

## Behavior of Indonesian Muslim Immigrants in Consumption Halal Products: a Case Study in Jinjang, Kuala Lumpur

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### ABSTRACT

*This study analyzes halal consumption behavior among Indonesian Muslim immigrants in Jinjang, Kuala Lumpur, Malaysia. Using a qualitative method with a case study approach, data was collected through surveys and interviews. The results showed that 67% of immigrants pay attention to the halal logo, and 58% read the ingredients before purchasing. However, many still have difficulty distinguishing between official and non-official halal logos, as well as low halal awareness among immigrant children. The implications of this study highlight the need for further socialization on halal and food safety, especially for children, as well as increasing halal literacy in immigrant communities. With increased awareness and understanding, it is expected that halal consumption practices can be more consistent and help create a more secure halal food ecosystem.*

**Keywords:** Halal awareness, Halal consumption, Food safety, Muslim immigrants, Malaysia

### ABSTRAK

Penelitian ini menganalisis perilaku konsumsi halal di kalangan imigran Muslim Indonesia di Jinjang, Kuala Lumpur, Malaysia. Dengan menggunakan metode kualitatif dengan pendekatan studi kasus, data dikumpulkan melalui survei dan wawancara. Hasil penelitian menunjukkan bahwa 67% imigran memperhatikan logo halal, dan 58% membaca bahan-bahannya sebelum membeli. Namun, masih banyak yang kesulitan membedakan logo halal resmi dan non-resmi, serta rendahnya kesadaran halal di kalangan anak imigran. Implikasi dari penelitian ini menyoroti perlunya sosialisasi lebih lanjut tentang kehalalan dan keamanan pangan, khususnya bagi anak-anak, serta peningkatan literasi halal pada komunitas imigran. Dengan meningkatnya kesadaran dan pemahaman, diharapkan praktik konsumsi halal dapat lebih konsisten dan membantu menciptakan ekosistem pangan halal yang lebih aman.

**Kata kunci:** Kesadaran halal, Konsumsi halal, Keamanan pangan, Imigran Muslim, Malaysia

### INTRODUCTION

According to the 2024 census, out of a total population of 28,334,135, 61.32% of Malaysians are Muslim, followed by 19.84% Buddhist, 9.24% Christian, 6.27% Hindu, and 1.26% Confucian, Taoist, and Chinese faith traditions. A total of 0.71% have no religion, and 1.36% follow other religions (“Agama di Malaysia” 2024). As one of the countries with the largest Muslim population, Malaysia has great potential to become a major producer and consumer of halal food in the world. The demand for halal food continues to increase significantly, opening up opportunities for the halal

food industry to expand further. Malaysia currently ranks first in the global halal industry, surpassing many other Muslim-majority countries, including Indonesia.

In recent years, Malaysia has managed to rank at the top of the global halal industry sector. Moreover, the development of the halal industry is not only the focus of Muslim-majority countries belonging to the Organization of Islamic Cooperation, but also countries with minority Muslim populations (other than the Organization of Islamic Cooperation). Recent data shows significant developments in the halal industry globally.

**Table 1. Indicator Score Breakdown for Top 15 Ranking Countries**

Country	Rank	Food	Islamic Finance	Muslim Friendly Travel	Modest Fashion	Pharma & Cosmetics	Media & Recreation
Malaysia	2	209.8	389.0	98.3	43.7	80.2	59.9
Saudi Arabia	1	51.1	234.2	36.8	22.1	33.4	34.7
Indonesia	0	104.4	142.5	78.3	235.6	72.1	125.3
UAE		71.5	111.6	45.3	57.9	47.5	43.6
Jordan		39.6	124.6	43.3	18.5	39.1	31.6
Bahrain		42.2	121.9	31.9	16.7	33.5	42.3
Qatar		42.2	99.2	27.1	17.5	33.3	40.8
Singapore		54.7	91.1	23.6	30.6	32.5	12.9
Maldives		60.5	74.0	28.8	33.5	55.9	26.6
Iran		44.3	80.1	36.7	20.3	32.1	40.2
Yemen		47.1	73.4	33.2	28.7	33.5	35.3
Lebanon		70.7	49.9	62.7	75.1	43.3	34.6
India		20.7	76.6	14.1	19.8	21.6	16.7
Pakistan		27.3	66.6	13.3	26.2	20.1	18.4
Sri Lanka		125.2	16.9	42.6	30.6	62.9	46.8

The State of Global Islamic Economic report shows that overall, the top 15 rankings are still dominated by OIC member countries. Only two non-OIC countries are included in the list, namely Sri Lanka and Singapore, occupying the 14th and 15th positions respectively. (A. Jajang W. Mahri et al. 2021, 27–28)

