

## THE AWARENESS OF MILLENNIAL GENERATION TOWARDS HALAL-CERTIFIED PRODUCTS: AN EMPIRICAL STUDY POTENTIALLY INFLUENCING POLICY-MAKING

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### Abstract

*In addition to understanding the implementation of Law No. 30 of 2014 concerning Halal Product Assurance, this study also aims to ascertain the level of awareness among the millennial generation in Kota Mataram regarding halal-certified products and the influencing factors such as religious beliefs, exposure, and health motivations. Furthermore, the findings of this study are expected to provide insights for stakeholders in formulating more effective halal policies. The data for this research were collected from both secondary and primary sources. The primary data were obtained through the distribution of questionnaires to a sample of 152 respondents, and the data were analyzed using descriptive statistics. The results of this study indicate that the implementation of the aforementioned law is progressing adequately, albeit with some challenges. It was observed that the awareness of millennial generation in Kota Mataram towards halal-certified products is high, reaching 82%. However, there is a tendency for respondents to be uncertain about conducting pre-purchase checks on the halal status of products. The millennial generation in Kota Mataram exhibits a strong religious inclination, as evidenced by a religious belief score of 92%. Nonetheless, there appears to be a propensity for them to allocate insufficient time to enhance their understanding of religious matters. Furthermore, the millennial generation in Kota Mataram demonstrates a notable exposure (66%) to halal-certified products, although there seems to be a lack of consistent updates regarding information on products that are halal-certified. Lastly, concerning the association of health reasons with halal-certified products, an 81% response rate was recorded. However, it is evident that the millennial generation in Kota Mataram is somewhat hesitant to fully embrace the notion that halal-certified products guarantee health benefits and disease prevention.*

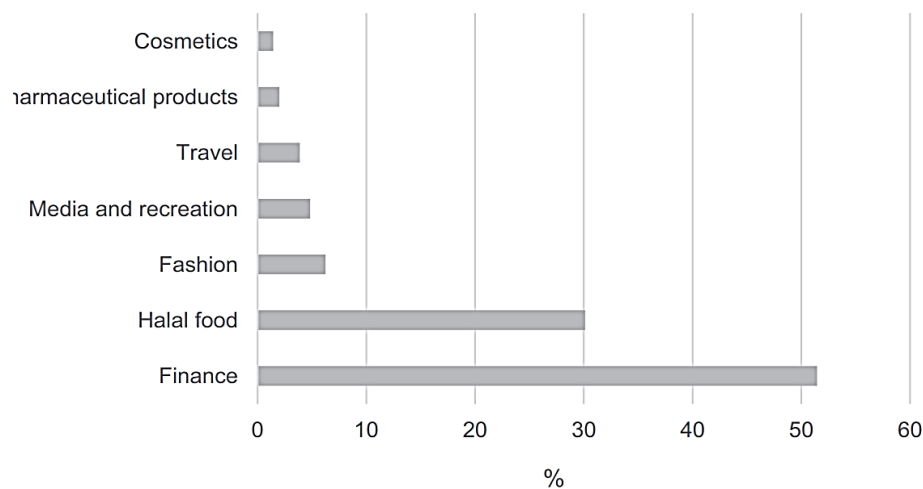
**Keywords:** Halal Awareness; Halal-Certified Products; Halal Policy; Millennial Generation.

### 1. INTRODUCTION

The existence of the halal industry has gained global attention in recent times. The increasing trend in the world's Muslim population, estimated to reach 30% of the total global population by 2030<sup>1</sup>, has resulted in significant halal industry

<sup>1</sup> Maya F. Farah, "Consumer Perception of Halal Products An Empirical Assessment Among Sunni versus Shiite Muslim Consumers," *Journal of Islamic Marketing*, 2020, 1759-0833, <https://doi.org/1759-0833>

growth worldwide. As commonly known, the halal industry encompasses food and beverage products and other sectors such as finance, tourism, fashion, cosmetics, pharmaceuticals, and various service-oriented products<sup>2 3 4</sup>. According to the Global Islamic Economy Report (2016/2017), the total market value of the halal industry is \$3.89 trillion, with halal finance and food products occupying the highest market shares of over 50% and 30%, respectively (Figure 1)<sup>5</sup>. With such immense potential in the halal market, it is unsurprising that many multinational companies have started focusing on entering the halal industry. Additionally, even non-Muslim majority countries have been producing halal products, as evidenced by Thomson Reuters' findings<sup>6</sup>.



**Figure 1.** Global Halal Industry Products (Source: Adapted from Thomson Reuters 2017)

Being a country with the world's largest Muslim population, numbering 222 million<sup>7</sup>, Indonesia has witnessed a significant surge in the halal market. Consequently, the demand for halal products has escalated, a logical consequence of this population. The Indonesian Ulema Council (Majelis Ulama Indonesia or MUI), through its Institute for the Study of Food, Drugs, and Cosmetics (LPPOM MUI), has even asserted that Indonesia has the potential to become a pivotal global halal hub—a World Halal Center—exerting strategic influence over the international halal market<sup>8</sup>. The government's role

10.1108/JIMA-09-2019-0191.

<sup>2</sup> NH Marmaya, Za Zakaria, and Mohd Nasir Mohd Desa, "Gen Y Consumers' Intention to Purchase Halal Food in Malaysia: A PLS-SEM Approach," *Journal of Islamic Marketing* 10, no. 3 (January 1, 2019): 1003–14, <https://doi.org/10.1108/JIMA-08-2018-0136>.

<sup>3</sup> Abdalla Mohamed Bashir, "Effect of Halal Awareness, Halal Logo and Attitude on Foreign Consumers' Purchase Intention," *British Food Journal* 121, no. 9 (January 1, 2019): 1998–2015, <https://doi.org/10.1108/BFJ-01-2019-0011>.

<sup>4</sup> Iwan Vanany et al., "Determinants of Halal-Food Consumption in Indonesia," *Journal of Islamic Marketing* 11, no. 2 (January 1, 2019): 507–21, <https://doi.org/10.1108/JIMA-09-2018-0177>.

