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Research Paper

Exploring Halal Awareness Within a Heterogeneous Society: The Case of Meat Consumers in Indonesia

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Abstract

The Indonesian halal market potential is about US$144 billion to 154.9 billion per year, but in the present condition, it is far from the potential that can be achieved. Several researches have proven halal status is not the main consideration in food buying decisions. The research about bread consumers in Banda Aceh should get paid attention to because they prefer product quality and price to halal status. This controversial finding is very surprising because it will negate the halal market potential in Indonesia. Therefore, in the case of meat consumers, this research aims to explore deeply halal awareness within the meat consumers. Halal awareness in this research is the dependent variable, and the independent variables are age, gender, marital status, education level, job, amount of family members, and monthly income. This research hypothesizes that halal awareness is varied due to the heterogeneity of socioeconomic background. However, based on 100 samples determined by the Lemeshow formula, taken by accidental sampling technique due to the absence of a sampling frame, and by performing the chi-square test, this research proves that halal awareness is relatively equal, although they vary in socioeconomic condition. The heterogeneity of social status and socioeconomic conditions does not influence the diversity of halal awareness. Therefore, Indonesia's huge halal market potential is proven, and the halal industry could optimize to penetrate it by maintaining halal status and showing it clearly to halal food consumers.

Keywords *Halal awareness, socioeconomic diversity, meat consumer, Indonesia*

INTRODUCTION

Discussion about halal has a strong relationship with the faith. It is unsurprising because, as commonly known in the Islamic faith, God has commanded mankind to eat halal (lawful) food. For Moslems, the activity of eating is part of worship in which they must follow God's commands (Nafis, 2019). This provision has formed communities who have a certain pattern of eating and what they have to eat, and they are perceived not to consume certain meat, beverage, and contaminated food by part of pork, alcohol, and other intoxicating drink. Of course, because the number is big, these communities have good potential to market lawful food for them. Many sides try to provide lawful meat for them. Maman et al. (2018) initiated to mitigate the halal risk and to determine certain strategic planning to yield free-fork meat.

Based on the huge population number of Muslim communities in the world, Chiarakul (2021) estimated the trade value of halal food in 2017 was around US$ 162,000 million. This prediction is based on approximately 2,140 Muslim consumers worldwide, and it is predicted that by 2030 the Muslim population will increase to 2.2 billion. Therefore, the halal market is interesting and has potential. The past increase in Muslim communities will certainly positively impact the halal market's development. Chiarakul (2021) emphasizes this halal market potential will increase for

many reasons. First, the growth rate of the Muslim population is the fastest in the world. It is right; nowadays, the number of Muslim populations is less than Christians. However, the Pew Research Center launches that in the trend of demographic growth between 2010–2050, Muslim growth will be the highest rate at 73 percent, Christianity will increase by 35 percent, Hinduism will increase by 34 percent, and the Jews' growth will be 16 percent. Second, the Muslims' religiosity level is higher than other religions. Third, the Muslims' average age is lower than other religious groups. In 2018, the average age of Muslims was 23 years, while other religious groups were around 30–36 years old.

Geographically, 53% of the Muslim population lives in Africa, 32% in Asia, 8% in Europa, 2% in North America, and 5% in South America and Oceania (Chiarakul, 2021). In more detail, referring to the report of worldpopulationreview.com (2022), 231 million Muslim population live in Indonesia, 212 million in Pakistan, 200 million in India, 153 million in Bangladesh, 95-103 million in Nigeria, 85-90 million in Egypt, 82.5 million in Iran, about 74 million in Turkey, about 41 million in Algeria, and about 39 million in Sudan. The past increase in the Muslim communities will, of course, positively affect the halal market's growth. This market potential is more visualized by referring to the State of the Global Islamic Report, which states that in 2019 the Muslim population spent about USD 2.2 trillion consuming halal products. This amount is predicted to grow to USD 2.4 trillion by 2024 (Worldpopulationreview.com).