**Table 2. Top 15 Global Islamic Economy Indicator Score Rank**

No	Country
1	Malaysia
2	Saudi Arabia
3	UAE
4	Indonesia
5	Jordan
6	Bahrain

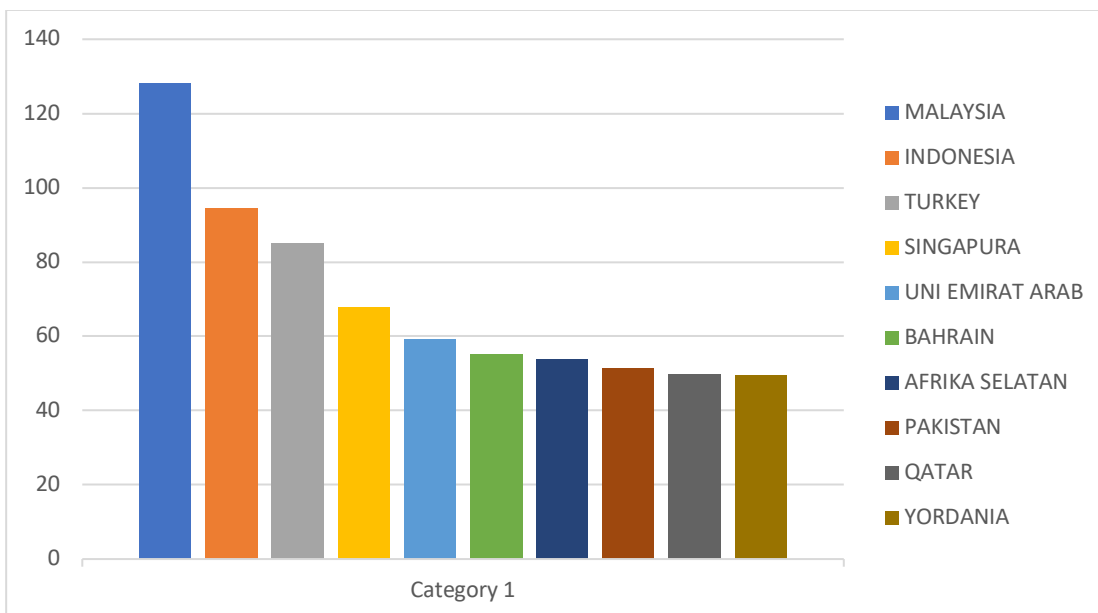
7	Kuwait
8	Pakistan
9	Iran
10	Qatar
11	Oman
12	Turkey
13	Nigeria
14	Sri Lanka
15	Singapore

**Table 3. Top 10 Indicator Score Rank By Sector**

HALAL FOOD		ISLAMIC FINANCE		MUSLIM FRIENDLY TRAVEL	
No	Country	No	Country	No	Country
<hr/>					
1	Malaysia	1	Malaysia	1	Malaysia
2	Singapore	2	Saudi Arabia	2	UAE
3	UAE	3	UAE	3	Turkey
4	Indonesia	4	Jordan	4	Thailand
5	Turkey	5	Bahrain	5	Tunisia
6	Iran	6	Indonesia	6	Indonesia
7	South Africa	7	Kuwait	7	Azerbaijan
8	Pakistan	8	Pakistan	8	Jordan
9	Brunei	9	Qatar	9	Singapore
10	Russia	10	Nigeria	10	Albania
<hr/>					
MODEST FASHION		PHARMA & COSMETICS		MEDIA & RECREATION	
No	Country	No	Country	No	Country
<hr/>					
1	UAE	1	Malaysia	1	UAE
2	Turkey	2	UAE	2	Malaysia
3	Indonesia	3	Singapore	3	Singapore
4	Malaysia	4	Iran	4	United Kingdom
5	Spain	5	Egypt	5	Indonesia
6	Italy	6	Indonesia	6	Brunei
7	Bangladesh	7	France	7	Bahrain
8	Canada	8	South Africa	8	Lebanon
9	France	9	Turkey	9	Kuwait
10	Iran	10	Tunisia	10	netherlands
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While there are only two countries (other than the Organization of Islamic Cooperation) in the top 15 overall, when looking at specific sectors, quite a few other countries (other than the Organization of Islamic Cooperation) rank well. For example, Thailand is in 4th place for Muslim-friendly tourism, and Singapore and the UK rank quite well in the media and entertainment sector, as do several other countries (other than the Organization of Islamic Cooperation) listed in the figure above. Based on the improved performance seen, countries such as the UK and Thailand are expected to become important players in the development of the global Islamic economy and halal industry by 2020. Therefore, it is not impossible for these countries (other than the Organization of Islamic Cooperation) to become a major force in the halal industry and Islamic economy in the future.

Until now, in the latest data from SGIE, Malaysia has been ranked as the best halal food destination internationally, even though the number of Muslims in Malaysia is not as many as the number of Muslims in Indonesia, but in terms of halal food, Malaysia is superior and better than Indonesia. SGIE (State Of Global Islamic Economy) in 2023-2024 puts Malaysia at the top of the list for the best halal food destinations in the world (“Malaysia Ranking 1 Destinasi Makanan Halal Terbaik Di Dunia - Jurnalisia™,” n.d.).