<sup>5</sup> Vanany et al.

<sup>6</sup> Abdalla Mohamed Bashir, "Awareness of Purchasing Halal Food among Non-Muslim Consumers: An Exploratory Study with Reference to Cape Town of South Africa," *Journal of Islamic Marketing* 11, no. 6 (January 1, 2019): 1295–1311, <https://doi.org/10.1108/JIMA-04-2018-0077>.

<sup>7</sup> "Top 10 Populasi Umat Muslim Terbesar di Dunia," Muslim Pro & Qalbox - Bantuan, February 15, 2017, <https://support.muslimpro.com/hc/id/articles/115002006087-Top-10-Populasi-Umat-Muslim-Terbesar-di-Dunia>.

<sup>8</sup> Erny Rachmawati, Suliyanto, and Agus Suroso, "A Moderating Role of Halal Brand Awareness to Purchase Decision Making," *Journal of Islamic Marketing* 13, no. 2 (January 1, 2020): 542–63, <https://doi.org/10.1108/JIMA-05-2020-0145>.

is considered crucial in raising awareness and fostering active participation in advancing halal practices, achieved through diverse regulations and policies<sup>9</sup>.

Juridically, in addressing the matter of halal product assurance, the government has enacted Law No. 33 of 2014 concerning Halal Product Assurance, mandating that all products circulating in Indonesia must acquire halal certification<sup>10</sup>. Subsequently, the government appointed the Indonesian Ulema Council (MUI) as the authorized body to conduct audits and issue valid halal certifications, subject to both Indonesian governmental regulations and global halal standards. Over time, the government has also demonstrated significant commitment by introducing policies that endorse the flourishing of halal practices, aiming to augment the availability of halal products. For instance, initiatives include providing free halal certification programs for businesses<sup>11</sup>. Furthermore, the government has set the target that, by 2024, all products in circulation must be halal certified<sup>12</sup>.

However, despite these efforts, the number of businesses possessing MUI halal certification remains relatively limited. If left unattended without intervention through regulations and policies, there is concern that the government may miss out on capitalizing on the potential of the halal industry. This is especially crucial since Indonesia has substantial potential to emerge as a prominent global leader in the halal market, a potential that may not be fully harnessed.

Mat et al.<sup>13</sup> emphasize the utmost significance of comprehending the halal concept among all industry stakeholders, extending beyond producers and suppliers to encompass consumers. Therefore, in formulating more effective halal policies, it is anticipated that the government should tap into information sources not solely originating from manufacturers or business entities but also from the consumer perspective. Conversely, numerous academics have contributed ideas and insights to aid the government in crafting policies that can foster enhanced halal practices across all sectors.

In his research, Ambali<sup>14</sup> underscores that a pivotal starting point for policymakers in shaping relevant policies lies in acquiring information regarding the level of awareness concerning halal food/products within the Islamic community. Subsequently, Yusoff and Adzharuddin<sup>15</sup> ascertain that halal awareness factors play an essential role in the

<sup>9</sup> "Sertifikasi Halal | Halal MUI | LPPOM MUI," June 22, 2022, <https://halalmui.org/>.

<sup>10</sup> "Sertifikasi Halal | Halal MUI | LPPOM MUI," June 22, 2022, <https://halalmui.org/>.

<sup>11</sup> Kemenag, "Sertifikasi Halal Gratis 2023 Dibuka, Ada 1 Juta Kuota," <https://kemenag.go.id>, accessed July 1, 2023, <https://kemenag.go.id/pers-rilis/sertifikasi-halal-gratis-2023-dibuka-ada-1-juta-kuota-69hqib>.

<sup>12</sup> Dwi Agustina Kurniawati and Hana Savitri, "Awareness Level Analysis of Indonesian Consumers toward Halal Products," *Journal of Islamic Marketing* 11, no. 2 (January 1, 2019): 522–46, <https://doi.org/10.1108/JJMA-10-2017-0104>.

<sup>13</sup> Nik Kamariah Nik Mat et al., "Halal Consumption Pattern Determinants: Sequential Mediating effects of Muslim Lifestyle, Trust and Risk Perception," *The Journal of Social Sciences Research*, 2018, 444-453:6.

<sup>14</sup> Abdul Raufu Ambali and Ahmad Naqiyuddin Bakar, "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers - ScienceDirect," 2014, <https://www.sciencedirect.com/science/article/pii/S1877042814011215>.

<sup>15</sup> Siti Zanariah Yusoff and Nor Azura Adzharuddin, "Factor of Awareness in Searching and Sharing of Halal Food Product among Muslim Families in Malaysia," *SHS Web of Conferences* 33 (2017): 00075, <https://doi.org/10.1051/shs-conf/20173300075>.

information-seeking behavior regarding halal food products, especially within Muslim households.

Based on these phenomena, we are propelled to conduct a study to explore the implementation of Law No. 33 of 2014 and subsequently delve into assessing the halal awareness level among the millennial Muslim generation, particularly in Mataram city, through an empirical approach. The outcomes of this study are expected to furnish valuable insights that can serve as inputs for stakeholders in formulating more effective halal policies by amalgamating insights from two distinct perspectives: that of businesses and consumers.

### **1.1. The Legal Framework of Halal Product Assurance**

Having a population consisting of 87.18 % Muslims<sup>16</sup> constitutes an urgent basis for the government's responsibility toward the existence of products that align with the needs of the Islamic community. Given that a significant portion of products circulating in society lack halal assurance, and the halal status of a product needs to be regulated to ensure legal certainty. Hence, the government enacted Law No. 33 of 2014 concerning Halal Product Assurance, which serves as the primary reference for its subsequent regulations. Through this law, Muslim consumers can attain legal certainty, substantiated by halal certification. Conversely, the presence of this legislation is expected to enhance halal practices carried out by producers or business entities in creating products that conform to Islamic principles.