The halal potential in Indonesia – based on the report of the Ministry of Finance, The Republic of Indonesia (2021) – is about US$144 billion, which makes Indonesia the largest consumer in this halal sector. Previously, referring to the State of The Global Islamic Economy, Mubarok and Imam (2020) presented the halal market potential in Indonesia in 2018 as about $ 154.9 billion. The increase of halal market potential is not merely by increasing the number of Muslim populations and by the growth of the Gross Domestic Product of Organization of Islamic Cooperation (OIC) countries, but there is an important keyword that could probably be a key point in market analysis, namely the religious awareness within the Muslim communities, which could be elaborated into halal awareness (Worldpopulationreview.com). The real question is, to what extent do these Muslims have halal awareness? If halal awareness has really become their shopping behavior, the potential of the halal market will become a reality. But on the other hand, if halal awareness has not yet become part of their lifestyle, the market potential described above needs to be questioned. Halal awareness in this context could be defined as human perception and response to the conditions of products eaten, drunk, and used (Khaliqi & Pane, 2021).

The need for exploration of halal awareness is getting stronger with the result of the research conducted by Fadila et al. (2020), who conducted research in Banda Aceh, Indonesia. By case study of the Bread Boy Bakery & Cake Shop in a city on the Northern Tip of Sumatera Island -- which is widely known as the Veranda of Mecca because of the very high religious observance of its population – and by accidental sampling is strongly surprising, in which the halal label as independent variable partially does not have a positive and significant influence on buying decisions. This research, on the contrary, has found two variables that have a significant effect partially on purchasing decisions. The two independent variables are product quality and price. In the other sentence, the interviewees do not consider the halal status in their purchasing decision, but the factors they consider strongly in purchasing decisions are price and product quality.

However, the research of Khaliqi and Pane (2021) proves that halal awareness among the young generation is still high, and of course, it encourages us. In more detail, the respondent of this research is young people who live around the University of Sumatera Utara, Indonesia, and they are diverse based on gender and education level. This research presents three independent variables: religious belief, religious knowledge, and health reason. Religious belief, unfortunately, does not have any influence on halal awareness. The independent variables that influence halal

awareness are religious knowledge and health reasons.

The above-mentioned research makes us even more wonder about halal awareness's existence. The absence of halal awareness will negate the huge halal market potential. Therefore, this research aims to identify halal awareness; and to represent the Indonesian communities that are varied in socioeconomic condition; this research tries to explore halal awareness within heterogeneous societies, and the question is whether gender, age, job variation, income, marital status, education level, and family member have a significant effect on halal awareness. To make halal awareness simple and easy to measure, this research focuses on meat consumers who shop in a cheap food shopping center organized by the Ministry of Agriculture, The Republic of Indonesia.

LITERATURE REVIEW

Halal awareness could be interpreted as someone's perception toward certain food, beverage, cosmetics, and drugs, and therefore halal awareness is indeed part of someone's lifestyle. Referring to many sources, Haryanto et al. (2019) define lifestyle as an individual orientation that creates the structure of life and forms the values expressed in different behavior. A very important dimension of the lifestyle, which influences brand choice or buying behavior, is fashion and health consciousness. Individuals who have the characteristics of health consciousness and brand consciousness tend strongly to be selective in choosing the products to consume. Halal awareness in this context is part of a lifestyle determined by religiosity. The Quran has commanded strongly to consume halal food in numerous verses. God tells us, "O mankind, eat from whatever is on earth (that is) lawful and good and do not follow the footstep of Satan. Indeed, he is to you a clear enemy" (The Holy Quran 2: 168) (Ikomatussuniah & Bustami, 2021).

