

Research Article

Citizens' Preferences Toward Halal Products

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Abstract.

The purpose of this article is to explore people's enjoyment of halal products and the various ways in which this pleasure is manifested. The research utilized a quantitative approach employing the Theory of Persuasion and a questionnaire as the data collection technique. The study involved 486 respondents who are residents of Bandung Regency. The findings of the research are as follows:

1. Consumers' perception that halal products are healthy contributes to their pleasure in using these products.
2. Pleasant experiences with halal products foster loyalty among consumers, encouraging them to remain loyal to the products.

A significant majority of citizens, 347 respondents (74.1%), expressed agreement with their fondness for halal products and demonstrated an eagerness to seek further information about them. Additionally, 67 respondents (14.3%) expressed a strong agreement with their preference for halal products.

Keywords: preferences, halal products, da'wah persuasion, ELM-based da'wah

1. Preliminary.

The development of Muslims in the world is experiencing its dynamics. Da'wah Islam continues to guide and foster the lives of Muslims, so that the application of Islamic values in life encourages people's enthusiasm to apply Islamic law in various dimensions of life. One of them is about halal products. However, to implement it is not easy, because there are many challenges in various forms. The propagation of Islamic teachings faces various challenges and obstacles (challenges) by various parties.

Preachers and Islamic da'wah activists in various countries to continue to take part continuously and strategically in various countries in order to obtain a conducive halal ecosystem. They need to act appropriately to promote halal products and services in various cities. One of the cities that deserves to be considered for its existence in the spread of Islam is Bandung, which is also a "creative city" that is cool, beautiful

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and friendly. Unesco makes Bandung a special city; creative city with 3 characteristics, namely: place, people, and ideas [1]. This condition is a blessing in disguise which makes Bandung a tourist destination with natural charm, culture and culinary delights that awaken people's awareness of halal products.

The Bandung area is a very broad area. Since its establishment, it has been known as the "Bandung Regency" which was established on September 25, 1810. So that since pre-independence, several figures of the famous Bandung Regent were known as legends. Then this area was divided into several cities and towns Regencies, namely: Bandung City, Bandung Regency, Cimahi City and West Bandung Regency. This area was originally a plantation and agricultural area that had existed since colonialism.

The area of Bandung Regency is 1,767.96 km², consisting of 31 sub-districts, 10 sub-districts and 270 villages, with a population of 3,623,790 people [2]. Of the 31 sub-districts, there are 5 sub-districts that have sub-districts, namely: Baleendah, Cimenyan, Dayeuhkolot, Margahayu, and Rancaekek sub-districts. This sub-district is seen as having a distinctive sociological condition that is different from its rural areas. Because these five sub-districts are at the center of the district government and or bordering the city of Bandung.

The da'wah map for the City of Bandung already exists and is being handled by the Persis youth [3], but the da'wah map for Bandung Regency does not yet exist, especially regarding residents' preferences for halal products. Halal product certification can provide direction for da'wah communicators in Bandung Regency.

The Chancellor of UIN Sunan Gunung Jati (SGD), mandated the Halal certification agency at UIN, "halal certification can also encourage business actors' products to be able to compete on more global targets." That is, halal certification supports marketing. LPPOM Indonesian Ulama Council (MUI) also strengthened the literacy of halal da'wah cadres in the Halal Da'wah Cadre Training of Trainers (TOT) activity at the Global Halal Center Building, Bogor, 21 May 2022 [4]. The purpose of this article is to see how people like halal products. Next, it is explained: How do they feel when they receive information and promotions about halal products. How is the manifestation of that happy feeling in their actions and behavior. By first looking at the Sociodemographic factors.

This condition is interesting because halal products that have now spread in society need to be appreciated in order to generate a healthy lifestyle that is in accordance with Islamic values. The Ministry of Religion has also formed a halal certification advisory community. Because of that the authors conducted a study on, "Citizen's PREFERENCES

FOR HALAL PRODUCTS”. The quantitative study was carried out by distributing questionnaires to the people of Bandung Regency with 500 copies, and 486 were declared valid.

2. Theoretical Framework

2.1. Persuasion Theory

Persuasion communication is seen as a communication step that can evoke pleasure. This communication is the delivery of messages by considering the recipient's subject, approach and technique [5]. Persuasion Theory is the most interesting theory used for various fields of life peacefully which aims to convince [6], seduce and persuade one party so that they believe, have values, behave and behave according to the wishes of the communicator with all their own awareness [7]. For the purposes of persuasion, it is necessary to consider 3 things, namely: the characteristics of the source, the recipient's mindset, and the psychological context when the communication occurs [8]. Persuasion studies were conducted by Yale researchers by looking at the communication process including: source, message, channel, and receiver (Heath, Robert L.; & Bryant, 2000). If persuasion is carried out, the communication will be effective [10] because each pays attention to his partner who is seen as equal, and facilitates mutual understanding.