### **1.2. Conceptualization of Halal and Halal-Certified Products**

The term "Halal" originates from the Arabic language and means something permitted or allowed by God to be consumed, done, or used<sup>17</sup>. Bashir<sup>18</sup> defined "halal" as permissible, while its opposite is the term "haram," which means forbidden. "Halal" is mentioned in the Quran and signifies the legitimacy of an action or the permissibility of consuming something<sup>19</sup>. Halal encompasses not only food and beverage products but extends to all aspects of a Muslim's personal life<sup>20</sup>. As a result, halal involves not only the ingredients but also the preparation, cutting, cleaning, and other forms of handling, including transportation and distribution<sup>21 22</sup>. It also covers consumer products and

<sup>16</sup> "Badan Pusat Statistik," accessed July 2, 2023, <https://www.bps.go.id/>.

<sup>17</sup> Tatiek Nurhayati and Hendar Hendar, "Personal Intrinsic Religiosity and Product Knowledge on Halal Product Purchase Intention: Role of Halal Product Awareness," *Emerald Insight*, 2019, <https://www.emerald.com/insight/content/doi/10.1108/JIMA-11-2018-0220/full/html>.

<sup>18</sup> Bashir, "Effect of Halal Awareness, Halal Logo and Attitude on Foreign Consumers' Purchase Intention."

<sup>19</sup> Hussein Elasrag, "Halal Industry : Key Challenges and Opportunities," MPRA Paper, January 13, 2016, <https://mpra.ub.uni-muenchen.de/69631/>.

<sup>20</sup> Mohd Imran Kahn and Abid Haleem, "Understanding 'Halal' and 'Halal Certification & Accreditation System'- A Brief Review," Google Scholar, 2016,

<sup>21</sup> Yuhanis Abdul Aziz and Nyen Vui Chok, "The Role of Halal Awareness, Halal Certification, and Marketing Components in Determining Halal Purchase Intention Among Non-Muslims in Malaysia: A Structural Equation Modeling Approach: *Journal of International Food & Agribusiness Marketing*: Vol 25, No 1," 2013, <https://www.tandfonline.com/doi/abs/10.1080/08974438.2013.723997>.

<sup>22</sup> Ismail Abd Latif et al., "A Comparative Analysis of Global Halal Certification Requirements: *Journal of Food Products Marketing*: Vol 20, No Sup1," 2014, <https://www.tandfonline.com/doi/abs/10.1080/10454446.2014.92189>.

other services. Given the breadth and diversity of the halal industry, this study focuses specifically on halal-certified food and beverage products, considering that food products are essential needs consumed regularly.

For every Muslim, living their daily lives is guided by the holy book, the Quran. This includes the fulfillment of basic human needs, such as eating and drinking. Consuming halal products is a firm command from God, explicitly stated in the Quran, and must be observed wherever Muslims reside<sup>23</sup>. Therefore, consuming halal products is an integral part of following religious commands and is considered an act of worship, and vice versa<sup>24</sup>. Halal food represents pure and healthy food that is free from anything forbidden (haram)<sup>25</sup>. The concept of halal in food spans from the sourcing and selection of ingredients to preparation, presentation, and consumption<sup>26</sup>. As a result, Muslims may sometimes find it challenging to recognize the halal status of a product<sup>27</sup>. To ensure the halal status of a product responsibly, the Indonesian Ulama Council's Food, Drug, and Cosmetic Assessment Agency (LPPOM-MUI) has been appointed by the government to examine circulating products, provide halal certification, and assign the halal logo, implementing a comprehensive halal certification system. The halal certification serves as a symbol of assurance to Muslim consumers that the ingredients and processes involved in the product's production comply with Shariah and its requirements<sup>28</sup>. Halal certification eliminates doubt for Muslims and provides a sense of security and comfort when purchasing or consuming such products<sup>29</sup>.

### 1.3. Millennial Consumer Awareness of Halal-Certified Products

Ambali and Bakar<sup>30</sup> explain that halal awareness refers to a specific interest, experience, or possessing good information about halal food, beverages, and other halal products. Halal awareness can be defined as a consumer's ability to recognize and remember a product<sup>31</sup>. Having halal awareness means having good knowledge about a product and the habit of ensuring that purchased products are made from halal ingredients<sup>32</sup>. Therefore,

<sup>23</sup> Hardius Usman, Chairy Chairy, and Nucke Widowati Kusumo Projo, "Impact of Muslim Decision-Making Style and Religiosity on Intention to Purchasing Certified Halal Food," *Journal of Islamic Marketing* 13, no. 11 (January 1, 2021): 2268–89, <https://doi.org/10.1108/JIMA-01-2021-0027>.

<sup>24</sup> Kurniawati and Savitri, "Awareness Level Analysis of Indonesian Consumers toward Halal Products."

<sup>25</sup> Muhammad Ibn Adam, "Www.Central-Mosque.Com - The Fiqh of Halal and Haram Animals," 2016, <https://www.central-mosque.com/index.php/General-Fiqh/the-fiqh-of-halal-and-haram-animals.html>.

<sup>26</sup> Norliza Katuk et al., "Halal Certification for Tourism Marketing: The Attributes and Attitudes of Food Operators in Indonesia," *Journal of Islamic Marketing* 12, no. 5 (January 1, 2020): 1043–62, <https://doi.org/10.1108/JIMA-03-2020-0068>.

<sup>27</sup> Usman, Chairy, and Projo, "Between Awareness of Halal Food Products and Awareness of Halal-Certified Food Products."

<sup>28</sup> Haruna Babatunde Jaiyeoba, Moha Asri Abdullah, and Abdul Razak Dzuljastri, "Halal Certification Mark, Brand Quality, and Awareness: Do They Influence Buying Decisions of Nigerian Consumers?," *Journal of Islamic Marketing* 11, no. 6 (January 1, 2019): 1657–70, <https://doi.org/10.1108/JIMA-07-2019-0155>.