However, halal awareness as part of lifestyle could be varied hypothetically based on the diversity of age. A result of research in French in last 2019 indicated that young participants tend to choose the lower price in buying clothes. For the older participants, suitability is a more important consideration than other factors; while for the eldest people, durability is the main factor in buying cloth (Hervé and Mullet, 2009). The cloth is, of course, different from food, especially if the food characteristic has a strong relationship with the religious belief. But fortunately, Pew Research Center (2018) reports the low religious observance among young adults based on its research in more than 100 countries and territories over the last decade, although this research institution does not present specifically for Muslim observance. The low religiosity obedience will certainly have a strong influence on the low halal awareness. Thus, the hypothesis of halal awareness diversity is very important; and this hypothesis gets stronger based on the above-mentioned research, in which the halal label in Aceh is not the main consideration in food buying decisions (Fadila, 2020).

Gender and marital status are other variables that could be predicted to have a significant influence on food shopping decisions. Lakshmi et al. (2017) emphasize -- based on their research in India – male and female has completely different in decision making in everything relating to personal life, professional life, and even in eating and shopping decision; married women have more awareness about product in buying decision (Deepak and Velaudham, 2019). Therefore, it is possible that gender and marital status have a strong effect on halal awareness in the food buying process. This hypothesis gets stronger based on The Pew Research Center (2016), which emphasizes that woman is universally more religious across all societies, cultures, and faith. The woman in America – for example – are more likely than men to regard the importance of religion and to pray daily. Therefore, by paying attention to the above research about different ways of shopping and eating between males and females (Lakshmi, 2017), more awareness of married women the products (Deepak and Velaudham, 2019), and the high religiosity observance of women,

the halal awareness could possibly be different based on gender and marital status.

The different jobs could not also be ignored as an independent variable which probably has a strong effect on the variety of halal awareness. The job represents social interaction, partnership, mutual understanding, and communication within heterogeneous social groups. The research in a boarding school in Pakistan indicates friends, family, and experience are three important factors in buying behavior (Akhtar and Husnain, 2015). The social interaction, communication, mutual understanding, and partnership with the out-group prove to tend someone follows the way of eating and the food to eat performed by the out-group as their partners (Maman et al., 2021). Almost similar research results were also found in Jakarta that high social interaction tends to lead to food diversification for the lower middle class (Maman et al., 2017). Based on the assumption that halal status is not the main consideration in food purchasing decisions (Fadila et al.,2020), job variation could probably lead to cause differences in halal awareness.

The education level is certainly the independent variable that should be paid attention to. This variable describes the level of someone's awareness in managing their life and choosing the right thing to perform. The highly educated people – based on the research in Dutch – are not easy to be influenced by electronic word-of-mouth (e-WOM), while the people with low income in the country of the windmill are easy to be influenced by the e-WOM (Engelbertink and Hullebusch, 2012). The previous research in Poland (Stelmach, 2004) reveals that more educated people could manage the way of smoking; in which smoking in Poland is very prevalent among men as well as for women, but for the better-educated people, its popularity is lower. The effect of education level on behavior is also seen in the way vegetable oil consumption. Married men and widows with a middle education level use vegetable oil most frequently, but unfortunately, alcohol consumption is more popular in a woman with higher education and the highest income (Stelmach, 2004). The Halal awareness is, of course, not the same as the e-WOM and behavior of vegetable oil. But this research finding illustrates – and should be emphasized -- the importance of education level in exploring the halal awareness level. This importance level gets stronger because the education level represents someone's knowledge, while the knowledge of religion is a valuable factor for halal awareness (Khaliqi & Pane, 2021).

The monthly income and the number of family members are two variables that cannot be neglected in exploring halal awareness. The "in Poland research" previously presented (Stelmach, 2004) found empirically that woman at higher education level and higher income has a strong habit of consuming alcohol, but fortunately, the presence of chronic illness has decreased the daily smoking and the frequency of alcohol consumption especially within the man. In simpler the amount of money earned by someone will lead him to prioritize the kitchen needed to buy, especially for someone who has more family members. The "family orientation" could be more strong and more pragmatic for the big family member in which, for certain people, the need of family takes precedence and consequently the activities which are carried out for the sake of the family. This is one of the lifestyles that are frequently seen among certain people. The other lifestyle is more pragmatic to fulfill the need of the family (Haryanto, 2019). The question that should be emphasized is whether the big family member and the small income are more halal orientation or fulfilling-the-need orientation.