**Figure 1. Diagram top of the list for the best halal food destinations in the world**

Malaysia ranked first with a score of (128). And Indonesia with a score of (94.4), Turkey (85.1), Singapore (67.7), United Arab Emirates (59.2), Bahrain (55), South Africa (53.8), Pakistan (51.4), Qatar (49.7), Jordan (49.4) (“Malaysia Ranking 1 Destinasi Makanan Halal Terbaik Di Dunia - Jurnalisia™,” n.d.).

In Islam, the command to consume halal food has been explained in Q.S. Al-Baqarah (2:168):

*“O mankind, eat from what is found on the earth that is halal and good (thoyyib).”*

Despite this clear regulation, there are still some Muslims, especially Indonesian immigrants in Jinjang, who are not fully aware of the importance of halal food. In fact, what is consumed by a Muslim's body will affect his daily behavior and life. Jinjang, which is an area with a Chinese community, also has some Muslim residents.

Most of the immigrant children in Jinjang are aged 5-14, which is a crucial growth phase. At this age, they become active consumers who are free to choose food without considering halal aspects. Previous studies have suggested that the food consumed by school children is often unsafe and can be harmful to health, as it contains preservatives, colorings, flavorings, aromas and artificial sweeteners. (Adrian dan Wijatmadi 2012).

Most Muslim immigrants in Jinjang have limited understanding of the difference between official and unofficial halal logos. This makes them vulnerable to consuming food that does not meet the halal standards recognized by Jabatan Kemajuan Islam Malaysia (JAKIM). Malaysia itself has a strict policy on the halal industry, which is managed by JAKIM, the agency in charge of monitoring and certifying halal food products in circulation. However, immigrants' awareness of the importance of choosing halal-certified products still varies.

This study aims to: 1) Knowing the level of awareness of halal food consumption among Indonesian immigrants in Jinjang. 2) knowing the behavior of the Indonesian immigrant community in choosing halal and good food by paying attention to the halal logo that has been issued by Jabatan Kemajuan Islam Malaysia (JAKIM) which is responsible for Islamic affairs and includes halal certification, and knowing the composition of the ingredients in it. 3) knowing the factors that influence halal consumption decisions among Indonesian Muslim immigrants.

## **RESEARCH METHODS**

This research is a qualitative research that uses survey methods and also interviews, the type of data collected is primary data. The analysis used in this research uses descriptive analysis. The survey was conducted by asking questions to the Indonesian immigrant community in Jinjang, Kuala Lumpur, Malaysia.

## THEORETICAL STUDY

### 1. Halal Food

The Qur'an is a book that is used as a guide for life by Muslims, which contains many verses that regulate various aspects of life, one of which is the command to eat halal and good (*tayyib*) food. Halal food is not only seen from the physical side or its content, such as pork or carrion, but must also fulfill the legal aspects. This includes how the food is obtained and how it is served. Although the food is physically halal according to religion, if it is obtained by unjustified means, such as stealing, then the food becomes haram according to the law. In addition to halalness, the goodness of the food is also very important. Food that is halal but not good for health is still not recommended for consumption.

Among the verses in the Qur'an that call for the command for mankind to eat halal and good (*tayyib*) food are:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: *O people! Eat of the lawful and good things found on earth, and do not follow the steps of the devil. Indeed, the devil is a real enemy to you. Follow the steps of the devil. Indeed, the devil is a real enemy to you (Q.S al-Baqarah 2: 168).*

In Tafsir Al-Madinah Al-Munawwarah / Markaz Ta'dzhim al-Qur'an under the supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, professor of the faculty of the Qur'an at Madinah Islamic University, it is explained: Allah says to all human beings: "Eat from the sustenance of Allah which is lawful, delicious, and clean; and do not follow the ways of Satan, for he is your real enemy. The proof of his enmity towards you is that he commands you to commit disobedience and major sins and to make a lie against Allah by forbidding what He has forbidden and making lawful what He has made lawful..("Surat Al-Baqarah Ayat 168 Arab, Latin, Terjemah Dan Tafsir | Baca Di TafsirWeb," n.d.)

In another tafsir also in Tafsir Al-Mukhtashar / Markaz Tafsir Riyadh, under the supervision of Shaykh Dr. Shalih bin Abdullah bin Humaid, Imam of the Grand Mosque explained: O people, eat from what is on the earth, whether from animals, plants or trees that are obtained by lawful means and have good content, not slovenly. And do not follow the path of the devil who tempts you gradually. Indeed, the devil is a real enemy to you. And a reasonable person should not follow his enemy who is always trying hard to harm and mislead him.. ("Surat Al-Baqarah Ayat 168 Arab, Latin, Terjemah Dan Tafsir | Baca Di TafsirWeb," n.d.)