On the other hand, persuasion can be produced by interfering with the counterarguing process. If we can't think of a good counterargument or can be distracted from thinking about it while listening to the message, we are more likely to accept the communication. Sometimes we are lazy and unmotivated enough to analyze the pros and cons of complex arguments; other times we are motivated to study an argument, filter it for points that are relevant to us, and argue back if we disagree with it. To account for this contrast, Petty and Cacioppo (1986) developed the persuasion Elaboration Likelihood Model (ELM), which analyzes cognitive responses to persuasive communication. They argue that people can respond to communication in a thoughtful, intentional way, or in a more automatic and emotional way [11].

2.2. Elaboration Likelihood Model (ELM)

Persuasion Communication Research has advanced significantly, especially with Petty and Cacioppo's Theory of Elaboration Likelihood Model (ELM) 1984 [12]. Someone who is hit by a message will process it through the central route (Central route) and the

peripheral route [(Bivins, 2009)]. Central pathway occurs when the receiver is able to process information and is motivated by that message. People who are not interested in the message will pay little attention to the topic raised [14]. This condition is related to the level of involvement in 2 cases, namely: low involvement and high involvement. The quality of the argument in the ELM study has 2 components, the strength of the argument and the direction of the argument [15]. The Elaboration Likelihood Model (ELM) is the main theory in the field or realm of persuasive communication [16] which has been widely used by researchers, such as Durmaz and others [17] in print media advertising which found that readers are segmented into special interest/theme magazines and general magazine. Magazines with special interests/themes are hit by more arguments than magazines with general themes. According to this model, beliefs and attitudes change depending on an individual's self-esteem and level of body dissatisfaction, often influenced by WLP advertisements promoting a slim (body) ideology [18].

The level of elaboration depends on the relevance of the message to the consumer. The more relevant a message is to consumer needs, the more likely consumers will give their opinion or fight messages that conflict with them. Petty and Cacioppo (in Assael, 1987) found that the best way to influence disengaged consumers is via peripherals or peripheral channels for messages, for example, displaying colors in advertisements, background colors, or showing reliable speakers. Consumers who are not engaged are unlikely to come up with relevant ideas to the message. Elaboration occurs at a minimum because consumers are passive recipients of information.

Peripheral cues have little impact on the consumer. Small and Cacioppo stated that, "The elaboration talks about the response to the message delivered" [20]. Elaboration involves applying sourcing thinking in relation to the message conveyed, particularly in marketing. However, researchers have not obtained data about implementation in the world of da'wah containing messages on halal products. This is categorized as *al-agem al-dunyawiyyah*. Is it the same as the findings in the world of marketing? Does the congregation's enjoyment of the product's message encourage them to be close to the products being promoted? Residents have the opportunity to process information that is relevant to their lives. Persuasive da'wah needs to be considered carefully so that it can be accepted by the district residents. ELM leads us to understand that a person can be influenced by his environment, but at the same time he can influence the environment. There is a reciprocal relationship.

Someone will provide a cognitive response to the information or news conveyed to him. Cognitive responses form someone who can respond in the form of verbal attitudes or behavior towards stimuli directed at him. This theory seeks to understand

the process of changing attitudes by understanding people’s thoughts that produce persuasive communication responses. This theory assumes that people react to various aspects of certain positions and thoughts positively or negatively. These thoughts will determine whether the individual will support a particular position or not [11].

TABLE 1: Gender.

		Frequency	Percent
Valid	Male	204	43.6
	Female	264	56.4
	Total	468	100.0

The majority of respondents were women, reaching 264 people (56.4%), and 204 men (43.6%).

TABLE 2: Age.

		Frequency	Percent
Valid	15-20 years	44	9.4
	21-40 years	192	41.0
	41-64 years	183	39.1
	65-85 years	49	10.5
	Total	468	100.0

Table 2, the age of the most respondents is in the age range of 21-40 years as many as 192 people (41%), followed by 183 people (39.1%) are in the range of 41-64 years, then 49 people (10.5) percent are in the age range is 65 and over, and on the other hand are those who are teenagers 44 people (9.4%).

TABLE 3: Education.

	Varians	Frequency	Percent
Valid	Elementry School (SD)	95	20.3
	Junior high school (SMP/MTs) equivalent	152	32.5
	Senior High School (SMA/MA) equivalent	186	39.7
	Diploma	18	3.8
	Undergraduate /Pascasarjana	16	3.4
	No answer	1	.2
	Total	468	100.0

Table 3 relates to the Education of the highest number of respondents, namely SMA and its equivalent reaching 186 (39.7), then SMP and its equivalent reaching 152 (32.5%), and SD is in third place with 95 people (20.3%), and final are diploma and

undergraduate (postgraduate) reaching 34 people (7.2%). is condition illustrates how the human development index in Bandung Regency is, where one-fifth of the education level is elementary school graduates. This is very worrying.

TABLE 4: Happy to Participate in Halal Product Training to Increase Understanding.