<sup>29</sup> Usman, Chairy, and Projo, "Between Awareness of Halal Food Products and Awareness of Halal-Certified Food Products."

<sup>30</sup> Ambali and Bakar, "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers - ScienceDirect."

<sup>31</sup> Nurhayati and Hendar, "Personal Intrinsic Religiosity and Product Knowledge on Halal Product Purchase Intention: Role of Halal Product Awareness."

<sup>32</sup> Hayat M. Awan, Ahmad Nabeel Siddiquei, and Zeeshan Haider, "Factors Affecting Halal Purchase Intention – Evidence from Pakistan's Halal Food Sector," *Management Research Review* 38, no. 6 (January 1, 2015): 640–60,

halal awareness represents a consumer's level of knowledge in seeking and consuming halal-certified products<sup>33</sup>. Having strong halal awareness influences consumer behavior in purchasing halal-certified goods and services. The higher the level of halal awareness, the greater the demand for halal-certified products<sup>34</sup>.

Although the presence of halal-certified products is crucial for Muslim consumers and producers, the reality is that the number of available halal-certified products remains limited. Is this phenomenon due to low halal awareness? Hence, a study is needed to assess the level of awareness among millennial generations regarding halal-certified products. Why focus on the millennial generation? This generation is considered the most profitable target market as they have reached their economically productive age and, on the other hand, represent the largest generational group after the baby boomer generation<sup>35</sup>. The millennial generation is generally recognized as those born in the 1980s to the 1990s, although there is no consensus on grouping them based on specific years<sup>36</sup>. Millennials are also viewed as individuals who are tech-savvy, environmentally conscious, tend to be more consumerist, and have lower brand loyalty<sup>37</sup>. Amalia<sup>38</sup> revealed that the abundance of product choices leads to indecisiveness, making millennial Muslim consumers easily switch their choices when purchasing halal food. Even in a study conducted in Malaysia, it was found that Muslim millennials did not feel guilty when visiting non-halal cafes for food and beverages<sup>39</sup>.

#### 1.4. Factors Influencing Halal Awareness

Addressing the theme of millennial awareness of halal products cannot be considered in isolation. Therefore, this study will also discuss other factors that contribute to halal awareness. Based on previous research, several factors have been identified as potential influencers of halal awareness. For instance, Ambali<sup>40</sup> study found that religious beliefs, halal logos, exposure, and health reasons were significant factors affecting halal awareness among Malaysian Muslims. Similarly, Kurniawati and Savitri<sup>41</sup> research identified religious commitment, health reasons, halal logo certification, and exposure as dominant determinants of halal awareness among Indonesian consumers. Thus, in this study, the factors influencing halal awareness are focused on religious beliefs, exposure, and health reasons.

<https://doi.org/10.1108/MRR-01-2014-0022>.

<sup>33</sup> Adnan Ali et al., "Expanding the Theory of Planned Behaviour to Predict Chinese Muslims Halal Meat Purchase Intention," *British Food Journal* 120, no. 1 (January 1, 2018): 2–17, <https://doi.org/10.1108/BFJ-05-2017-0278>.

<sup>34</sup> Rachmawati and Suroso, "A Moderating Role of Halal Brand Awareness to Purchase Decision Making."

<sup>35</sup> Tanti Handriana et al., "Purchase Behavior of Millennial Female Generation on Halal Cosmetic Products," *Journal of Islamic Marketing* 12, no. 7 (January 1, 2020): 1295–1315, <https://doi.org/10.1108/JIMA-11-2019-0235>.

<sup>36</sup> Fatya Alty Amalia, Adila Sosianika, and Dwi Suhartanto, "Indonesian Millennials' Halal Food Purchasing: Merely a Habit?," *British Food Journal* 122, no. 4 (January 1, 2020): 1185–98, <https://doi.org/10.1108/BFJ-10-2019-0748>.

<sup>37</sup> Handriana et al., "Purchase Behavior of Millennial Female Generation on Halal Cosmetic Products."

<sup>38</sup> Amalia, Sosianika, and Suhartanto, "Indonesian Millennials' Halal Food Purchasing."

<sup>39</sup> Amalia, Sosianika, and Suhartanto.

<sup>40</sup> Ambali and Bakar, "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers - ScienceDirect."

<sup>41</sup> Kurniawati and Savitri, "Awareness Level Analysis of Indonesian Consumers toward Halal Products."

Purchasing decisions are heavily influenced by consumers' religious identities, orientations, knowledge, and beliefs<sup>42</sup>. Religious beliefs provide the best guidance for consuming or abstaining from certain foods, as several religions impose prohibitions on certain foods, such as Islam, Hinduism, and Buddhism. Hence, religious beliefs and faith are sources of awareness regarding the consumption of halal-certified foods<sup>43</sup>.

Exposure is an essential element that can enhance knowledge and halal awareness<sup>44</sup>. A study in Malaysia revealed that exposure is a significant determinant of halal awareness among Muslim consumers when buying halal products<sup>45</sup>. Today's technological advancement inundates consumers with various product options, available anytime and anywhere. This often leaves consumers with limited opportunities to seek additional information about the products they have consumed or are consuming. Therefore, consumers need assistance through socialization, education, and exposure to make informed food purchases. Various media channels can be utilized by the government to enhance halal awareness, such as newspapers, radio, television, the internet, and other communication channels.

Halal awareness can also be built through health reasons. Modern consumer health issues are often caused by inadequate nutritional content, hygiene, and the quality of consumed food ingredients. In line with this, God's purpose in commanding Muslims to consume halal food is to avoid various diseases and lead a healthier life. The presence of halal-certified products symbolizes cleanliness, safety, and the best quality<sup>46</sup>.

