



## The Effect of Muslim Identity (Self-Identity), Socialization and Awareness on the Implementation of Halal Certificates in Millennial Muslim Companies in the Culinary Field

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### **Abstract**

This study aims to analyze the influence of Muslim identity (self-identity), socialization and awareness of the implementation of halal certificates for millennial Muslim entrepreneurs in the culinary field located near tourist attractions in Lombok Island. This research uses a quantitative approach and is part of associative research. Data was collected from 75 millennial Muslim culinary entrepreneurs who already hold a halal certificate using a structured questionnaire. The results of validity and reliability tests show that all statement items are valid and reliable. In addition, the data was analyzed using multiple linear regression analysis. The findings of this study indicate that Muslim identity (self-identity) has a positive but insignificant effect on the implementation of halal certificates. Meanwhile, socialization and awareness have a positive and significant effect on the implementation of halal certificates.

**Keywords:** *Muslim Identity(Self-Identity); Socialization; Awareness; Implementation of Halal Certificates; Muslim Millennial Entrepreneurs; Halal Tourism*

### **Introduction**

Consumer behavior in tourism is one research's topic we can always explore (Athar, 2020). The tourism sector is one that can provide employment for the community and impact economic growth. Recently, tourism has experienced new developments and some people have become interested in tourism with a halal concept or known as halal tourism (Djakfar, 2017). The concept of halal tourism to be met is to provide basic needs in accordance with Islamic law for Muslim tourists and this refers to culinary needs with halal certificates, halal restaurants and hotels or halal accommodation (Kementrian Pariwisata RI, 2015). As a perfect religion, Islam has regulated the relationship between people (Wulandari et al., 2017). Upon seeing this new concept, there is an increase in interest and an impact on the awareness of religiosity among stakeholders (Batour and Ismail, 2016; Djakfar, 2017). This has been proven to show an increase in Muslim tourists from year to year (Bhuiyan et al., 2011; Yusof and Shutto, 2014; El-Gohary, 2016; Handerson, 2016; Satriana et al., 2018) and it has an impact on the spending (outbound) of the Muslim tourists themselves. The development of tourism in Indonesia is causing increased

competition among business people moving in the field of tourism, especially when it comes to hotel accommodations (Athar, 2020).

Given the above opportunities, several regions in Indonesia are starting to improve to make halal tourism a developed sector, including West Nusa Tenggara, especially Lombok Island, where majority of the people are Muslim (Lady, 2016). As a result, West Nusa Tenggara received an award from the World Halal Travel Summit for two years in a row (2015-2016) with the title of the world's best halal tourist destination (Setyanti, 2015; Yudid, 2016; Ridho 2018). However, halal tourism on the island of Lombok is still relatively limited to the surf that has not yet been developed (Destiana and Retno, 2019). This is consistent with the results of previous research by Mahsun and Jumail (2019) that Branding "Halal Tourism" in Lombok Island as an option, which only affects the attitude (hedonism), has not yet reached the behavior (utilitarianism), in other words, the destination's willingness to Halal products and services or utilitarian aspects are not ready yet (still negative). This has become a serious problem, so many things need to be prepared and addressed so that the two options can run in parallel with the delivery of products and services and be accepted by all stakeholders, especially tourists.

One of the indicators for the development of halal tourism is standardization or halal certification of products or services (Daulah, et.al. 2018), which has been the main problem of halal tourism organizers so far, after 5 years of development efforts. There are still products or services in the tourism industry that do not have a halal certificate (Destiana and Retno, 2019). Halal certificate is a form of responsibility of culinary entrepreneurs to convince Muslim tourists that culinary consumption is halal (LPPOM-MUI 2008; Lukman, 2018), so it should be considered by culinary entrepreneurs (Syed, et al., 2012). Halal certificate has several important consequences, namely; (1) influencing the decision to purchase halal food for tourists (Rusni, et.al., 2016); (2) bring benefits to business actors such as increasing consumer confidence and satisfaction, reaching the global halal food market, increasing the tradability of products in the market and low-cost investment (Al-Harran and Low, 2008; Ramlan, 2014; Khan et al., 2018; Athar, 2020); and (3) providing legal certainty and protection for consumers, and increasing the competitiveness of domestic products (Hamberi, 2016). With these different effects, different business actors, especially those engaged in the culinary sector, are motivated to implement halal certificates.

Apart from the various important effects caused by halal certificates, there are factors that positively affect the implementation of halal certificates including the level of knowledge, awareness, understanding of the concept of halal in Muslim entrepreneurs, cost, management, socialization, information, certification procedures being considered, complicated, and low consumer awareness (Baharuddin, et al., 2015; Prabowo, et al., 2015; Saifullah, 2008) because consumers tend not to pay attention to halal status. They still have a tolerant attitude towards foods with unclear halal certificates (Sulistiyo et al., 2015).

