

Halal Literacy on Islamic Branding and Advertising in The Interest of Halal Product Consumption in High School Student Society

T. Sabrina^{a,1,*}, Hamidah Harahap^a, Satia Negara Lubis^a, Eri Yusni^a, Irwandi Jaswir^b

^a University of Sumatera Utara, Indonesia

^b International Institute for Halal Research and Training, Malaysia

¹ t.sabrina@usu.ac.id

* corresponding author

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ABSTRACT

Community service with the international abdimas scheme was carried out to increase the awareness of the school student partner group. Empowering partner groups to increase knowledge and understanding of halal literacy in terms of recognizing and being able to verify halal products, especially for products that have elements of Islamic branding and advertising. The benefit obtained from this service activity is to increase the active role of partners as Muslim consumers in monitoring product consumption at school. The implementation did in several stages: identification, socialization, and implementation. Training in order to improve halal literacy on products that have elements of Islamic branding and Islamic advertising will be delivered through several materials including halal literacy regarding halal and thoyyib principles. The role of religiosity in the importance of halal awareness in choosing halal products, verification of products that contain elements of Islamic branding and advertising, halal food additives and the importance of halal certification. The results of the activity show that the partner group already understands the importance of halal products and is able to distinguish halal products, although there was still error in choosing a product because of writing halal word in Arabic letter. The level of understanding of halal literacy is not universal, grade 6 primary students have a significantly lower understanding than grade 5 and grade 4.

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1. Introduction

Indonesia is a country where the majority of people are Muslims who have religiosity guided by the values in Islamic teachings in behaving and making decisions in their lives [1]. Religiosity, part of the self-concept that is focused on religious psychology and is an identity for a Muslim in the social dimension of life. The behaviour of a religious society can be seen from a positive attitude towards products that use a halal approach in their production. In general, Indonesian people like products that carry religious symbols. However, many Indonesians are still less selective in checking the truth

of the ingredients used in the product and only glance at the symbol or brand (brand awareness). In religiosity, there are five dimensions, namely the ritual dimension, the ideological dimension, the practice and appreciation dimension and the consequence dimension. The application of the five dimensions of religiosity in terms of consumption of halal products is an effort to carry out the creed in Islamic law because it provides blessings and a good impact on life. So it can be concluded that the attitude of religiosity is a complex integration between religious knowledge, feelings and actions in a person.

Along with the development of technology, the circulation of products originating from non-Muslim countries will cause problems for the people of Indonesia because these products do not necessarily provide a sense of security and are suitable for consumption by consumers, especially Muslim consumers [2]. Concerns about whether food and/or beverage products are halal or not are still a matter of concern among Muslims. The halal of a product is something that is very important for Muslim consumers, because Islamic law requires Muslims to consume halal food and drinks in accordance with Islamic law. For this reason, Muslim consumers are required to make purchasing decisions in buying and consuming halal products. Purchasing decisions can be interpreted as determining the choice of more than one possibility with various considerations so as to decide on the best choice. There are five indicators that are determined in purchasing decisions, namely decisions on brands, decisions on the quantity of products / services, decisions on the seller, decisions about the time of purchase and decisions regarding payment methods [3].

The regulation of halal product rules is still not widely publicized, so people are still confused about getting products that are truly guaranteed halal. This is because there are products that include halal marks illegally, so the halal status of products on the market is very vulnerable. Law Number 33 of 2014 concerning Halal Product Guarantee emphasizes the urgency of halal-haram issues in the production chain from business actors to consumers and consumed by consumers, where there is also the role of intermediaries such as distributors, sub distributors, wholesalers, and retailers before reaching the final consumer [4]. The enactment of the Law Number 33 of 2014 aims to give legal certainty to consumers (the wider community) of food products and other consumer goods. As for business actors, the presence of the UUJPH provides guidance on how to process, process, produce, and market products to the consumer community, as well as how to make halal product information to consumers. Halal product guarantees for each product can also provide benefits for companies, considering that halal-certified products will be more chosen and favoured by consumers so that they can increase sales. This is not only in demand by Muslims but also non-Muslims, because non-Muslims assume that halal products are proven to be of high quality and very good for the health of the human body. Therefore, knowing which foods, drinks, medicines and cosmetics are halal for use in daily life is very important. People must know and be introduced to halal or haram products in order to be more careful when using them [5].

Public awareness of halal products is now increasing, halal awareness in people's lives is now a trend and lifestyle. However, public understanding of halal is relatively low so that education about halal is needed or better known as halal literacy. Halal literacy is the ability of public knowledge, awareness and skills regarding the halal of a product or being able to distinguish what is allowed (halal) and what is prohibited (haram) including three important indicators, namely halal awareness, food ingredients and halal certification. Understanding the halal of a product does not only lie in the halal label (especially for products that have elements of Islamic branding and Islamic advertising) but also an understanding of the production process and materials used based on Islamic law, so a high attitude of religiosity is needed because the attitude of religiosity and halal literacy affects the consumption of halal products. The attitudes towards halal cosmetics were significant predictors of intention to buy them and that they mediated the effects of knowledge, religiosity, and subjective norm [6]. At this service location, partner conditions as above can also be found. Therefore, empowering partners through halal literacy and the level of religiosity towards Islamic branding and Islamic advertising in the interest in consumption of halal products by Muslim consumers is one way to increase partners' awareness in the use of halal products as required.