### 1.5. Methodology

The data utilized in this study is derived from both secondary and primary sources. The secondary data comprises information obtained from various documents and pertinent literature. On the other hand, primary data is directly collected from the respondents. Data collection was conducted by distributing online questionnaires to be filled out by the respondents. The questionnaire employed a Likert scale ranging from 1 to 5. Scale 1 indicated strongly disagree, scale 2 indicated disagree, scale 3 indicated neutral or neither agree nor disagree, scale 4 indicated agree, and scale 5 indicated strongly agree. The questionnaire was developed based on existing literature related to halal awareness and factors influencing halal awareness<sup>47 48 49</sup>. The questionnaire

<sup>42</sup> L.G Schiffman and L.L Kanuk, *Consumer Behavior*, 9 Edition (London: Prentice Hall, 2007).

<sup>43</sup> Ambali and Bakar, "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers - ScienceDirect."

<sup>44</sup> Usman, Chairy, and Projo, "Between Awareness of Halal Food Products and Awareness of Halal-Certified Food Products."

<sup>45</sup> Ambali and Bakar, "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers - ScienceDirect."

<sup>46</sup> Ambali and Bakar.

<sup>47</sup> Usman, Chairy, and Projo, "Between Awareness of Halal Food Products and Awareness of Halal-Certified Food Products"; Kurniawati and Savitri, "Awareness Level Analysis of Indonesian Consumers toward Halal Products."

<sup>48</sup> Ambali and Bakar, "People's Awareness on Halal Foods and Products: Potential Issues for Policy-Makers - ScienceDirect."

<sup>49</sup> Ambali and Bakar.

consisted of 32 core questions divided into two categories: introductory questions (respondents' demographic characteristics) and core questions covering the dimensions of millennial awareness of halal-certified products, religious belief, exposure, and health reasons. The study was conducted in Mataram City and its surrounding areas, known as the "Island of a Thousand Mosques," where the majority of the population practices Islam. Hence, this area was considered representative for the theme of this research. The sample consisted of 152 respondents representing Muslim millennials of both genders, and descriptive statistics will be used to analyze the data.

## 2. ANALYSIS AND DISCUSSION

### 2.1. Implementation of Law Number 33 of 2014

The existence of this law signifies the government's commitment to providing legal certainty for Muslim consumers in their demand for halal products. However, in reality, various challenges are faced, making its implementation still deemed ineffective. A tangible representation of this situation can be observed from the 2019 data provided by the Indonesian Council of Ulama (MUI), which indicates that there are approximately 275.000 products with halal certification, accounting for around 10 % to 15 % of the total products in circulation<sup>50 51</sup>. The government continues to promote awareness regarding the mandatory requirement for all products in circulation to obtain halal certification. Furthermore, to accelerate the process of halal certification, the government, through LPPOM MUI, has forged partnerships with various stakeholders. These collaborations involve regional governments (Local Government and City Government) as well as private entities, aiming to campaign for 1 million halal certifications throughout Indonesia via the "Sehati" program (Free Halal Certification) for all business operators<sup>52</sup>. Additionally, the government is continuously transforming its efforts to provide easily accessible services related to halal certification. The culmination of these endeavors is beginning to yield results<sup>53</sup>. The Chief Executive Officer of LPPOM MUI confirmed that there has been a notable increase in applications for halal certification throughout the year 2022, experiencing a 48 % rise compared to 2021. Consequently, the total number of halal-certified products in circulation has reached 297.308<sup>54</sup>. It is not a straightforward task to enhance the awareness of business operators to register their products for halal

<sup>50</sup> "Pemeriksaan Kehalalan Produk | LPPOM MUI."

<sup>51</sup> Usman, Chairy, and Projo, "Between Awareness of Halal Food Products and Awareness of Halal-Certified Food Products."

<sup>52</sup> Suara NTB, "Safari Sertifikasi Halal Kembali Dilanjutkan | SuaraNTB," July 27, 2023, <https://www.suarantb.com/2023/07/27/safari-sertifikasi-halal-kembali-dilanjutkan/>.

<sup>53</sup> Kemenag, "Sertifikasi Halal Gratis 2023 Dibuka, Ada 1 Juta Kuota."

<sup>54</sup> Antaranews, "15.273 Pelaku Usaha Ajukan Permohonan Halal Ke LPPOM MUI," Antara News Mataram, January 17, 2023, <https://mataram.antaranews.com/berita/250305/15273-pelaku-usaha-ajukan-permohonan-halal-ke-lppom-mui>.



certification, considering the diverse scale of operations ranging from micro to large enterprises, distributed across vast geographical areas. Thus, such an endeavor demands substantial effort and time.