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

Meaning:

*And eat of what Allah has given you as sustenance*

*and fear Allah, in whom you believe. in Him. (Q.S al-Māidah 5: 88)*

In the Tafsir Al-Madinah Al-Munawwarah / Markaz Ta'dzhim al-Qur'an under the supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, professor of the faculty of al-

Qur'an at Madinah Islamic University, it is explained: And eat the good food that Allah has made lawful for you, for it is the sustenance that Allah has given. And as long as you have believed in Allah, then fear Him by following all His commands and avoiding His prohibitions.. (“Surat Al-Ma’idah Ayat 88 Arab, Latin, Terjemah Dan Tafsir | Baca Di TafsirWeb,” n.d.)

And in another interpretation also in Tafsir Al-Mukhtashar / Markaz Tafsir Riyadh, under the supervision of Shaykh Dr. Shalih bin Abdullah bin Humaid, Imam of the Grand Mosque explained: Eat from the sustenance that Allah has given you in a halal and good condition, not in a haram condition, such as sustenance taken by force or disgusting. And fear Allah by obeying His commands and avoiding His prohibitions, because you believe in Him. And your faith in Him requires you to fear Him. (“Surat Al-Ma’idah Ayat 88 Arab, Latin, Terjemah Dan Tafsir | Baca Di TafsirWeb,” n.d.)

The command to eat halal and good food is not only addressed to Muslims, but also to all mankind, as clearly mentioned in the verse “*ya ayyuha al-nas*” (O mankind). Similar commands were also given to the messengers of Allah as examples for mankind, as stated in His words. “O messengers! Eat of good food, and do Good deeds. Indeed, I know best what you do.” (Q.S al-Mu'minun 23:51)

## 2. Economics In Islamic Perspective and Islamic Consumption Behavior

Islamic economics is an economic science that is applied in everyday life by individuals, groups, communities, and governments, with the aim of managing production factors, distribution, and utilization of goods or services produced, and following the rules set out in Islamic teachings. (Aravik 2016, 2).

Economic principles in Islam are the basic rules used to build an economic structure or framework, which are taken from the sources of the Qur'an and Hadith. These principles serve as guidelines for each individual in carrying out economic activities and behavior. According to M.M. Metwally, the basic principles of Islamic economics are reflected in the Islamic view of wealth and economic activity. The following are the basic principles of Islamic economics: (Aravik 2016, 12–16):

1. In Islamic economics, various types of resources are seen as gifts or entrustments of Allah SWT to humans which must be utilized as efficiently and optimally as possible so that there is no waste in it.
2. Islam recognizes private ownership within certain limits, including ownership of the means or factors of production. Private ownership is not absolute, absolute ownership only by its creator. Individual ownership is limited by the interests of society and is a trust (amanah) of Allah to humans.
3. Islam rejects or does not justify income obtained unlawfully (bathil).
4. Private ownership includes factors of production as capital that can encourage increased national production for the welfare of society. capital accumulation that is concentrated in a few people is not justified because it will worsen income distribution.
5. The main driver of the Islamic economy is cooperation based on Godhead, sincerity, honesty, and justice and expects a reasonable profit.

6. The principle of accountability for everything related to economic behavior both directly and indirectly, both when living in the world and in the hereafter.
7. Zakat must be paid on wealth that has met the nishab. It is a means of distributing a portion of the wealth of the rich to the poor and needy.
8. Islam prohibits usury in all its forms. Usury is taking additional money from the principal or capital in an unjust manner.

### 3. Theory Of Consumption

Consumption behavior refers to the tendency of individuals to buy goods or services that are not actually a primary need. This pattern is often influenced by emotional, social and cultural factors that drive purchasing decisions. (Usman 2021). According to Ilfi Nur Diana (Aravik, 2016), consumption is the act of spending something to meet needs. Consumption includes needs, pleasures, and luxuries. To control excessive consumption behavior, a comprehensive approach is needed which includes in-depth Islamic economic education, effective supervision, and a social environment that instills the values of simplicity. With a good understanding and the right strategy, consumption behavior can be more controlled (Wijaya 2024). Pleasure and luxury are allowed in religion, but on condition that they are not excessive, namely not exceeding the needs of the body and not exceeding the limits of food that is legalized in religion. This is in accordance with the words of Allah SWT in the Qur'an, QS. Al-A'raf 7:31

يٰۤاٰدَمُ خُذْ وَاٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَشَرِبُوْا وَّلَا تُسْرِفُوْا ۗ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

Meaning:

*“O son of Adam, wear your beautiful garments whenever you enter the mosque, eat and drink, and do not overdo it; indeed, Allah does not like those who overdo it (QS.Al-A'raf [7]: 31)”.*

The Messenger of Allah (SAW) said: “eat and drink, give alms, and dress in moderation (HR Ahmad)”.

