



# Analysis of Non-Muslim Consumer Sentiment Towards Halal Logo Products: A Case in Indonesia

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This study aims to find out how non-Muslim consumers in Manado city view products with the halal logo. The method used is a qualitative approach combined with descriptive statistics, namely data collection through a Google form questionnaire which is distributed to non-Muslim communities living in Manado city, then processed with the SentiStrenght software. The results of this study indicate that non-Muslim consumers in Manado have positive sentiments towards the labeling and quality of halal products, as well as neutral sentiments towards the correlation between halal products and religious issues. This is because products that have a halal logo signify the authenticity of the product and meet halal requirements and have good quality. So if halal food can be aligned with the perceptions of non-Muslim consumers, then there will be opportunities to further expand the halal food market for non-Muslim consumers. Thus, this can provide an opportunity for non-Muslim consumers that halal food has universal values, that is, it can be consumed by anyone who needs it.

## OPEN ACCESS

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Received: 29 March 2024  
Accepted: 15 April 2024  
Published: 1 May 2024

Citation:  
(2024) Analysis of Non-Muslim  
Consumer Sentiment Towards  
Halal Logo Products: A Case in  
Indonesia.  
Halal and Sustainability  
2.1.

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**Keywords: Non-Muslim Consumers; Sentiment Analysis; Halal Products; Manado; Indonesia**

## INTRODUCTION

The existence of a pandemic that began in 2019 has actually increased consumer awareness of the consumption of halal products, ranging from food products, beverages, tourism, to cosmetics (Skachilova et al., 2021). Given the origin of the discovery of this virus in non-halal animals such as bats consumed by people in China and ultimately causing the spread of COVID-19 in the world, the recommendation for Islamic nutrition and health, especially halal food and health care, needs more attention, including throughout the world (Farnoosh, 2020; Haqqoni et al., 2020). During the covid-19 pandemic, halal has become a trend of healthy living culture according to the Head of the *Indonesian Halal Lifestyle Center*, Saptar Nirwandar. The trend of halal food continues to increase and develop because it is considered to increase immunity. Many halal food restaurants opened as *healthy organic food* in Korea, as well as in Japan and Taiwan. European countries are also not left behind and believe that *halal is healthy and a brand* (Ministry of Finance, 2021).

Based on these data, as halal products and services are in increasing demand in non-Muslim countries around the world, this makes the halal food industry sector a guarantor of quality assurance, a good lifestyle choice, and a source of satisfaction for both Muslim and non-Muslim consumers. The global halal industry has become a growing market. This is due to its importance as a profitable industry. In addition, healthy and ethically good food is preferred by millennial generation consumers, and it does not matter whether the product is only for Muslim consumers or not. The focus on entering the global halal industry is a promising opportunity for a number of large and small multinational companies (Ali, 2018).

One of the things that influences non-Muslim consumers' intention to buy halal food is due to the halal logo and the quality of the products offered (Arifin et al., 2021). This is because products that have a halal logo indicate that the product meets halal requirements. Non-Muslim customers also believe that halal food products have good product quality. This perception makes consumers willing to buy so many times. This research can certainly be a consideration for halal food producers and distributors to see opportunities to increase sales by targeting non-Muslim customers in Indonesia. This is an opportunity with the data that Indonesia's domestic halal food market is estimated to reach Rp 1,000 Trillion. As the economy restarts, this sector will continue to provide great opportunities to accelerate recovery in the short to

medium term, especially the potential of the domestic market post COVID (KNEKS, 2021).

However, the distribution of Muslims in all Indonesian provinces is certainly not equal. The majority of Muslims are on the islands of Java and Sumatra, while Kalimantan, Sulawesi and Papua are dominated by non-Muslim communities. According to the *Ministry of Home Affairs* (2021), the four provinces with the smallest percentage of Muslim population are NTT (9.45%), Bali (10.07%), Papua (14.58%) and North Sulawesi (31.8%). This is what strengthens the author's intention to conduct research in one of the four provinces, namely North Sulawesi province, precisely in the city of Manado. The author will conduct research to find out how non-Muslim consumers in the city of Manado view products with the halal logo, so that whether the results of this study can see opportunities to increase sales of halal products by targeting non-Muslim customers in Indonesia.