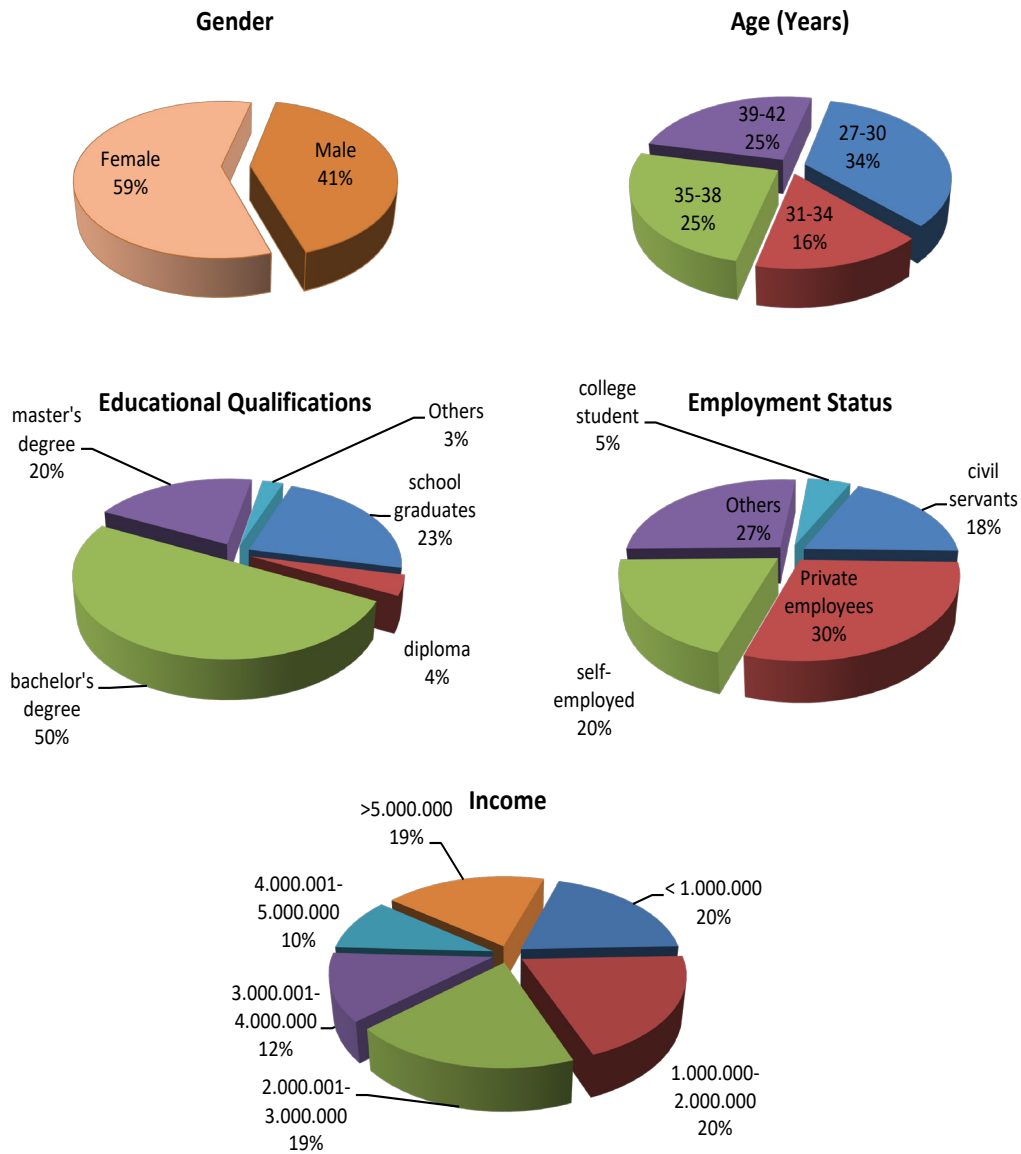
## **2.1. Findings based on Primary Data**

There are two data analyses that will be conducted. The first is an analysis of data related to the respondents' demographic characteristics, which will be presented in the form of a pie chart. The second is an analysis of the Likert scale results related to the level of halal awareness among millennial generations, along with the influencing factors such as religious belief, exposure, and health reasons. There were 175 respondents successfully collected, but only 152 respondents provided valid answers. The remaining 23 were considered invalid as they did not meet the required sample criteria, such as having a domicile outside the research location or not completing all the provided questions.

### **2.1.1. Respondents' Demographic Characteristics**

In this section, the results of data collection and processing using descriptive statistics to determine the frequency distribution and the distribution of all respondents' demographic characteristics, such as gender, age, education, occupation, and income, will be explained. As shown in Figure 2, the research findings indicate that out of the 152 respondents involved in the survey, 41 % are male and 59 % are female. Furthermore, the majority of respondents fall within the age range of 27-30 years (34 %). In terms of educational qualifications, most respondents are bachelor's degree holders (50 %), followed by high school graduates, master's degree (S2), diploma, and others. Based on their employment status, most respondents work as private employees, accounting for 30 %, followed by other occupations, self-employed, civil servants, and students. Regarding income, 20 % of respondents earn below 1 million, and 1-2 million, respectively. Additionally, 19 % of respondents earn between 2-3 million and above 5 million, while

12% earn between 3-4 million, and the remaining 10% earn between 4-5 million.



**Figure 2.** Respondents' Demographic Characteristics

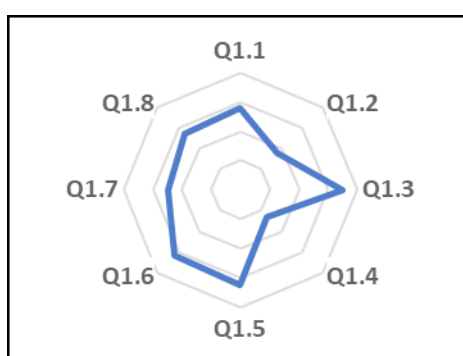
**2.1.2. Evaluating Likert Scale of Millennial Generation's Halal Awareness and Influencing Factors**

Using a 5-point Likert scale, this study utilized 8 question dimensions to measure the level of halal awareness among millennials regarding certified halal products in Mataram City. Each question (Q) was predominantly answered with "Agree" and "Strongly Agree," totaling 82%, while the remaining responses were "Strongly Disagree," "Disagree," and "Neutral" accounting for 18%. A detailed breakdown of respondents' answers for each question can be found in Table 1.

