

MUSLIM CONSUMER BEHAVIOR IN CONSUMING HALAL PRODUCTS

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Abstract

The purpose of article writing is to find out the impact of modernization on lifestyle in some Muslim societies that have a tendency to ignore the parameters of religion (Islam) in terms of consuming a food / beverage, medicine, even cosmetics product. The research method used is library research. The result of the analysis is that anything consumed in an Islamic perspective has implications for mental health. this is where awareness is needed that when Allah SWT. has given signs about halal and haram for food or drink, so there is a wisdom behind the provisions of Allah. In the context of normative law in Indonesia, halal standardization has also been strengthened by the Law of the Republic of Indonesia Number 33 of 2014 concerning Guarantee of Halal Products as a whole to all levels of society. In addition, the Government has also formed a body called the Halal Product Guarantee Agency which has the duty to hold a Halal Product Guarantee. This shows that the Government is also very concerned about the needs of its citizens in meeting the consumption of all products with halal standards.

Keywords: *Halal Products; Mental health; Islam*

Abstrak

Tujuan penulisan artikel untuk mengetahui dampak modernisasi terhadap pola hidup pada sebagian masyarakat Muslim yang memiliki kecenderungan kurang mempedulikan parameter agama (Islam) dalam hal mengkonsumsi suatu produk makanan/minuman, obat-obatan, bahkan kosmetika. Metode penelitian yang di gunakan adalah penelitian kepustakaan. Hasil dari analisis menyebutkan apapun yang dikonsumsi dalam perspektif Islam memiliki implikasi terhadap kesehatan mental. Oleh karena itu di sinilah diperlukan kesadaran bahwa ketika Allah SWT. telah memberikan rambu-rambu tentang halal dan haramnya suatu makanan atau minuman, maka di situlah ada hikmah di balik ketentuan Allah. Dalam konteks hukum normatif di Indonesia, standarisasi halal juga telah diperkuat dengan Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 tentang Jaminan Produk Halal secara menyeluruh kepada semua lapisan masyarakat. Selain itu Pemerintah juga telah membentuk sebuah badan yang bernama Badan Penyelenggara Jaminan Produk Halal (BPJPH) yang bertugas untuk menyelenggarakan Jaminan Produk Halal (JPH). Hal ini menunjukkan bahwa Pemerintah juga sangat memperhatikan kebutuhan warga negaranya dalam memenuhi konsumsi semua produk dengan standar halal.

Kata kunci: *Produk Halal; Kesehatan Mental; Islam*

INTRODUCTION

Entering Eramodern requires readiness of Human Resources who are able to compete in all fields. Human Resources with competencies are guaranteed to survive in the modern era. Life in the modern era in the view of some people has a tendency to get something that is instantaneous, ranging from clothing products, cosmetics, food-beverages, and so forth. Thus, sometimes they forget that something instant (including food and beverage) is not necessarily guaranteed halal, even though something that is halal while fulfilling health standards (thoyyib) means halal in one unit "Halalan Thoyyiban" (Hiegiens, Healthy & Wholesome), (Sukoso, 2018).

Legal must be clean, pure and made in accordance with the provisions of Islamic law. (QS. Al-Baqarah; 168) This concept must be considered by all Muslims as a consequence of servitude to His God or the consequences of the rules of Islam. This is according to the research of Nurhayati and Hendar (2019) which states that a Muslim makes the consumption of halal products an integral part of his life to achieve perfection of worship to God. The Al-Kwafi et al (2018) study also stated that through activation tracking Muslim consumer brains present cognitive reactions to halal and non-halal products even without the halal logo. This fact shows that Muslims care about following the teachings of their religion. The Islamic community's decision to consume halal food is prioritized because of consideration of the functional aspects of consumerism that show the benefits obtained and in accordance with the religious teachings adopted (Arsil, 2018).

Halal has become part of the global community lifestyle, meaning that the Halal guarantee has been recognized by the WTO (World Trade Organization). The international trade system is very concerned about halal certification or halal marking in order to guarantee the protection of Muslim consumers throughout the world. The international trade system has long known the Halal provisions in Codex, which are fully supported by international organizations such as WHO, FAO and WTO. (www.bphn.go.id)

The halal industry has good potential along with the increasing number of Muslim population, for example by looking at the population of the Indonesian

Muslim community in 2016 amounting to 87.21% or 207,176,162 of 237,641,326 (kemenag.go.id). So that the Indonesian Muslim population as the majority population should give an example of how important it is to pay attention to the rules of halal and illicit relations in all areas of life. Muslims in Indonesia have a positive awareness and attitude towards halal products which causes motivation to buy and direct people around them to buy halal products, this is also based on the belief that halal products are in accordance with Islamic law (Mukhtar and Muhammad, 2012).