## LITERATURE REVIEW

According to KBBI, food is something that the body needs to fulfill its needs and produce energy for activities. The food in question is that which can be tried and consumed such as fruits, vegetables, staple foods and so on (Hasanah et al., 2021). Of course, food that can be consumed is halal food, which is permitted by religious law as Allah says in the Qur'an surah Al-Maidah: 88 which means, "*And eat halal food again good from what Allah has provided for you and fear Allah SWT that you believe in him*". Allah gives a message that food is not enough just "halal food" (halalan), but also "good food" (thayyiban) (Wajdi & Susanti, 2021). According to the interpretation of Ibn Kathir for a given sustenance, Allah mentions that we can eat everything in the world, such as food that is healthy for the body and which is certainly halal.

In an effort to manifest Indonesia's prophecy as the world's halal mecca while advancing national economic rehabilitation, several procedures have been prepared by the state, including market exploration, infrastructure expansion and product renewal, fatwa confirmation, regulation and governance, halal value chain consolidation, raising MSMEs, development, digital economy, and human resource literacy research (Coordinating Ministry for Economic Affairs, 2021). In order to achieve this vision, the enforcement of legal aspects and coordination must support the expansion of the halal food and beverage industry, the role of certification, halal awareness and food, halal food

production and quality, and the halal food supply chain (Secinaro & Calandra, 2021).

Halal certificate is a certificate given by MUI (Indonesian Ulema Council) regarding the halalness of a product, be it a food, drink, type of cosmetics, and also medicines (Hasan, 2014). Halal certificate issued by MUI aims to provide protection and legal certainty for Muslims in consuming a food product or cosmetics that have been circulated by each manufacturer. MUI works with the LPPOM (Institute for Food, Drug and Cosmetics Assessment) to determine a halal and non-halal product by conducting research on the raw materials, additives in the product to the place of processing both the transportation used to deliver processed products, as well as the place to sell or the place where the product is processed and made (Chairunnisyah, 2017).

Halal certification is valid for four years starting from the first issuance of BPJPH without any change in the composition of raw materials based on Law No. 33 of 2014 concerning JPH Law Article 42 (MUI, 2022). Meanwhile, halal labeling is a labeling or halal logo on the package that is in halal products or ingredients. The label serves to show consumers that the product is really an item that has halal status. Labeling and certification are two types that are related. Because the certificate issued by MUI is a requirement in order to include a logo or label on the item (Faridah, 2019).

Discussing products with the halal logo, where all procedures for obtaining this title must go through rules according to Islamic law, it would be quite interesting to know the point of view of consumers other than Muslims towards products with the halal logo. Arifin et al., (2021) examined the perceptions of non-Muslim consumers on the decision to buy halal beverage products. This research uses quantitative methods. Arifin et al. found that the things that influence the intention to buy halal food are the halal logo and product quality. Therefore, if the halal food produced can be harmonized with the perceptions of non-Muslim consumers, there will be an opportunity to expand the halal food market for non-Muslim consumers. So this can provide an opportunity so that it can be shown to non-Muslims that halal food has universal values, which have been offered by Islam for consumption by anyone in need (Wibowo et al., 2021).

Teng & Jusoh (2017) found that understanding the concept of halal by non-Muslim consumers affects the decision to purchase halal products. Then, based on research by Billah et al. (2020) religious factors are also one of the significant factors in halal food purchasing

decisions. In the same discussion, Arifin et al. (2021) has limitations in researching non-Muslim respondents only in the city of Jakarta. Therefore, Arifin et al. (2021) argue that it would be better if further research was conducted in non-Muslim-majority cities (Muslim minority) such as Bali or Manado.

## RESEARCH METHOD

This research uses a qualitative approach combined with descriptive statistics, namely collecting data through a *google form* questionnaire distributed to non-Muslim millennials and zillennials who live in Manado city as many as 15 respondents. This research was conducted to analyze the tendency of their opinions about halal labeling, product quality, religiosity factors and halal awareness of halal food/restaurants.

After that, the respondents' opinions will be processed with the sentiment method. Sentiment analysis or opinion development is used to identify public sentiment towards a particular issue. In its simplest form, text analysis is meant to process words, not numbers. Subjectivity categorization, detection orientation, opinion holder, and target identification are the three subprocesses of sentiment analysis. Due to the abundance of tools and materials available in English, most sentiment analysis research has been conducted in the language. Two frequently used sources for sentiment analysis are SentiWordNet and WordNet. The fundamental goal of sentiment analysis is to sort out the polarity of text at the document, phrase, or feature and aspect level and identify whether the opinions represented in documents, sentences, and feature entities are positive, negative, or neutral.