In light of the above-presented-researches, the seven variables of age, gender, marital status, job, education level, monthly income, and family member could probably have a strong effect on halal awareness in the meat purchasing decision, or contrary, the absence of this influence on the meat buying decision. Therefore, to explore halal awareness, the framework research is presented in Figure 1.
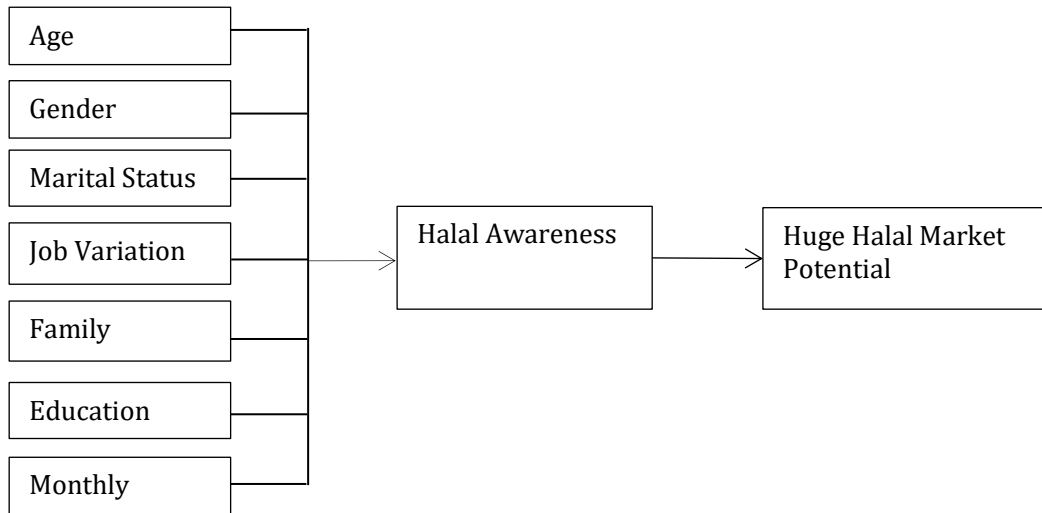
Figure 1. Framework Analysis

RESEARCH METHOD

This research, in accordance with its aim, was carried out in a cheap food shopping center owned by the Ministry of Agriculture in Jakarta, Indonesia, in March 2022. Based on Lemeshow's formula (1991), the sample size of this research is 96 meat consumers; and it is fulfilled to 100 to make the collected data more complete. By the absence of a sample frame and sample list, this research adopted accidental sampling, in which anyone whom we found was shopping at a cheap food shopping center and willing to become an interviewee, we let them as the research's respondents.

To acquire decisive data, this research measures halal awareness on a nominal scale by their action in meat shopping, whether they regard the halal status as important or unimportant. Prior to data collecting, this research performed validity and reliability test of the instruments. Referring to Surucu and Maslakci (2020), the validity and reliability test are essential factors that enable the research to yield beneficial research data, and it is a precondition for statistical analysis. Fortunately, the halal awareness measuring instrument get a validity score of 0.61, which is the result of the correlation between the per item-scores with the total score of 30 respondents in the questionnaire trial. The r-count, which is 0.61, is more than the r-table, which is 0.361 by 5% error probability, strongly indicating the high validity of this instrument. Thus, the instrument for measuring halal awareness in this research can measure what is to be measured and can be understood by respondents according to the understanding of the researchers who compiles this instrument.

The research instrument has also fulfilled the required reliability. In Cronbach alpha criteria, the reliability score should not be less than 0.60, and fortunately, the measuring instrument of halal awareness total got a 0.669 score. This score indicates strongly that the instrument has accuracy and consistency in measuring the research object.