According to the Global Islamic Economy Indicator (GIEI) 2016-2017 Indonesia occupies the 10th position with an indicator of increasing halal tourism industry, this happens because it is supported by the government by always socializing and promoting halal tourism places. Indonesia is also the country with the largest level of halal food consumption amounting to 154.9 billion USD (Thomson Reuters, 2016-2017 State of the Global Islamic Economy Report). Indonesian consumers already have very good halal awareness, meaning they are a large halal market demand and must be supplied by halal products to avoid large sales losses (Kurniawati and Hana, 2019). In the study of Iranmanesh et al. (2019), it was stated that the greater one's perception of consuming halal food, the greater the expectation of halal-certified food. This is similar to the research of Muhamad et al. (2017) which states that consumers carry out an assessment of the standard quality of Islamic food based on their knowledge in interpreting halal products based on halal certification.

Religious communities have great motivation and dare to pay more for consumption of halal food because they understand the benefits obtained and conformity with the teachings of their religion. According to Ahmed et al. (2018), in his research, it was stated that consumers are willing to pay more for halal products that are properly ensured, certified and marketed according to sharia principles. This was also conveyed by Shahid et al. (2018) who suggested that cosmetic users in India thought halal certification was an important factor in determining consumption decisions as necessities that could not be tolerated.

Word of Allah SWT. in the Qur'an the letter 'Abasa verse 24 "then let men pay attention to their food." By paying attention to the halal and haram rules contained in the Islamic Shari'a including in terms of consumption ethics, human life will have an impact on healthy body and spirit, as a result research (Nurjannah, 2006) halal food has an impact on body and mental health and goodness of behavior. Qordhowi (2009) in halal and haram books mentions several halal and haram principles, among others, that halal is sufficient for human needs while haram is useless, meaning when rules halal is enforced so that it impacts on the welfare of life, as research (Ilyas, 2015) benefits are obtained by fulfilling the elements of compliance with shari'ah (halal), beneficial and bringing goodness (toyyib) but the facts that occur are still found by Muslims who ignore halal and haram when consume food. Because the conditions of each individual differ in Islamic content, the level of Islam greatly influences the intention to consume halal and haram foods, besides there are several factors for a Muslim in displaying his behavior, namely availability, knowledge (halal and haram), and sources owned such as money. Another fact states that there are several food and beverage products labeled halal but not toyyib if consumed in excess. Based on research there are 11% of people who have difficulty obtaining halal goods and few choices for halal products (Soesilowati, 2017) Looking at these phenomena, further analysis will be carried out regarding the halalness of a product and its impact on mental health in an Islamic perspective.

RESEARCH METHODS

The research method used is library research (library research) using data collection techniques through several literature both theoretical and empirical. Reviewing the propositions originating from the Qur'an and analyzing various books, papers or scientific articles, several journals and websites. After the collected data is then analyzed using descriptive analysis method by compiling and collecting data related to halal products and their impact on health in an Islamic perspective then analysis is carried out by examining between theory and practice that occur in society.

RESULTS AND DISCUSSION

Urgency of Muslim Consumers in Consuming Halal Products

Al-Qur'an provides many explanations to humans related to food and beverages that are halal for consumption and which are forbidden to avoid. In the Qur'an, there are 5 verses scattered in 4 suras, which explain the haram drink. And, there are 40 verses scattered in 12 suras, which explain halal food. Whereas about unclean food, there are 21 verses scattered in 5 suras.

Word of Allah SWT. explain about halal food, including (1) Al-Qur'an Letter 'Abasa, verse 24: "Let the man pay attention to his food ". Shihab (2007) explained that the letter asa Above verse 24 is specifically understood as a suggestion to prioritize vegetable foods, based on the context which talks about rain, seeds, vegetables, fruit, and grass. (2) Al-Qur'an Surat Al-Baqarah, verse 168: "O people, eat a portion of the food that is on this earth, which is lawful and good (nutritious), and do not follow the steps of Satan. Because actually Satan is a clear enemy to you ". (3) Al-Qur'an Surat Al-Maidah, verse 167: "Eat the lawful and the good from the blessings that God has given you and obey. Only to your God of faith ". Referring to the Qur'an, when discussing food consumed it must always emphasize two things, namely halal (may) and thayyib (good) because by paying attention to halal and thayyib there is a guarantee of spiritual physical health so that Islam is very concerned about the importance of promoting ethics in consumption.