Most previous studies have shown that socialization, awareness and religion of entrepreneurs have a positive influence on the implementation of halal certificates. However, the most dominant or significant influence of any indicator of entrepreneurial socialization, consciousness and religion on the dependent variable being tested will yield different results depending on the area of research being conducted, including the respondent himself/herself. As a novelty in this study, researchers used a new variable that affects the implementation of halal certificates among entrepreneurs, namely Muslim identity (self-identity) and this is related to the religion of entrepreneurs as one of the factors influencing the implementation of halal certificates.

According to Lukman (2018), Muslim entrepreneurs believe that halal culinary products produced by Muslims in an Islamic environment should without exception follow the rules of Islamic law. The statement is also in line with Nukerriana's (2018) view that culinary entrepreneurs who are Muslim (Muslim identity) understand the importance of halal culinary food, so that it becomes a reason

for them to start producing and serving halal culinary and culinary delights. register that are made to obtain halal certificates. from LPPOM-MUI. According to Mohani, et.al. (2009), concluded that there is a significant relationship between the religion of entrepreneurs and the implementation of halal certificates. However, not all Muslim entrepreneurs have halal certificate, this may be because the process of implementing halal certificate is considered difficult. So among these factors there are factors that will be explored in this study, namely Muslim identity (self-identity), socialization and consciousness.

In Indonesia, there are restaurants, cafes or restaurants that sell halal culinary, some of which are still self-claimed, but not yet certified. The number of restaurants that guarantee halal culinary is still small. This has been proven, of 204,222 products in circulation, only 17,398 were halal certified in 2018 (LPPOM-MUI, 2019). In West Nusa Tenggara, data on halal certificates from 2012 to 2019 for industries active in the culinary sector are shown in Table 1.

**Table 1. LPPOM MUI West Nusa Tenggara Province Halal Certificate data from 2012 to 18 September 2019.**

Year	Restaurant (Hotel)	Non Hotel Restaurant and Restaurant	Catering	UKM	total
2012	6	-	-	239	245
2013	1	-	-	226	227
2014	2	-	-	180	182
2015	5	75	20	75	175
2016	28	107	262	279	676
2017	7	52	15	347	421
2018	1	14	10	72	97
2019	2	8	9	71	90
Jumlah	52	256	316	1.489	2.113

Source: LPPOM-MUI West Nusa Tenggara (2019)

Based on the data in Table 1, there was a very high increase in 2016 compared to other years, as in 2016 the regional government of West Nusa Tenggara province worked with MUI and LPPOM and the Ministry of Culture and Tourism to develop halal certification in hotel restaurants, non-hotel restaurants, dining and MSMEs after being awarded as a global halal tourism destination in 2016 and 2017. It has been recorded that 676 halal certificates have been issued. After 2016, however, there was a decrease in the implementation of halal certificates. So it is possible that other factors influence the implementation of halal certificates. In addition to supporting other urgencies to do this research is the inconsistency of research results of variables influencing the implementation of halal certificates. From previous research above Krishanan, et.al. (2017) and Gillani, et.al. (2016) state that most Muslim entrepreneurs are not motivated to implement halal certificates because they consider themselves to be Muslim, so it suffices to state that it is culinary halal, while Mohani, et.al. (2009) and Nukeriana (2018) assume that the religion of entrepreneurs has a significant relationship with the implementation of halal certificates and is one of the supporting factors for the implementation of halal certificates.

Hence, it is very necessary to further investigate how the influence of Muslim identity (self-identity), socialization and awareness of the implementation of halal certificates for millennial Muslim entrepreneurs in the culinary field located around tourist attractions in Lombok Island. In addition, no similar research has been carried out on Lombok Island, where Lombok Island is one of the Muslim-majority islands and developing halal tourism.

## Method

This type of research is an associative study with a quantitative approach. The population used is all Muslim culinary entrepreneurs born in 1981-1994 or belonging to the millennial generation (Mastercard-Crescent Rating, 2018) located around tourist attractions in Lombok Island (Kuta Lombok, Sengigi and Mataram City) and all certificates have halal. The sample used in this study consisted of 75 samples with non-probability samples, while the sample type used was targeted samples (Ferdinand, 2014). According to Tabachnik and Fidell, the determination of the sample size is 10 to 25 times the number of independent variables. Meanwhile, the number of samples in a study according to Roscoe is 30-500 samples (Ferdinand, 2005). Primary data used is collected directly through a questionnaire and Google form. The value of each survey variable is measured with a Likert scale. Respondents are confronted with a number of statements or questions that must be answered (Sekaran, 2006). Therefore, the instrument has been tested for validity and reliability.

