muslims in Sorong city are migrants who have transmigrated to this area and settled among the non-Islamic community of Sorong city. As Muslim consumer newcomers in Sorong city, they have a good educational background, which gives them the expertise to understand halal food products. In addition, their education also supports their ability to access the internet to search for information related to the halal food products they consume. It implies a full awareness and importance for Muslim consumers in Sorong City to consume only the halal food products. This can be confirmed by the presence of halal certification which is a necessity for Muslim consumers in Sorong City, who, by and large, live alongside the majority non-Muslim population. It is worth noting that many food products circulating in Sorong City still lack legal halal certification without proper certification

According to the research, Muslims in Sorong, West Papua, who consume halal food products, do so in a positive and significant way as a result of the Halal Awareness Index. This indicates that in consuming halal food products, they are not influenced by the habits of consuming non-Muslim food. This aligns with field observations that Muslim consumers in Sorong, who are predominantly migrants and have settled in the area, are firmly holding onto their faith in maintaining the quality of their worship in all aspects of life, including in consuming halal food. It can also be seen in the empirical evidence from the calculations of the HAI formula, which shows that The Sharia halal awareness index is in the Excellent category, according to the halal awareness index formula's calculation results, while awareness of cleanliness, safety, and quality is in the Good category. These value of these component from HAI implies that Muslim consumers in the city of Sorong, who are respondents in this study, not only women or men, whatever employment status they have as long as they reach maturity and are of sound mind, then they are obliged to obey the Qur'an and Hadith as their faith in divine norms, leading them to seek out and avoid what is prohibited by their religion regarding the consumption of food products and



also push for Muslim consumers in the city of Sorong to be more cautious in selecting, evaluating, and consuming the products they use, thereby helping them avoid eating non-halal food or even questioning its halal status.

The results of this research are expected to provide an overview and input for the food industry in Sorong city regarding the importance of promptly obtaining halal certification for their food products. In this way, the entire community of Sorong city, both food producers and consumers, can be considered ready to welcome Indonesia as a global halal industry.

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