Some of the verses of the Qur'an that describe the unlawful drink include (1) Surat Al-Baqarah, verse 219: "They ask thee (Muhammad) about khamr (intoxicants and gambling). Say: In both of them there is a great sin and some benefits to man, but the sin of both is greater than its benefit ... ". (2) Surat Al-Maidah, verse 91: "Surely the devil intends to cause enmity and hatred among you for drinking and gambling, and preventing you from remembering Allah and Prayer, then stop doing that."

The prohibition describing the unlawful food to be consumed among them is (1) Surat Al-baqarah, verse 173: "Surely Allah has forbidden only you dead bodies, blood, pork, and beast that when slaughtered is called a name other than Allah. But whoever is in a state forced to eat it while he does not want it and does not overdo

it, there is no sin for him. Indeed, Allah is Forgiving, Merciful. " Scholars attribute the lure of certain foods that have a negative impact on human mentality.

Halal Products and Mental Health

Allah SWT. ordered humans to consume halal food and drinks as well as thoyyiban (fulfilling health / nutritional standards) (QS. Al-Baqarah: 168). It is undeniable that healthy foods and drinks have a huge influence on the growth and physical health of humans and affect mental health.

Regarding halal whether or not a food product consumed by humans according to Dr. Sri Harnowo (2001) will be able to determine the mechanism of physiological processes. This fact can be seen when someone consumes alcohol for example, at a certain level he will lose rationality, intellectuality and noble functions of brain cells, so that uncontrolled behavior changes that lead to personality disorders with various excesses. And, in the next stage will cause certain complications, both physically and psychologically, such as the emergence of mutagens in digestive cells that end in malignancy, fatty liver, stomach ulcers, and so on. (Further see "Al-Quran: Mental Medicine and Mental Health" 1997).

Meanwhile according to Al-Harali, a great ulama (d. 1232 AD) in Quraish Shihab (1999) argues that the types of food and drinks can affect the soul and the mental characteristics of the eater. This Ulama concluded his opinion by analyzing the word *rijs* which mentioned the Qur'an as an excuse to prohibit certain foods, such as the prohibition of liquor, carcasses, blood, and pork (QS. Al-An'am: 145). The word "*rijs*" according to him means the bad character or moral deterioration. So that when Allah SWT. call certain types of food and judge them as "*rijs*", so this means that these foods can cause bad character. Can be interpreted in the context of religion, there is the influence of food that is not halal on physical health and spiritual health.

Rasulullah SAW. linking between the blessing of prayer and halal food in the following words: "Verily Allah is Good. He doesn't accept anything except good. He ordered the believers as ordered by the Apostles by His word O Messenger, eat the good fortune that We have given you. Then the Apostle explained by giving an

example that there was a pedestrian, dirty, and dirty holding his hands up to heaven while praying: O Lord, O Lord ... (but the person whose food is unclean, the drink is unclean, the clothes are haram, eating of unclean goods. Said Rasul , then how can it be granted? (HR. Muslim). From these facts and explanations, it can reveal a little about what God has set and determined about the halalness of a product and has positive values for human life, while the haram has a negative impact on life. Allah SWT regulates all aspects of human life in detail, including the issue of halal and unclean foods for human consumption.

Thus, halal food products, beverages or even medicines and cosmetics are clearly an absolute standard for a person, but in other cases if Muslims in an emergency condition are allowed to consume goods that are not permissible in Islam as Al-Qur'an Surat Al-Baqarah Paragraph 173. Products that are clearly halal are also a concern of some Muslims whether food with a halal label is good for themselves or not. Because even if a food labeled halal does not necessarily meet *toyyib* qualifications for certain individuals, such as obesity, it is certainly not good to consume fatty foods even though fat is halal, in other cases there are some fast food products and beverages in the presence of MSG (Monosodium Glutamate) is a material used to add flavor to food so that it tastes savory and feels more on the tongue. In some cases Monosodium Glutamate (MSG) can trigger allergic reactions such as hives, red spots on the skin, complaints of nausea, vomiting, headaches and migraines.

Monosodium Glutamate (MSG) if consumed in excess is also very influential on long-term health such as hypertension, obesity, cancer, and stroke. (Khomsan, 2003). The results of Ardyanto's study (2004) also showed that the normal size for consuming MSG was limited to 2.5 - 3.5 g for body weight 50-70 and should not consume MSG in high doses at the same time, the results also mentioned that MSG is not recommended for children's consumption children, especially in the growth period because the age of children is more sensitive to the side effects of MSG, it is recommended to use natural flavorings such as chicken and beef broth. So here it is clear, that God commands humanity to consume food and drink not only seen

from halal labels, but at the same time must be ensured to meet health standards (QS. Al-Baqarah: 168).