Sentiment analysis is a natural language processing technique used to determine the sentiment or emotional tone expressed in text data. It involves analyzing the text to identify whether it conveys a positive, negative, or neutral sentiment. Sentiment analysis can be applied to social media posts, customer reviews, surveys, and other forms of textual data to understand public opinion, customer satisfaction, and overall sentiment towards a particular topic, product, or service.

In addition, the results of sentiment reviews can be expressed sentimentally as sad, happy, or angry to create research that can be a guide to forming perspectives on certain themes (Rusydia & Marlina, 2020). Then, Microsoft Excel 2019 was used to calculate the research sentiment map and researchers used SentiStrength software which is commonly used in

sentiment analysis research. Several studies with sentiment analysis as examples can be seen in [Mujahidah \(2023\)](#), [Maulida \(2023\)](#), [Aziza \(2023\)](#), [Riani \(2023\)](#), and also [Hakim et al., \(2022\)](#).

In this study using secondary and primary data. Secondary data is obtained by researchers through intermediary media such as scientific journals, the internet, books, reports, and references that are relevant to related issues. The benefits of secondary data are that

it minimizes costs and time, can classify problems easily, and fulfills information gaps because many references greatly support the completeness of research data so that this research can run accurately and in accordance with reality. Then primary data was obtained from the results of online interviews by 15 respondents and given the initials name R1 to R15 to maintain confidentiality as follows:

Table 1. List of Respondents

Initials	Gender	Birth Year	Income per month	Domicile/Residence
R1	Male	Gen Z (1997-2011)	IDR 500,000 - 1,000,000	Paal Dua Sub-district
R2	Female	Gen Z (1997-2011)	IDR 500,000 - 1,000,000	Bunaken Sub-district
R3	Female	Millennials (1981-1996)	<IDR 500,000	Bunaken Sub-district
R4	Male	Gen Z (1997-2011)	<IDR 500,000	Tuminting Subdistrict
R5	Female	Gen Z (1997-2011)	IDR 1,000,000 - 5,000,000	Bunaken Sub-district
R6	Female	Gen Z (1997-2011)	IDR 500,000 - 1,000,000	Malalayang Sub-district
R7	Male	Gen Z (1997-2011)	IDR 1,000,000 - 5,000,000	Paal Dua Sub-district
R8	Female	Millennials (1981-1996)	IDR 1,000,000 - 5,000,000	Bunaken Sub-district
R9	Male	Gen Z (1997-2011)	<IDR 500,000	Malalayang Sub-district
R10	Female	Millennials (1981-1996)	IDR 1,000,000 - 5,000,000	Malalayang Sub-district
R11	Male	Gen Z (1997-2011)	IDR 1,000,000 - 5,000,000	Tikala Subdistrict
R12	Female	Gen Z (1997-2011)	<IDR 500,000	Malalayang Sub-district
R13	Female	Gen Z (1997-2011)	<IDR 500,000	Tuminting Subdistrict
R14	Male	Gen Z (1997-2011)	<IDR 500,000	Wanea Sub-district
R15	Female	Gen Z (1997-2011)	<IDR 500,000	Malalayang Sub-district

Source: Processed Questionnaire Data

Respondents in this study consisted of 9 women and 6 men. Furthermore, the respondents are dominated by the zillennial generation as much as 80% and the remaining 20% of the millennial generation. The respondents' monthly income also varied, 20% of them had an income of 500,000 rupiah - 1,000,000 rupiah, 33.3% had an income between 1,000,000 rupiah - 5,000,000, and finally 46.7% had an income below 500,000 rupiah. Then, considering this research asks respondents to live in Manado City which consists of 11 sub-districts, the respondents collected by the author come from 6 different sub-districts and are sufficiently representative.

## RESULTS AND DISCUSSION

### Sentiment Analysis on Halal Certification

From the processed data, the results are ranked from the interval strongly negative (-5) to strongly

positive (5), with 0 being neutral. The score is calculated by summing up the sentiment score of each word registered in SentiStrength. From the figure above, it can be seen that the respondents' attitude has a perfect sentiment (high positive) of 6.67%, followed by good sentiment (positive) of 60%, bad sentiment (negative) of 6.67%, the rest is neutral (neutral) of 26.67%. This means that most respondents have a positive view of halal certification and logos.