The collected data was analyzed by multiple regression analysis. Before performing a multiple regression analysis, the classical assumption test must be passed. There are four tests to be performed including normality test, multicollinearity test, heteroscedasticity test and autocorrelation test. After the criteria of the classic assumption test are met, data analysis and hypothesis tests are performed using multiple regression, determination coefficient analysis (R<sup>2</sup>) and correlation coefficient analysis (r) (Ghozali, 2011). In general, the multiple linear regression equation can be formulated as follows:

$$\hat{Y} = a + b_1X_1 + b_2X_2 + b_3X_3 + b_4X_4 + b_5X_5 + e$$

Where

$\hat{Y}$  = Barriers to Halal Certificate Implementation

a = Constant

b = Regression Coefficient

X<sub>1</sub> = Muslim identity (Self Identify)

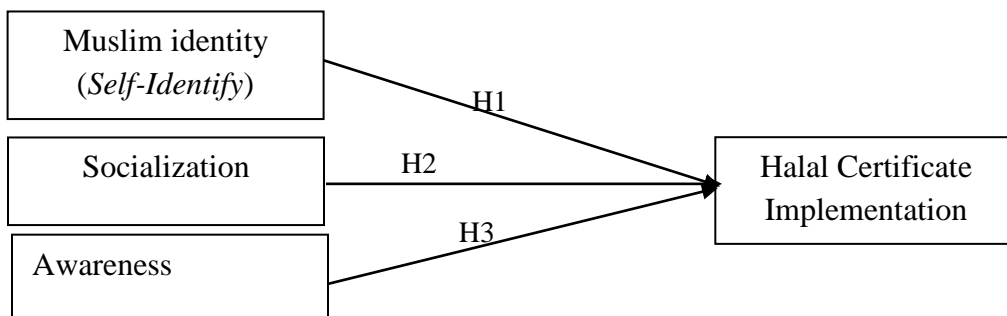
X<sub>2</sub> = Financial Constraints

X<sub>3</sub> = Lack of socialization

X<sub>4</sub> = Lack of Consciousness

e = error

The conceptual framework can be depicted in Figure 1.



**Figure 1. Conceptual Framework**

Based on figure 1. It can be explained that the implementation of halal certificates can be influenced by Muslim identity, socialization and awareness of millennium Muslim entrepreneurs in the culinary field. This conceptual framework shows a causal relationship between variables.

## Result and Discussion

Based on the results of data analysis, the results obtained as shown in Table 2.

**Table 2. Multiple Linear Regression Results**

Variable	B	Score -t	Score -p.
Constant	0,130	0,323	0,748
Muslim identity ( <i>Self-Identity</i> ) ( $X_1$ )	0,119	0,795	0,429
Socialization ( $X_2$ )	0,595	6,804	0,000*
Awareness ( $X_3$ )	0,293	2,099	0,039*

Note: Significance at:  $p < 0.05$ ;  $R^2 = 0.690$ ; adjusted  $R^2 = 0.677$ ; Dependent Variable: Halal Certificate Implementation

This analysis was performed to determine how the influence of the independent variable on the dependent variable was performed using multiple linear regression techniques. This study uses Muslim identity (self identity), socialization, and consciousness as independent variables, while the dependent variable is the implementation of halal certificates. The results of the regression illustrate that Muslim Identity (Self-Identity) has a positive but insignificant effect on the implementation of halal certificates. Meanwhile, other variables, namely socialization and awareness, have a positive and significant effect on the implementation of halal certificates. The conclusion is indicated by the p value of each variable. The p-value of Muslim Identity (Self-Identity) is  $0.429 > 0.05$ . Meanwhile, the p value of socialization and awakening is  $0.000$  and  $0.039 < 0.05$  respectively.

**Table 3. Summary of Hypothesis Tests**

Hipotesis	Score-p	Result
H <sub>1</sub> : the stronger the Muslim identity (self-identify), the higher the implementation of the halal certificate.	0,429	Rejected
H <sub>2</sub> : the higher the intensity or frequency of socialization, the higher the implementation of halal certificates.	0,000*	Received
H <sub>3</sub> : the less a person's awareness, the lower the implementation of the halal certificate	0,039*	Received

This research was conducted to investigate the influence of Muslim identity (self-identity), socialization and awareness of the implementation of halal certificates for millennial Muslim entrepreneurs in the culinary field that are located around tourist attractions on the island of Lombok. The results show that this model can explain 69 percent of the three independent variables to influence the implementation of halal certificates. It is displayed from the value  $R^2 = 0.690$ . Meanwhile, 31 percent could be explained by other variables that were not studied.

The results conclude that there is a positive but insignificant influence of the Muslim identity variable (Self-Identity) on the implementation of halal certificates for millennial Muslim entrepreneurs in the culinary field or in this case the Muslim identity (Self-Identity) of a culinary entrepreneur does not guarantee that it is a factor the main thing that encourages them to implement the Halal certificate.