		Frequency	Percent
Valid	TS	8	1.7
	RR	39	8.3
	S	314	67.1
	SS	107	22.9
	Total	468	100.0

Table 4 shows that as many as 314 respondents (67.1%) "agreed" to like the halal product-themed training to increase understanding, followed by 'strongly agree' as many as 107 people (22.9%), then 'doubtful' as many as 39 people (8.3%). Furthermore, those who 'disagree' on this matter are as many as 8 respondents (1.7%).

This informs us that the people of Bandung Regency are very happy for training on the theme of halal products to increase their understanding, which is in the "Agree" and "strongly agree" range, namely 67% and 22.9%. This condition shows that the number of residents who agree is more than three-quarter. While those who are still in doubt are at 8.3% (less than one tenth). Consumers have increased their understanding that in addition to being healthy for the body, halal products are also simple and do not (many) contain chemical ingredients.

TABLE 5: Pleasant Experience in Using Halal Products Making Loyal Citizens.

		Frequency	Percent
Valid	STS	1	.2
	TS	7	1.5
	RR	24	5.1
	S	341	72.9
	SS	95	20.3
	Total	468	100.0

Table 5 shows that as many as 341 respondents (72.9%) "agreed" that a pleasant experience when using halal products makes citizens loyal, in the sense that they continue to use these products. Followed by "strongly agree" as many as 95 respondents (20.3%), then "undecided" as many as 24 people (5.1%). Furthermore, those who "disagree" are as many as 7 respondents (1.5%) and those who "strongly disagree" are only 1 person (0.2%).

This condition informs us that the promotion of halal products on social media encourages trying to consume them in the range of "Agree" 72.9% and "strongly agree" reached 20.3% (when these 2 classifications add up to a total of 91.2%). This condition shows a very large amount of loyalty that needs to be obtained and cared for properly, because it will maintain its effectiveness. So it is very necessary to provide a pleasant experience for consumers so that they remain loyal to the product.

TABLE 6: Delight in Halal Products Drives Advanced Information Search.

		Frequency	Percent
Valid	STS	2	.4
	TS	4	.9
	RR	48	10.3
	S	347	74.1
	SS	67	14.3
	Total	468	100.0

Table 6 shows that as many as 347 respondents (74.1%) "agreed" to be happy about halal products, so they sought further information, followed by 67 respondents who 'strongly agreed' (14.3%), then 48 who were 'in doubt'. people (10.3%). Furthermore, those who 'disagree' on this matter are as many as 4 respondents (0.9%) and those who strongly disagree on this matter, only 2 people (0.4%).

This informs us that people like halal products because they seek further information, which is in the range of "Agree and strongly agree" at 74.1 and 14.3%, which leads to a sustainable relationship. The information above explains that people are enthusiastic about these halal products and encourage them to seek further information about these halal products.

3. Discussion and Conclusion

1. It appears that the sociodemographic conditions of the respondents were examined in terms of gender, age and education. a) women reached the majority, namely 264 people (56.4%), and men 204 people (43.6%). b) Most of the residents who became respondents were in the age range of 21-40 years as many as 192 people (41%), followed by 183 people (39.1%) who were in the range of 41-64 years, then 49 people (10.5) percent are in the age range of 65 and above, and on the other hand are those who are teenagers 44 people (9.4%). c) The level of education of the most respondents was high school and equivalent reaching 186 (39.7%), junior high school and equivalent reaching 152 (32.5%), and elementary school was ranked third as many as 95 people (20.3%),

and finally diploma And undergraduate (postgraduate) reached 34 people (7.2%). This sociodemographic condition plays a role in the development of social traditions.

2. Community preferences can be identified from several indicators, namely:

a) The people of Bandung Regency like training on halal products to increase their understanding, in the range of "Agree" 67% and "strongly agree" 22.9%. This condition indicates that the total of these two groups amounts to more than three-quarters. While those who are "doubtful" are at 8.3% (less than one tenth). Increasing consumer understanding that halal products are healthy, simple and do not (many) contain chemicals.

b) That as many as 341 respondents (72.9%) "agreed". A pleasant experience when using halal products makes citizens loyal, in the sense that they continue to use these products. Followed by "strongly agree" as many as 95 respondents (20.3%), then "undecided" as many as 24 people (5.1%). Furthermore, there were 7 respondents (1.5%) who 'disagree' and 'strongly disagree', only 1 person (0.2%), and c) 347 respondents (74.1%) "agree" being happy with halal products made them seek further information, followed by those who 'strongly agreed' as many as 67 respondents (14.3%), then those who were 'in doubt' as many as 48 people (10.3%). Furthermore, those who 'disagree' on this matter are as many as 4 respondents (0.9%) and those who strongly disagree on this matter, only 2 people (0.4%).

3. Persuasion theory relevance with facts in the field. It appears that persuasive communication leads to pleasure which will give birth to loyalty and be obtained and cared for properly, because it will maintain its effectiveness. So it is very necessary to provide a pleasant experience for consumers so that consumers remain loyal to the product. The implication of this research is that communicators and/or producers who use persuasion communication will bring pleasure that can generate loyalty.

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