One of the opinions with a positive sentiment came from R9, who opined "It's *great because it contains safety.*" This means that halal certification and logos are known for their safety, which also affects their quality. This is in line with research conducted by [Purwanto et al. \(2020\)](#) that their research found non-Muslim consumers seek halal food products because they believe that the food is safe and clean.

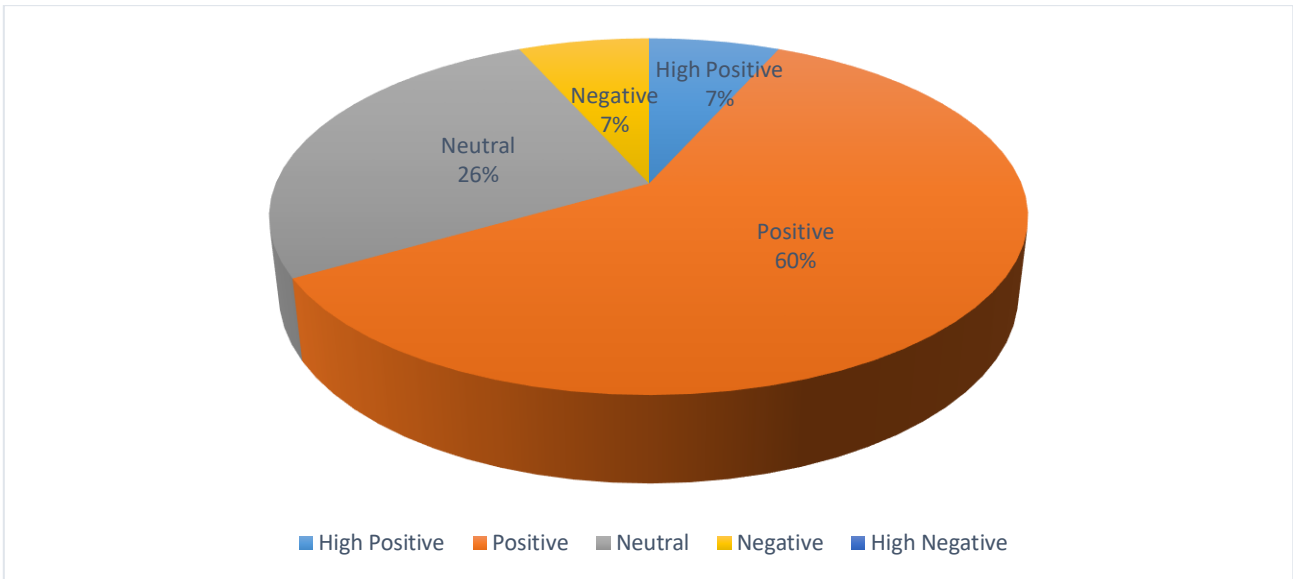


Figure 1. Sentiment Analysis on Halal Certification

However, there were respondents who disagreed and came from R5, "I think it all goes back to the party that needs the logo. I personally don't mind because you know I am a non". These respondents assume that non-Muslim consumers do not mind the halal logo and that it is only needed by certain parties. Whereas halal certification and logos are not solely driven by a particular religion, but also talk about health and hygiene so that it is expected to be universal, as the opinion issued by R6, "A good step. Because then the ingredients used are guaranteed, so that they can be consumed by all religious groups". This opinion is the same as research conducted by [Untari & Safira \(2021\)](#) that halal certification and logos still need socialization or publication to Muslim and non-Muslim communities regarding halal food so that

they can become a reference for halal and *thayyib* representations, so that these foods can be consumed by all religious groups and do not specialize in certain religions.

### Sentiment Analysis of Halal Product Quality

After looking at the views of non-Muslim consumers towards halal certified and logoed products, then do these products have good quality to attract non-Muslim consumers to buy them?

Based on the research conducted, it was found that the respondent's attitude had a perfect sentiment (high positive) of 20%, followed by a good sentiment (positive) of 47%, a neutral sentiment of 33.33% and did not have a bad sentiment (negative).