**Table 1.** Likert Scale of Millennial Generation’s Halal Awareness for Certified Halal Products in Mataram City

Question	Likert Scale					Total
	STS	TS	N	S	SS	
When I am about to purchase food/beverage products from outlets/stores/cafés, the first thing I check is the presence of the halal logo (Q1.1)	6	1	19	32	94	152
	4 %	1 %	13 %	21 %	62 %	100 %
I make a conscious effort to check the halal status of food/beverage products before purchasing (Q1.2)	5	3	30	40	74	152
	3 %	2 %	20 %	26 %	49 %	100 %
Certified halal food/beverage products provide assurance that they are made from halal ingredients (Q1.3)	6	1	10	30	105	152
	4 %	1 %	7 %	20 %	69 %	100 %
I only buy food/beverage products that I believe are handled according to Sharia principles (Q1.4)	6	9	26	40	71	152
	4 %	6 %	17 %	26 %	47 %	100 %
Certified halal products are my top priority when purchasing food/beverage products from outlets/stores/cafés (Q1.5)	5	1	16	29	101	152
	3 %	1 %	11 %	19 %	66 %	100 %
Consuming certified halal food products is a necessity for me (Q1.6)	4	3	14	32	99	152
	3 %	2 %	9 %	21 %	65 %	100 %
Consuming certified halal food/beverage products is my lifestyle (Q1.7)	4	4	20	39	85	152
	3 %	3 %	13 %	26 %	56 %	100 %
I know exactly what the authentic halal logo from MUI looks like (Q1.8)	4	5	15	39	89	152
	3 %	3 %	10 %	26 %	59 %	100 %
<b>Total Millennial Generation’s Halal Awareness Level</b>	<b>40</b>	<b>27</b>	<b>150</b>	<b>281</b>	<b>718</b>	<b>1216</b>
<b>Total</b>	<b>3 %</b>	<b>2 %</b>	<b>12 %</b>	<b>23 %</b>	<b>59 %</b>	<b>100 %</b>

Source: Primary data processed



**Figure 3.** Radar Chart Millennial Generation’s Halal Awareness for Certified Halal Products

Through Figure 3, a clearer view of respondents’ responses to the question items (dimensions) regarding the level of halal awareness towards certified halal products in Mataram City can be observed. The further away from the center, the higher the

respondents' conviction, and vice versa. Overall, respondents demonstrated high confidence in certified halal products being made from guaranteed halal ingredients (Q1.3), making them a top purchasing priority (Q1.5), and being a necessity (Q1.6). On the other hand, respondents showed less certainty in having checked the halal status of products before purchasing (Q1.2) and buying products handled according to Sharia principles (Q1.4).

To assess the religious belief of the millennial generation in Mataram City, 7 question dimensions were used. Each question was predominantly answered with "Agree" and "Strongly Agree," totaling 92%, while the remaining responses were "Strongly Disagree" and "Neutral," accounting for 8%. A detailed breakdown of respondents' answers for each question can be found in Table 2.

Through Figure 4, a clearer view of respondents' responses to the question items (dimensions) regarding the religious beliefs of the millennial generation in Mataram City can be observed. Overall, respondents demonstrated high confidence in the importance of religion in their lives (Q2.7) and religion as the foundation for consuming halal-certified products (Q2.1). On the other hand, respondents showed less certainty in dedicating time to enhance their understanding of their faith (Q2.5), religion influencing every aspect of their lives (Q2.6), and religion being the foundation of their overall approach to life (Q2.4).

**Table 2.** Likert Scale of Millennial Generation's Religious Beliefs towards Halal Awareness in Mataram City

Question	Likert Scale					Total
	STS	TS	N	S	SS	
You consume halal-certified food/beverage products because you are a Muslim (Q2.1)	4	0	7	19	122	152
	3%	0%	5%	13%	80%	100%
You consume halal-certified food/beverage products because they align with the teachings of Islam in the Quran and Hadith (Q2.2)	4	0	7	26	115	152
	3%	0%	5%	17%	76%	100%
You consume halal-certified food/beverage products because Islam forbids consuming non-halal products (Q2.3)	5	0	9	20	118	152
	3%	0%	6%	13%	78%	100%
Your religious beliefs are the foundation of your overall approach to life (Q2.4)	4	0	11	33	104	152
	3%	0%	7%	22%	68%	100%
You dedicate time to enhance your understanding of your faith (Q2.5)	2	2	21	39	88	152
	1%	1%	14%	26%	58%	100%
Religious beliefs influence every aspect of your life (Q2.6)	2	2	12	34	102	152
	1%	1%	8%	22%	67%	100%
Religion is very important to your life (Q2.7)	1	1	9	18	123	152

	1%	1%	6%	12%	81%	100%
<b>Total Religious Beliefs Level</b>	<b>22</b>	<b>5</b>	<b>76</b>	<b>189</b>	<b>772</b>	<b>1064</b>
<b>Total</b>	<b>2%</b>	<b>0%</b>	<b>7%</b>	<b>18%</b>	<b>73%</b>	<b>100%</b>

Source: Primary data processed



**Figure 4.** Religious Beliefs

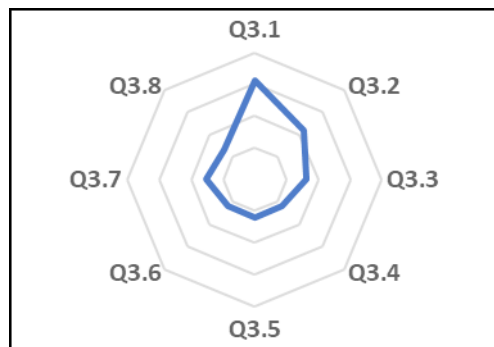
Exposure of the millennial generation in Mataram City was measured using 8 question dimensions. Each question was predominantly answered with “Agree” and “Strongly Agree,” totaling 66%, while the remaining responses were “Strongly Disagree,” “Disagree,” and “Neutral,” accounting for 34%. A detailed breakdown of respondents’ answers for each question can be found in Table 3.

**Table 3.** Likert Scale of Millennial Generation’s Exposure towards Halal Awareness in Mataram City

Question	Likert Scale					Total
	STS	TS	N	S	SS	
I try to understand about halal-certified food/beverage products from various sources (Q3.1)	3	3	28	41	77	152
	2%	2%	18%	27%	51%	100%
I have sufficient information about halal-certified food/beverage products (Q3.2)	3	6	32	53	58	152
	2%	4%	21%	35%	38%	100%
I frequently access or search for information about halal-certified food/beverage products (Q3.3)	4	7	41	45	55	152
	3%	5%	27%	30%	36%	100%
I always update information about which food/beverage products are halal-certified and which are not/yet (Q3.4)	4	11	41	45	51	152
	3%	7%	27%	30%	34%	100%
People around me provide sufficient information about which food/beverage products are halal-certified and which are not/yet (Q3.5)	5	13	37	43	54	152
	3%	9%	24%	28%	36%	100%
Religious events, social gatherings, and religious scholars have provided sufficient information about halal-certified food/beverage products (Q3.6)	7	8	42	41	54	152
	5%	5%	28%	27%	36%	100%