It can be concluded that consumption is any activity that involves the use of goods or services by following Islamic requirements produced by producers to meet needs. The concept of halal food is not only accepted by Muslims, but also recognized globally as an alternative standard in ensuring the safety, hygiene, and quality of products consumed or used in everyday life (Mustika et al. 2021). The concepts of halal, haram, *thayyib*, and *syubhat* contain spiritual values that reflect a person's level of morality, both in aspects of goodness and badness (Aslikhah 2023). Everything that Allah has created on this earth has the purpose of fulfilling the needs and interests of His creatures, including humans. However, humans are given instructions to be wise in consuming goods or services that can provide benefits (*maslahah*) and avoid those that can cause harm. Therefore, in Islam, every Muslim is regulated so that their consumption is in line with the principles of Islamic law, as explained below. (Aravik 2016, 117–23):

1. Principles of Halal and *Thayyib*, Halal literally means free or unbound. While *thayyib* means good, good, healthy, and delicious. So it is concluded that this principle means that consuming everything must be legalized and in a good way (*halalan thayyiban*).
2. The Principle of Simplicity, The principle of eating and drinking in moderation is a lifestyle that is commanded in Islam. Excessive lifestyles are characteristic of a society that does not know God, are condemned in Islam and are called *israf* (extravagance) or *tabzir* (useless squandering of wealth).
3. The principle of cleanliness, this principle means that every consumption of something must be good or suitable to eat, not containing usury, not dirty / unclean, and not disgusting so that it can spoil the taste. This principle can also mean that eating and drinking that will be consumed does not come from the results of *risywah* (bribery).
4. Principle of Generosity, this principle implies that by obeying the commandments of Islam there is no harm or sin when we eat and drink the halal food provided by Allah because of His generosity.
5. The principle of morality, this principle implies that consumption is not only about direct food and drink but its ultimate goal, namely for the improvement or advancement of moral and spiritual values.

Thus, the purpose of consumption in Islamic economics is to consider benefits and blessings (*masalahah*) rather than mere satisfaction or utility. Therefore, consumption behavior in Islam must pay attention to the benefits and blessings that result from the consumption activity.(Aravik 2016, 126)

#### **4. Malaysia Halal Policy**

The halal industry is not only in demand by countries with a majority Muslim population, but also by countries with minority Muslim populations, such as Brazil, Australia, Japan, Thailand, and Singapore (State of the Global Islamic Economy Report, 2018/2019). Halal has become a universal indicator for products and lifestyles (Gillani, Ijaz, and Khan, 2016). The increasing preference of the world community towards the halal industry is not only influenced by religious beliefs, but also because halal products guarantee quality, hygiene, health, and safety.

On the other hand, Malaysia goes to great lengths to provide protection for its growing Muslim consumers. The Malaysian government established a jawatankuasa to assess food, beverages, and goods used by Muslim consumers, initially under the Islamic Affairs Division. Later, its status was changed to a “jabatan” (department) known as Jabatan Hal Ehwal Islam (Islamic Affairs Division), which is separate from Jabatan Perdana Menteri. This new agency is tasked with inspecting and monitoring the halalness of food products, called Jabatan Kemajuan Islam Malaysia (JAKIM). However, for domestically marketed products, halal certification can be issued by Jabatan Islam Negeri (JAIN). Meanwhile, products marketed internationally must go through Jabatan Kemajuan Islam Malaysia (JAKIM). Malaysia's halal certificate issued by JAKIM has been widely recognized in the world and its logo is trusted

internationally, as it has a very strong industry in the halal product manufacturing and ordering sector. Support from the Malaysian government has further strengthened relations with major trading partner countries in the world, especially those that require halal products (Badrudin et al., 2012).

In Malaysia, the legal provisions, policies, and issues related to halal standardization are based on halal principles and concepts described in the Qur'an, Sunnah, and Ijma of the scholars (Ahmed, 2008). One of the laws relating to halal standardization in Malaysia is the Act of Merchandise (APD) 2011. From January 2012, all supervision on halal standardization is based on the APD 2011, which includes the following:

1. The institutions entitled to issue halal certification in Malaysia are Jabatan Kemajuan Islam Malaysia (JAKIM) and Majelis Agama Islam Negeri (MAIN). Certificates issued by other than JAKIM and MAIN are invalid for both domestic and export trade.
2. The use of Quranic verses or any symbol that may confuse Muslims is prohibited, especially if the restaurant is owned by non-Muslims.
3. Products to be exported to Malaysia only use the Malaysian halal logo or the halal logo of another country recognized by JAKIM. For example, Indonesian halal products must use the halal logo of the Indonesian Ulema Council.
4. The name of the halal certification body must be placed together with the halal logo.

In addition, in the implementation of halal certification, every action and regulation of the relevant agencies must be in accordance with the concept of Halalan Thoyyiban and comply with the provisions in the Food Act 1983 (Othman, Shaarani, and Bahron, 2016b). To support the development of the halal industry in Malaysia, the Malaysian government established the Halal Development Centre (HDC) which aims to promote Malaysia as an international halal hub. Among other roles, HDC is also tasked with testing halal standards, including auditing and certification processes, and supporting the development of the halal industry in marketing their products in the global market.