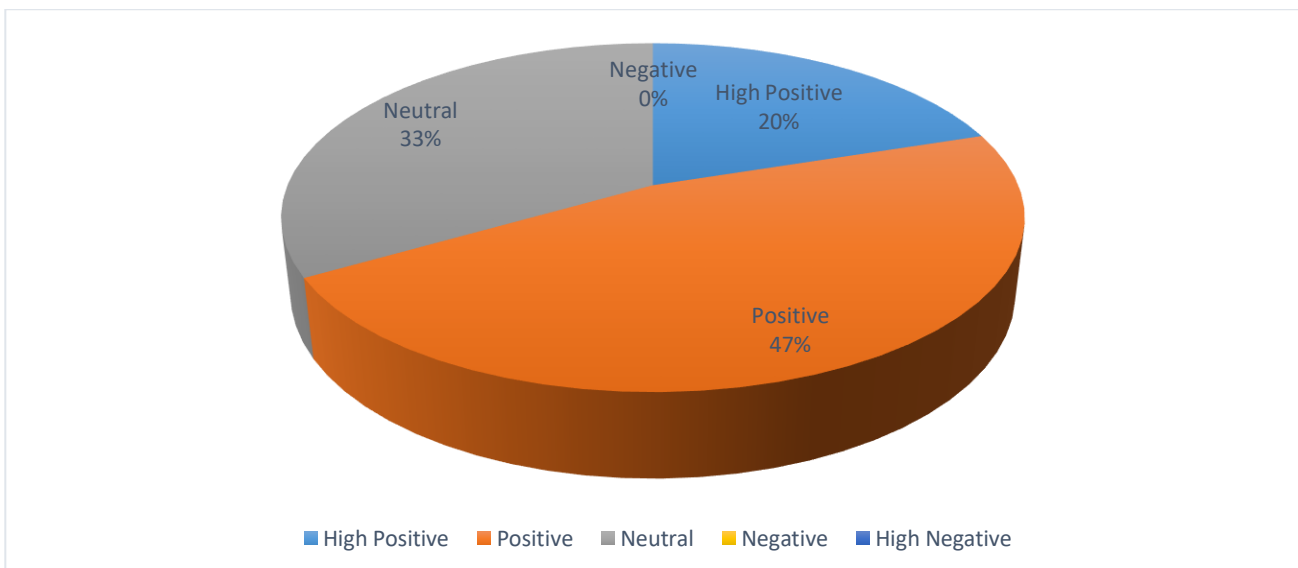


Figure 2. Sentiment Analysis on Halal Product Quality



One of the opinions with positive sentiment comes from R4, he argues "it is very good and guaranteed for food lovers, especially food that has a halal label". The sentiment results reinforce that halal food comes from food that can be categorized as guaranteed and harmless. Halal food requires food to be prepared in the most hygienic way, produced cleanly and using halal ingredients to meet food safety standards. So that non-Muslim consumers increase their concerns about contaminated and unhealthy food (Purwanto et al., 2020).

Furthermore, the opinion of R6 and the sentiment results are neutral, "I feel that both restaurants without halal certification or restaurants with halal certification are the same. Roadside vendors do not have halal certification but still sell their snacks, is the quality automatically bad? Not necessarily." One respondent's answer is quite in line with the current situation. Halal certification and logos are often perceived to be only for restaurants, restaurants or large companies. In fact, BPJPH (Halal Product

Guarantee Agency) has carried SEHATI (Free Halal Certification) with a self-declaration mechanism for MSMEs to accelerate the achievement of mandatory halal certification by 2024. (Ministry of Religion, 2023). Roadside traders who do not have halal certification do not mean that their products are not halal, but another function of the certification itself is as branding and trust in the eyes of consumers that the food is safe for consumption.

### Sentiment Analysis on the Correlation of Halal Products and Islamic Religion

Next is to analyze respondents' opinions on whether halal products are related to Islam? Based on the research conducted, it was found that the respondents' attitudes had a good (positive) sentiment of 6.67%, a bad (negative) sentiment of 6.67% and the largest came from a neutral sentiment of 86.67%.