2. Materials and methods

The method applied in this service activity consists of several stages of activities arranged in a framework, the following framework was applied: (i) Pre-test to students regarding their knowledge of halal, (ii) Partners were given assistance regarding halal literacy through training to partners to understand the concept of halal products and halal assurance systems, and were able to identify which products were halal and thoyyib for consumption, (iii) Partners were provided with material on Islamic branding and Islamic advertising so that they can assess and distinguish between halal products and non-halal products and do not easily declare a product as halal just because it has an Islamic product name and advertising, (iv) Technical training in halal product knowledge, material regarding halal certification and halal logos so that partners can easily identify products easily through the logos listed.

The location was conducted in 3 locations, namely Cerdas Murni Private Vocational School, Muhammadiyah no 3 Medan Private Junior High School and Darul Ilmi Murni Islamic Education Foundation Elementary School (YPIHM) Medan. Specifically at SD Yayasan Pendidikan Islam Haji Masri (YPIHM) Darul Ilmi Murni, a pre-test and post-test were conducted. The results of pre and post tests were tested using the ANOVA test with non-uniform replicates. Further testing was carried out using the Tukey test $\alpha .05$.

3. Results and Discussion

Community service activities of the international abdimas scheme in collaboration with the International Institute for Halal Research and Training (INHART) Malaysia on student partners who come from several schools in Medan city, including Cerdas Murni Private vocational school, Muhammadiyah No 3 Private junior high school in Medan. These activities took place in September 2023 in order to provide education through socialization of increasing halal literacy on products circulating in the market, especially those containing elements of Islamic branding and Islamic advertising, this service activity has been carried out according to a predetermined schedule with the following results:

Students from junior and high school participating in this community service activity seemed very enthusiastic about participating in this socialization because the partners felt they did not have halal literacy knowledge. Partners follow the practice of halal products, where the products provided are products commonly used in everyday life and it appears that partners have begun to be able to verify halal products and non-halal products.

After participating in this activity, partners began to understand halal awareness and have been able to identify products so that they can pass on halal literacy knowledge to relatives and family.

The International Abdimas scheme community service team has carried out this activity at Cerdas Murni Private Vocational School, Muhammadiyah No. 3 Private Junior High School in Medan and SD / TK Yayasan Pendidikan Islam Haji Masri (YPIHM) Darul Ilmi Murni Medan in order to provide knowledge and understanding to students to be able to distinguish the halal ness of a product, especially for products that have elements of Islamic branding and Islamic advertising. The service activities carried out at Cerdas Murni Private Vocational School were attended by 91 people, activities at Muhammadiyah No. 3 Private Junior High School in Medan were attended by 81 people, activities at elementary of Yayasan Pendidikan Islam Haji Masri (YPIHM) Darul Ilmi Murni Medan were attended by 650 people. Before being given socialization, partners will be given several questions to determine the level of understanding of partners. about halal. At Cerdas Murni Private Vocational School, the average percentage of students who can answer questions properly and correctly is 60%, this can be seen in Figure 1. At SMP Swasta Muhammadiyah No 3 Medan City, the average percentage of students who can answer the questions correctly is 85%, this can be seen in Figure 2.

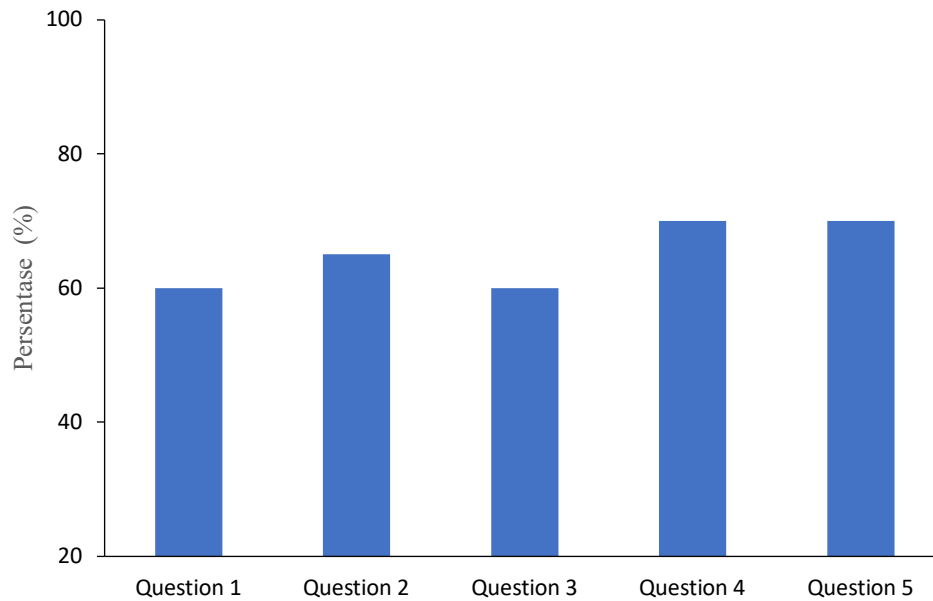


Figure 1. Percentage of students at Cerdas Murni Private Vocational School who answered the question correctly