## **RESULTS AND DISCUSSION**

Halal certification has a very important role in the Islamic economy. From a religious perspective, halal certification can be considered as a form of compliance with religious teachings for Muslims. This also has a significant impact on consumer buying interest in halal food products (Arsil et al., 2018). Apart from the religious aspect, halal certification has a similar purpose to other product certifications, which is to ensure that the product is of good quality and safe to use.

The halal industry in Malaysia has developed earlier compared to Indonesia. Halal certification was first introduced almost 50 years ago, and since then, Malaysia has continued to make improvements in their halal standards through the Halal

Assurance System, supported by a very supportive government. One example of a government agency that supports this halal ecosystem is the Halal Development Center.

In addition, Malaysia has an equivalent institution to BPJPH, namely JAKIM (Jabatan Kemajuan Islam Malaysia). JAKIM is the official institution responsible for issuing halal certification in Malaysia. This institution was established by the government and initiated by the kingdom to handle halal certification in the country. (Ridwan et al. 2020). JAKIM itself has the power to issue halal certification for all products, namely; domestic products and foreign products, Meanwhile, Jabatan Agama Islam Negeri / Majlis Agama Islam Negeri JAIN / MAIN can only issue halal certification for local products. In addition, JAKIM and Jabatan Agama Islam Melaka (JAIM) are two authorities that cooperate in handling halal certification (Zulzaidi Mahmood 2011) in four product categories: food products; non-food products; restaurants and eateries; and abattoirs and logistics. ("Halal Cert a Passport to Success | The Star," n.d.). In 2012 the government decided to cancel the state authority only on the halal logo created by JAKIM. ("Halal Cert a Passport to Success | The Star," n.d.). In fact, the color of the halal logo in Malaysia should be modified to match the product packaging, as desired by the manufacturer (Zulzaidi Mahmood 2011). JAKIM through its official website ([www.halal.gov.my](http://www.halal.gov.my)) confirmed that from February 1, 2012, all Malaysian halal certificate holders for the food category should only adopt a logo that is uniform with JAKIM (JAKIM, 2012) (Shafiq and Omar, A 2015).

The halal label marked with the halal logo on food packaging provides a guarantee of the legality of the product. The label is information printed on the product packaging that states its legality. At a minimum, the label must include the product name or brand, raw materials and additives in the composition, product quantity, nutritional information, expiration date, and a description of its legality.

This research is a case study of the awareness of the importance of choosing daily food involving halal products on Indonesian immigrants who are in the Jinjang area, Kuala Lumpur, Malaysia, several aspects that can be applied in this study, including awareness of halal and healthy consumption on immigrants in choosing daily food by paying attention to the logo printed on the product packaging and the composition of the ingredients that make the product.

This study involved Muslim immigrants who were asked about the question and answer of a halal consumption in the Jinjang area, which is a predominantly Chinese environment in the ease of finding halal products, this research was conducted on 33 immigrants and the results could be obtained including:

#### **Paying Attention to The Halal Logo**

A halal logo that has been certified and meets the procedures in accordance with the standard halal rules indicates that the product has been verified, safe, and suitable for consumption by Muslims based on Islamic teachings. This includes the halal aspects of the ingredients used as well as the production process, including the method of slaughter in accordance with Islamic law. A Muslim's consistency in

choosing products that comply with sharia principles shows varying levels of awareness. Thus, a good understanding of the importance of halal food will encourage the growth of the halal food industry, and Muslims will be more careful in avoiding food that is unclear about its halal status, which can cause doubts. (Astuti and Nugroho 2021).

A halal label is a marker that indicates that a product has met halal standards. Thus, this label serves as a symbol that ensures that the product is safe and suitable for consumption. The existence of a halal label is very important because it guarantees the validity and safety of the product, so that consumers can consume it without hesitation (Laili and Canggih 2021).

Based on the findings of the study, the overall behavior of immigrants in paying attention to halal logos can be depicted in the following figure



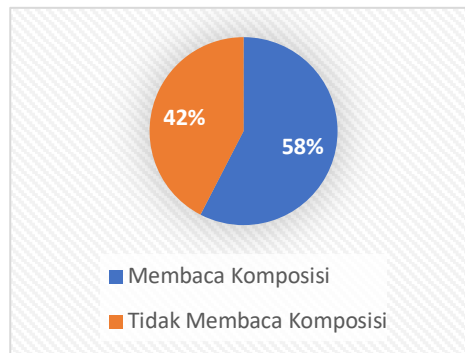
**Figure 2. Behavior in paying attention to the halal logo**

In the figure above, it can be seen that 67% of immigrants pay attention to the halal logo before buying the food they want to consume, while the other 33% do not pay attention to the halal logo on the packaging they will buy, from which it can be concluded that the desire to pay attention to the type of consumption to be purchased is more, meaning that the desire to pay attention to the halal logo on the packaging is quite high, while those who do not pay attention to the halal logo on the packaging are based on cultural behavior of careless snacking, and ignorance factors in the importance of choosing food that is truly guaranteed to be halal.