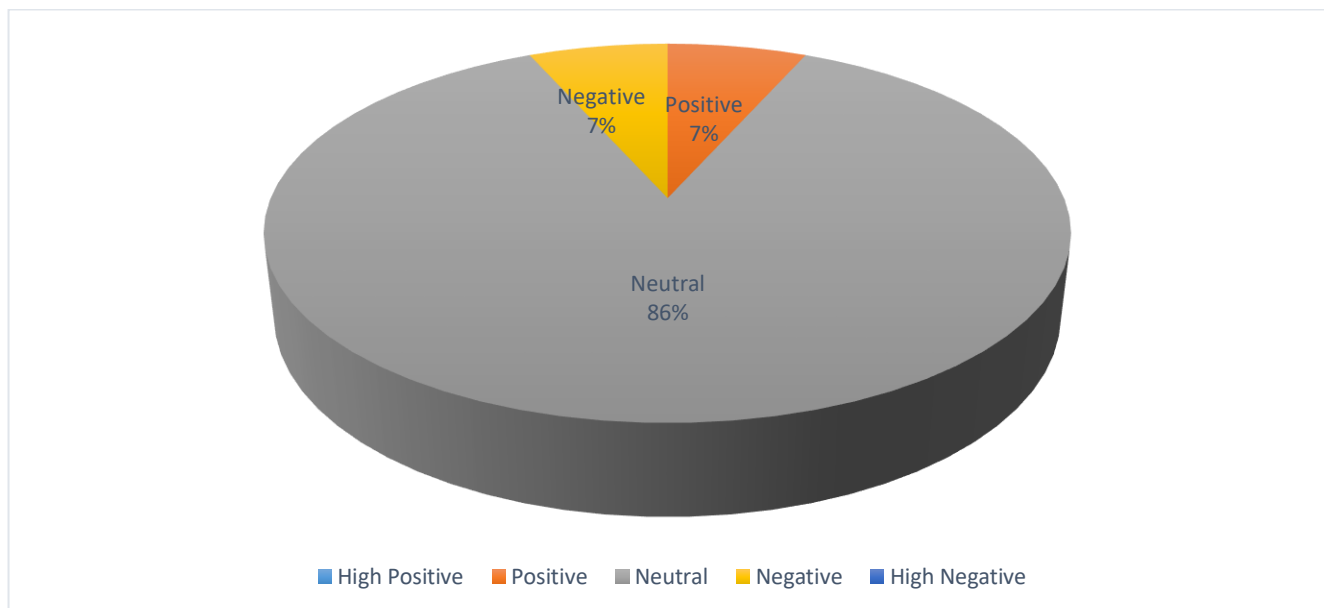


Figure 3. Sentiment Analysis on the Correlation of Halal Products and Islamic Religion

The majority sentiment result was neutral, one of which came from R6, "Yes, but maybe not. Because it's not just about the intent of the stamp, but about the indication of the ingredients. Because as far as I know, it is not only Muslims who cannot consume pork". This means that these consumers think that there may be a correlation between halal products and Islam or not. In addition, consumers also have awareness of the ingredients of food products. Knowledge of product ingredients is important because there is a very real possibility of a product being accepted or rejected during the purchasing decision process.

(Azam, 2016). Furthermore, these non-Muslim consumers associate the absence of pork as an indication of halalness. Although Muslims are not allowed to consume pork, it does not mean that the absence of pork automatically means that the meat is halal. One of the requirements for halal meat is that it is slaughtered in the name of Allah. So even though these non-Muslim consumers are aware of halal, they do not have an adequate understanding of the principles of halal. (Bashir, 2020).

## CONCLUSION

This study explains how non-Muslim consumers in Manado city perceive products with the halal logo. The study found that respondents have a positive tendency towards halal labeling and product quality, as well as a neutral tendency towards the correlation between halal products and Islam. Of course, this can be a consideration for halal food producers and distributors to see opportunities to increase sales by targeting non-Muslim consumers in Indonesia. Therefore, if the halal food produced can be harmonized with the perceptions of non-Muslim consumers, there will be opportunities to further expand the halal food market for non-Muslim consumers. Thus, this can provide an opportunity to show non-Muslims that halal food has universal values, which can be consumed by anyone who needs it.

However, it should be noted that the limitation of this study is that the respondents are only in the city of Manado. Suggestions for future research can include other metropolitan cities and increase the number of samples and expand the research location. This research is also limited to analyzing labeling trends, halal product quality and religious issues. It is expected that future research will consider other factors such as price, promotion and brand.

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