This study is inconsistent with the research results of Mohani et al., (2009) and Nukeriana (2018) who believe that the religion of entrepreneurs has a significant relationship with Halal Certificate Implementation and is one of the supporting factors for Halal Certificate Implementation. The Muslim identity (self identity) of entrepreneurs is not the main factor that encourages them to implement it, even though it has a positive but insignificant effect because Muslim identity (self identity) is used to ensure that what is being produced so far is halal or in accordance with Islamic rules. So according to Krishanan,

et al., (2017) and Gillani, et al., (2016) state that most Muslim entrepreneurs are not motivated to implement Halal Certificates because they consider themselves to be Muslim, indicating that the food sold is halal. This has been proven that according to LPPOM-MUI (2019) Indonesia, as a Muslim-majority country, SMEs, restaurants, cafes and restaurants that produce halal culinary are still new at the level of self-claim, do not have a halal certificate. Meanwhile, 2 other independent variables have a positive and significant effect on the implementation of halal certificates.

Socialization is an important thing alongside other social activities because in socialization there is the involvement of individuals in groups in one system to participate (Sutaryo, 2004). Socialization related to the implementation of halal certificates can be done by the government, e.g. LPPOM-MUI or Ministry of Religion (BPPJH) (Daulah, 2018). Socialization is necessary to provide education to the community, in this case as producers and consumers. Through socialization activities, it is hoped that they can understand and understand the importance of halal products (LPPOM-MUI, 2019). Based on the results of this research, it shows that socialization has a positive and significant effect on the implementation of halal certificates. The results of this study are consistent with the results of research by Prabowo, et.al. (2015), which states that the socialization that business actors receive has a positive impact on the implementation of halal certificates.

This indicates that most of the culinary businesses (about 95% of the total number of respondents) have received information, especially the government's free certificate program developed in 2015-2017 to support halal tourism on Lombok Island. So they think they have obtained socialization from the government in regards to halal certificates so far and help implement halal certificates. While the rest (5%) did not receive any information about the program. Government socialization is not evenly distributed across the region in West Nusa Tenggara, especially Lombok Island, as the restaurants, stalls or cafes that have hosted the program are dominated by culinary establishments in Mataram and West cities. Lombok (for example around Sengigi. And leaf) while in other areas it is still low.

Meanwhile, the West Nusa Tenggara LPPOM-MUI (2019) stated that there are three agencies providing assistance in the implementation of halal certificates, namely the West Nusa Tenggara Provincial Industry Service, West Nusa Tenggara Provincial Tourism Office and the District Cooperative Office. Dompu. However, only a few apply for halal certificates. One reason is the lack of socialization from the government to entrepreneurs, especially in the culinary sector. Lack of government socialization to business actors is one of the factors that still make business actors unaware of the halal label. This is supported by Bayu's (2013) view that the socialization carried out by LPPOM MUI with regard to the inclusion of halal labels on food products is not comprehensive, as the socialization is only known to certain people. So that there are still many people who do not know about socialization. Lack of socialization causes the lack of information obtained by business actors, so they don't understand how to apply for halal certificates for their products. This is what some of the culinary entrepreneurs on Lombok Island feel.

This study also showed that awareness raising had a positive and significant effect on the implementation of halal certificates. Awareness in the halal context has the meaning of special interest or experience in obtaining information related to halal food, drink and products. Awareness describes a person's cognitive perceptions and reactions about a condition related to what they eat, drink and use. Subjectively, consciousness is a relative concept in which a person can be partially aware of a problem related to the halal aspect. This relates to internal conditions, such as deep feelings or external events/problems through sensory perception (Nizam, 2006). So as millennial Muslim entrepreneurs in the culinary field are more aware or concerned about halal certificates, there will be more implementation of halal certificates, especially in Lombok Island. The results of this study are in line with the view of Prabowo, et al., (2015) that the awareness of business actors has a positive influence on the implementation of halal certificates. In addition, some Muslim millennial entrepreneurs have a perception

that they are sufficient to offer halal culinary based on Islamic law, without having to issue a halal certificate that costs money to process it.

### Conclusion

This study found that an independent variable that had a positive but insignificant effect on the implementation of halal certificates was Muslim identity (self-identity). Meanwhile, the other 2 independent variables, namely socialization and awareness, have a positive and significant effect on the implementation of halal certificates. These findings can be used as a reference regarding the implementation of halal certificates in the halal industry and as a source of information for the government, food producers or food companies and other parties interested in implementing halal certificates and halal development support tourism by meeting one of these indicators. The findings from this research also show that government socialization about halal certificates and awareness of producers or entrepreneurs in the culinary field are determining factors that influence the implementation of halal certificates, as suggested by previous research.

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