Mass media (television, newspapers, magazines, brochures, and internet) have provided sufficient information about the existence of halal-certified food/beverage products (Q3.7)	6	10	32	48	56	152
	4 %	7 %	21 %	32 %	37 %	100 %
The government has provided sufficient information about the existence of halal-certified food/beverage products (Q3.8)	32	12	33	46	55	152
	4 %	8 %	22 %	30 %	36 %	100 %
<b>Total Health Motivation Level</b>	<b>64</b>	<b>70</b>	<b>286</b>	<b>362</b>	<b>460</b>	<b>1242</b>
<b>Total</b>	<b>5 %</b>	<b>6 %</b>	<b>23 %</b>	<b>29 %</b>	<b>37 %</b>	<b>100 %</b>

Source: Primary data processed



**Figure 5.** Exposure

Through Figure 5, a clearer view of respondents’ responses to the question items (dimensions) regarding the exposure of the millennial generation in Mataram City can be observed. Overall, respondents demonstrated high confidence in understanding halal-certified products from various sources (Q3.1). On the other hand, respondents showed less certainty in updating information about which products are halal-certified or not (Q3.4), information provided by those closest to them about which products are halal-certified or not (Q3.5), information provided by religious events, social gatherings, and religious scholars about halal-certified products (Q3.6), and information provided by the government about the existence of halal-certified products (Q3.8).

The health motivation of the millennial generation in Mataram City was measured using 4 question dimensions. Each question was predominantly answered with “Agree” and “Strongly Agree,” totaling 81 %, while the remaining responses were “Strongly Disagree,” “Disagree,” and “Neutral,” accounting for 19 %. A detailed breakdown of respondents’ answers for each question can be found in Table 3.

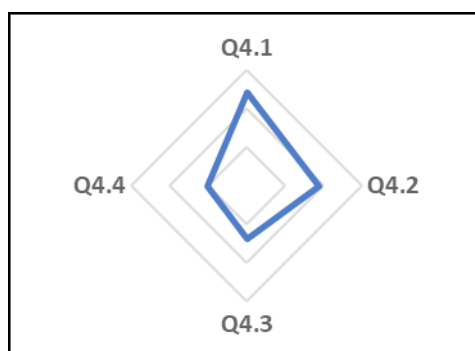
Through Figure 6, a clearer view of respondents’ responses to the question items (dimensions) regarding the health motivation of the millennial generation in Mataram City can be observed. Overall, respondents demonstrated high confidence that halal-certified products provide more benefits than non-halal products (Q4.1) and that halal-certified products are guaranteed in cleanliness, safety, and quality (Q4.2). However, respondents showed less certainty in the belief that halal-certified products can protect

them from various diseases and maintain health (Q4.3) and that halal-certified products ensure a better dietary pattern (Q4.4).

**Table 4.** Likert Scale of Health Motivation in the Millennial Generation towards Halal Awareness in Mataram City

Question	Likert Scale					Total
	STS	TS	N	S	SS	
You believe that halal-certified food/beverage products provide more benefits than non-halal products (Q4.1)	3	3	13	31	102	152
Persentase	2%	2%	9%	20%	67%	100%
You believe that purchasing halal-certified food/beverage products means buying products that are guaranteed in cleanliness, safety, and quality (Q4.2)	3	3	20	34	92	152
Persentase	2%	2%	13%	22%	61%	100%
You believe that consuming halal-certified food/beverage can protect you from various diseases and maintain health (Q4.3)	5	4	22	34	87	152
Persentase	3%	3%	14%	22%	57%	100%
You believe that consuming halal-certified food ensures a better dietary pattern (Q4.4)	6	6	25	29	86	152
Persentase	4%	4%	16%	19%	57%	100%
<b>Total Health Motivation Level</b>	<b>17</b>	<b>16</b>	<b>80</b>	<b>128</b>	<b>367</b>	<b>608</b>
<b>Total</b>	<b>3%</b>	<b>3%</b>	<b>13%</b>	<b>21%</b>	<b>60%</b>	<b>100%</b>

Source: Primary data processed



**Figure 6.** Health Motivation

### 3. CONCLUSION

The Implementation of Law Number 33 of 2014 has progressed reasonably well, although it has encountered several challenges. This is evident from the gradually increasing number of halal-certified products each year. Furthermore, based on the findings of this research, it can be deduced that the level of awareness among the millennial generation in Mataram regarding halal-certified products demonstrates a

high response rate of 82%. However, there is a tendency for them to be less confident in conducting checks related to the halal status of products prior to making purchases. Furthermore, the factors influencing halal awareness also show positive responses, with a religious belief level of 92%, indicating that the community of Mataram City is highly religious. However, there is a tendency of being less committed to enhancing understanding of their faith. Additionally, the millennial generation of Mataram City has exposure to halal-certified products at a rate of 66%. Still, there is a tendency of being less updated regarding information about which products are halal or not, inadequate information from close acquaintances about halal products, insufficient information from religious activities such as preaching, social gatherings, and religious scholars about halal products, and lack of adequate information from the government about the existence of halal-certified products. Lastly, halal-certified products are associated with health motivations at a rate of 81%. However, the millennial generation of Mataram City tends to be less certain about the health benefits of halal-certified products in preventing various diseases and ensuring a better dietary pattern.

The findings of this research are expected to assist the government in enhancing the understanding and awareness of halal products in the community. The observed phenomenon where halal awareness does not correlate with the number of halal-certified products may be an anomaly resulting from misperceptions among the public. The public tends to equate the concept of halal food with halal-certified food, while halal food is actually conceptualized as products that hold valid halal certification from authorized institutions, rather than just food believed to be halal by the community, as this belief may be mistaken without standardized verification.

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