#### **A. Food Ingredient Composition**

In consuming a food, especially as a Muslim, it is required that it is highly recommended to consume a food that is halal and good for consumption and good for processing into our bodies, in addition to paying attention to a halal logo on a food package, for more detailed information, it is necessary to look at the composition of the food ingredients before we consume it, to make sure that the ingredients used or presented are really safe and good and halal for consumption by a Muslim.

Based on the data obtained from this study, it can be seen the level of concern for the habit of reading the composition of food ingredients or not reading before buying food, as follows.



**Figure 3. Immigrant behavior in reading food composition**

As shown in the data above, 42% of immigrants do not read the composition of the food they are about to buy, while 58% of immigrants read the composition on the packaging before buying, although sometimes they are more focused on reading the expiration date on the product packaging.

There are various factors that cause immigrants to choose not to read the information on the packaging, one of which is ignorance of the purpose and importance of information on the composition of ingredients and nutritional content of each product traded. Therefore, socialization on the importance of choosing halal and healthy food is needed to improve the knowledge of immigrants, including children and parents, regarding the safety of the food they consume. According to (Rahayu 2003), children are exposed to advertisements from various media, and these advertisements are a means of socialization and internalization of social values in children, including food advertisements that highlight physical characteristics such as crunchy, savory, or sweet taste.

In promoting food, not only should the physical characteristics of the food be displayed, but also the food safety and halal aspects should be considered, especially for products that make halal part of their brand. Characteristics such as tasty and delicious have started to coexist with an emphasis on halal status. The immigrant community themselves admitted that they do not read the composition of the food they want to buy because they have been accustomed to the culture of careless snacking for a long time. The halal logo on the packaging, both official and artificial, is also a factor that influences them not to read the composition of the food first, because they feel it is enough to see and read the halal logo listed on the product packaging.

### **B. Motivation In Choosing Halal Food**

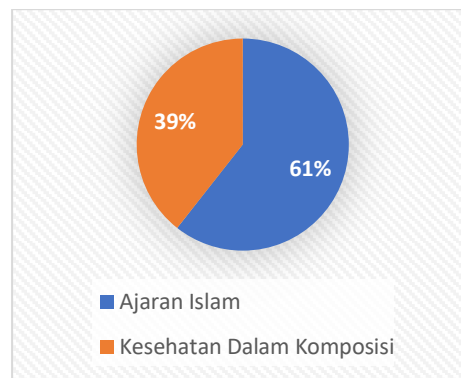
Each individual has personal considerations in choosing and determining foods that suit their daily lives. Negative perceptions or comments from consumers about a chosen product can influence other consumers' purchasing decisions. The influence of unfavorable buyer reviews often forms opinions and reduces the interest of potential buyers in choosing these products without thinking about which ones are good and which ones are not good (Puspita and Andni 2024). However, in Muslim circles, there are guidelines that have been regulated in religion for choosing good

food. These guidelines can be found in the Muslim holy book, the Qur'an, Surah Al-Baqarah, verse 172, which means:

*“O you who have faith! Eat of the good (lawful) things which we have given you, and give thanks to Allah s.w.t, if only you worship Him.”*

The verse shows that it is highly recommended for individual Muslims to seek and consume halal food for their welfare. Foods and drinks such as liquor, pork, blood and dead animals (except dead marine animals) are clearly forbidden. Other animals such as cows, chickens, or goats, are allowed because they are halal but must be slaughtered beforehand in accordance with the rules set out in Islamic teachings (Chamhuri and Batt 2009).

There are various factors that influence immigrants in choosing halal food and checking the presence of halal logo on the product packaging before buying it. Based on the research results, it can be concluded that immigrants have two main reasons why they prefer halal food, as illustrated below.



**Figure 4. Immigrants' reasons for choosing**

In the figure above, the reasons why immigrants choose halal food show that there are two factors that strongly influence a person's choice of food.

### **1. Islamic Teachings**

Of the immigrants, 61% gave a statement that they choose halal food because it is in accordance with what Islam teaches, Religion is a major and important factor by immigrants in determining the food they want to buy and consume, because food that is not taught in slam religion is food that is prohibited to consume because it is haram, Knowledge about halal and haram is very often heard and can be obtained in Islamic studies, or from people who know who teach, or can be obtained in religious lessons at school.

### **2. Health/Safety in food composition**

The main reason why immigrants choose halal food is because they are Muslims, so eating halal food is an obligation in Islam. 39% of them also believe that halal food is healthier, safer, better and free from harmful substances. In fact, some immigrants simply rely on the halal logo on the

product packaging without checking its composition, as they are convinced that the logo guarantees the halalness and safety of the food. However, there are also immigrants who still check the composition on the packaging despite seeing the halal logo, to ensure that the food to be consumed is completely safe and in accordance with halal rules.