Muslim Consumer Behavior in Consuming Halal Products

Indonesian Muslim communities have still not been paying attention to halal and illegitimate all ingredients (food and drink) consumed. This issue is actually the responsibility of each individual to be more selective in choosing food and drinks consumed, besides the rules regarding consumer protection (Muslims) from products that are still in doubt. If observed in detail, it turns out not all food and beverage products are guaranteed halal. Therefore, this is where the urgency of community awareness is needed to pay attention to the material consumed. In connection with the halal-haram of a product or ingredient consumed by the Muslim community, the Indonesian Ulama Majlis (MUI) has established a Food, Drug and Cosmetics Study Institute (LPPOM) which aims to protect Muslim consumers from food products, beverages, medicines and cosmetics that are doubtful about halalness. The agency is tasked with providing halal certification of a product after going through assessment.

The purpose of halal certification is as identity and guidance for consumers that the halal food, drink, medicines and cosmetics have been guaranteed halal after the product has been examined through research and testing, by following the flow of halal certification procedures that companies must understand halal certification requirements and follow training in the Halal Assurance System (SJH), implementing SJH, preparing halal certification documents such as material lists, material documents, etc. the company uploaded certification data, pre-audit and post-audit monitoring, for subsequent legitimate halal certification the company received. Therefore, after going through the research and testing process of a product, the product is labeled halal. Thus the community will not experience a doubt over the product they consume.

The problem is that in Indonesia not all people (Muslims) always pay attention to the halal labels that are usually attached to a product including food and drink. It seems that not all of them have concern for this, therefore the Government,

in this case the Indonesian Ministry of Religion assisted by the Majelis Ulama Indonesia (MUI) needs to provide information to the public about the importance of choosing a product, including food and drink by paying attention to its halal label, rather than being indifferent, meaning that every Muslim has the responsibility of how important it is to pay attention to the basic principles of Islamic life.

Islamic teachings have established a principle that demands its followers to preserve something vital in their lives. Something vital according to Abu Ishaq al-Syatibi is grouped into 5 main points, which are in the study of popular Islamic law called "Mabadiul Khamsah" (five fundamental issues) that a Muslim must maintain. The five things are: (1) Hifdzuddin (keeping religion), (2) Hifdzul 'Aql (maintaining sanity), (3) Hifdzun Nafs (preserving life), (4) Hifdzul Mal (preserving property) Nasl (guarding the lineage). It is generally explained to have the welfare of a Muslim to be able to maintain and maintain Religion if it is shown that the true nature of Islam is that human beings must be able to maintain and practice it perfectly as the word of God in the QS. Ar-Rum verse 30 and QS. Al-Baqarah verse 208. Humans can be said to be normal if they can balance between reason, lust and anger, perfection of reason given by Allah SWT. must be utilized for the benefit of life being able to differentiate between halal and haram, as well as the obligation of maintaining the soul so that man always qolbun salim or have a healthy heart with indicator freed from some disgusting nature like arrogant, show off, jealousy and others. The next arrangement is to guard the property and the offspring, to ensure that the property acquired free from the illegal and gharar elements, through the wealthy property transmitted in the form of providing a living on the family affects the care of the offspring of the prohibited goods.

Of the five basic issues or Mabadiul Khamsah, paying attention to the halal-haram of a product (food, drink, medicine and cosmetics) includes part of the maintenance task of the mind and soul, namely (1) Hifdzuddin (keeping religion), (2) Hifdzul 'Aql (maintaining sanity), (3) Hifdzun Nafs (preserving life), (4) Hifdzul Mal (preserving property) Nasl (guarding the lineage). As research (Sulistiani, 2018) halal industries must pay attention to industry, production and consumption

aspects, these three aspects are accompanied by the use of technological sophistication in the production process and distribution, so that Islamic legal references are needed in the framework of mabadiul khamsah so that the impact can be minimized. , this is where a Muslim should pay more attention to what products they consume by filtering these products whether halal or haram. The halal is taken, while the unclear and especially the forbidden are abandoned.

CONCLUSIONS

Halal standardization of food or beverage products and medicines and cosmetics that are consumed or used by a Muslim is very important, because this will have an impact on mental health for those who consume it. The halal and nutritional content of products consumed by a Muslim is one part of the attention of the Prophet, namely that a Muslim does not eat anything except halal and toyyib.

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