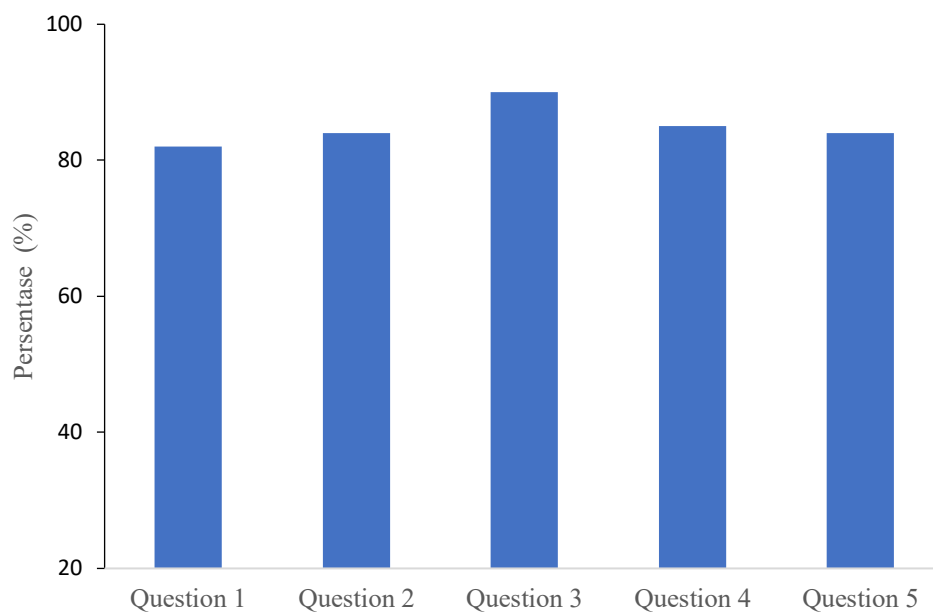


Figure 2. Percentage of students at SMP Swasta Muhammadiyah No. 3 Medan City who can answer the questions correctly

Based on the results of the assistance provided by the service team, it can be seen that students from both Cerdas Murni Private Vocational School and Muhammadiyah No. 3 Private Junior High School in Medan were very enthusiastic in participating in the socialization of halal literacy understanding until the event was over. From this activity, students began to realize the importance of consuming halal products and being able to identify halal products.

The pre-test and post test result from primary student elementary of Yayasan Pendidikan Islam Haji Masri (YPIHM) Darul Ilmi Murni Medan is showed at Table 1. The number of questions were 7.

Table 1. The analysis of pre-test and post-test correct answer of primary student from different class grade

Pre-test		Post-test	
Grade class	correct answer	Grade class	correct answer
1 st	2.4 d	1 st	2.35
2 nd	2.31 d	4 th	3.10
3 rd	2.93 bc	5 th	3.07
4 th	2.97 b	6 th	2.95
5 th	3.54 a		ns
6 th	2.79 c		n total = 106
N total = 257			

Note: ns= not significant

The highest pre-test score was obtained by 5th grade class students with an average correct answer of 3.54, and the class with the lowest correct answer score was obtained by grade 2. Although the highest class (6th), the halal literacy skills of the students are not good, it can even be said that they are not ingrained in halal and haram. students' understanding of Haram is only limited to not eating prohibited foods such as dogs, pigs.

The post-test was not conducted on the same students in the pre-test. The post test results varied, not all understanding of halal increased after socialization. When compared to the pre-test, the average score of correct answers in class 1 and class 5 decreased, while classes 4 and 6 increased. The highest post-test score was in class 4. The statistical test results show that the post test scores between classes are not significantly different.

4. Conclusion

The results of the socialization and training carried out on students to increase halal awareness of halal products, especially those circulating in school canteens in the framework of community service for the international abdimas scheme in 2023 can be drawn several conclusions including: This service activity is useful for students to be aware of the products circulating in the market. Partners who are students at Cerdas Murni Private Vocational School and Muhammadiyah No. 3 Private Junior High School in Medan City received training on halal products so that partners were able to identify products circulating in the market. Partners seemed enthusiastic about participating in the practice of halal product identification. Case at Darul Ilmi school conclude that It is necessary to convey about halal and haram continuously, in accordance with the times where product ingredients are added with haram products.

Community service activities regarding halal literacy on products that contain elements of Islamic branding and Islamic advertising in the community can be used for institutions and other groups in order to live life according to what has been verified.

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