Opinions on the selection of halal food are also influenced by mass media. Many immigrants get information related to the importance of choosing halal food through advertisements on television or other media, such as cell phones. The study (Aisyah 2015) states that mass media, such as newspapers, radio, advertisements, and billboards, have a major influence in shaping public opinion and trust.

With the socialization carried out widely and using the right media, it is hoped that it can increase the awareness of Indonesian immigrants in the Jinjang area, Kuala Lumpur, Malaysia, regarding the importance of halal food consumption and the safety of the composition of the products they consume.

### **Discussion**

The halal industry has been one of the main topics in many studies over the years. For example, in the research (Arsil et al. 2018) shows that the consumption of halal food in Indonesia and Malaysia is driven by several aspects of value, namely the first is about personal security: halal consumption provides a sense of health and religious security, related to ultimate goals such as “good future” and “entering heaven”. Second, tradition: which reflects respect for Islamic religious teachings and cultural heritage. The third, policy: that shows obedience and moral responsibility as a Muslim. Fourth, achievement: provides personal satisfaction for fulfilling religious obligations.

In another study, (Moenip 2006) in his dissertation compared halal labeling standards and legal systems governing halal between Indonesia, Malaysia and Singapore. The results showed that the three countries have almost similar standards. Supporting this finding, (Md. Sawari and Ghazali 2014) also studied halal standard practices in Southeast Asia, covering Malaysia, Indonesia, Thailand, and Singapore. Their research shows that although each country has its own characteristics in implementing halal standardization, the basic reference used to determine halal products is the Qur'an and Hadith. In the study, (Md. Sawari and Ghazali 2014) also noted that the governments of Malaysia and Brunei are more impartial in setting rules regarding halal standardization, so that the halal system in these two countries has a stronger legality than other Southeast Asian countries. (Othman, Shaarani, and Bahron 2016a) also conducted research on the comparison of halal standardization in Southeast Asian countries, including Indonesia, Malaysia, Singapore, Brunei, Thailand, Vietnam, and the Philippines. The results of this study show that there are differences in terms of infrastructure and technological capabilities in implementing halal standardization.

First, it protects Muslim consumers from consuming bad and non-halal food, medicines and cosmetics. Second, to provide a sense of psychological calm for

consumers, both in their hearts and minds. Third, protecting the body and soul of every Muslim from the dangers that can arise from using or consuming haram products. Fourth, it provides a sense of trust, certainty, and legal protection. For producers, halal certificates also have a number of important roles. First, as a form of producer accountability to Muslim consumers, considering that halal is part of the principle of life of a Muslim. Second, it increases consumer confidence and satisfaction. Third, to improve the company's image and competitiveness. Fourth, as a marketing tool. Fifth, providing benefits for producers through increased competitiveness and production and sales turnover.

Further research by (Dza 2014) explains that halal certification for food production facilities, food products, or slaughterhouses is the process of examining people, practices, and products that comply with Islamic laws by competent organizations. Halal-certified products or food must obtain a special mark or logo indicating that the product has undergone independent inspection. Although there are hundreds of organizations around the world providing halal certification services, the precise definition of halal is not always consistent. This difference arises because the perception of halal certification methods applied by one organization is not always the same as other organizations. In his research, Dza concluded that the differences in the halal system between Indonesia and Malaysia lie in halal certification procedures, halal certification systems, and halal assurance systems. In addition, other differences exist in halal certification procedures in both countries, which include registration, pre-audit, audit, post-audit evaluation, and issuance of halal certificates (Dza 2014).

## CONCLUSION AND SUGGESTIONS

Awareness in choosing halal consumption among Indonesian immigrants in the Jinjang area, Kuala Lumpur, shows good progress. As many as 67% of immigrant respondents have paid attention to the halal logo in choosing food, and there are 58% who read the composition of food ingredients before buying and consuming the food. However, there is still a problem in distinguishing between the official and unofficial halal logos, which shows the need for increased understanding for the community. Immigrants' decision to choose halal food is driven by two factors, namely:

1. Compliance with the teachings of Islam, which has become a major benchmark foundation in the behavior of choosing a food that is consumed in a halal and good manner (61% of respondents).
2. Belief that halal food is healthier, safer, and free from harmful substances (39% of respondents)

Although most parents understand the rules and importance of choosing halal food, children tend to be less educated and still often choose food without considering halalness. This indicates the importance of further socialization on the importance of halal food consumption, especially for children.

In addition, many immigrants only rely on the presence of a halal logo attached to the packaging without reading the composition and ingredients thoroughly.

Therefore, socialization related to halal and food safety needs to be strengthened through religious education, the role of parents, and the right media.

This research emphasizes that the importance of good collaboration between related institutions and immigrant communities to further increase public awareness and knowledge about halal consumption that is safe and in accordance with Islamic law.

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