FINDINGS AND DISCUSSION
Meat Consumer Diversity

The 100 samples which are accidentally drawn turn out that meat consumers who shop at the Ministry of Agriculture's Cheap Food Store in South Jakarta vary by age, gender, marital status, education level, occupation, monthly income, and number of family members. The age of meat consumers varies from 17 to more than 50 years. But, the majority of meat consumers in this research as it is more than 80% are of productive age, between 21 to 50 years (Table 1).

Regarding gender, of 100 respondents, more of them are female (75%). This is not surprising because the shopper for kitchen needs in Indonesian culture is usually women; although it is not rare the women who shop are accompanied by their husbands, it is the women who make the decisions about what kitchen needs to buy. In addition, the shopper for the kitchen necessity such as spices, vegetables, fish, meat, and so on is not merely a woman but commonly in Indonesian culture is conducted by a married woman. Therefore, this research proves the majority of meat shoppers (72%) are married. The unmarried woman is merely 18%, while the divorce and death divorce are only 10%.

The status of marriage has a strong relationship with the job. Therefore, of the respondents who claim to work as housewives, 38%, and their status is, of course, married. Of the respondents whose jobs as private employers, 26%, but fortunately, this job is not mutually exclusive. Although they work in private companies and other jobs, such as civil servants and teachers, they are probably housewives, and their status is married.

The marriage status also has a strong relationship with the number of family members. Most of the respondents (57%) have 3-4 family members. The respondents who have family members between 5-7 persons is 19%, while the respondents whose family member is only two persons is 20%. This data indicates strongly that relatively educated people in Indonesia commonly have small family members. The respondents who claim to have a family member of more than seven persons is merely 4%. The status of family members does not have a relationship with the marriage status. Although the respondents are unmarried, they claim the family member of their parents. This explanation is very important because, among the research respondents, there are 18% have unmarried status (Table 1).

The education level is very valuable because it does not merely contribute to the formation of small family members, but the more important thing is the education level is predicted to have a strong influence on the awareness of halal. In this research, the respondents whose education level is Junior High School (JHS) is merely 6%. The rest of the respondents – that means most of them – acquire the education level of Senior High School or its equivalence or even higher.

Table 1. Meat Consumer Characteristics

No	Diversity	Category	Amount (%)
1	Age (year)	17 – 20	4
		21 – 30	27
		31 – 40	27
		41 – 50	29
		>50	13
2	Gender	Male	25
		Female	75
3	Marital Status	Unmarried	18
		Married	72
		Divorce/Death	
		Divorce	10
4	Job Variation	Housewife	38
		Teacher/Lecturer	9
		Private Employer	26
		Civil Servant	6
		Student/University	6
		Student	
		Other	15

5	Family members	2 persons	20
		3 – 4 persons	57
		5 – 6 persons	19
		>7 persons	4
6	Education level	JHS	6
		SHS/SVS/ Equivalence	40
		Diploma	16
		Bachelor	34
		Others	4
7	Monthly Income	< IDR4.000.000	26
		> IDR4.000.000	74

The halal awareness is hypothetically also contributed by the monthly income. This research, fortunately, proves 74% of the research's respondents have a monthly income of more than IDR 4 000 00.- This money-making ability is not surprising because the regional minimum wage of Jakarta Capital Special Region is IDR 4,416,186.546 (Regional News, 2020). The question mark is about the rest of the respondents (26%), who claim that they earn less than IDR 4 000 000.- per month, below the regional minimum wage. This questionable condition, however, could be easily answered by exploring their job. Many of them are students who do not have a job yet and do not earn money yet, and part of them are housewives. In the Indonesian context, the housewife is not a job that earns money, although their work is all day serving their children and husband, washing cloth, and other household chores. But many of them have unfixed side income, which is not surprising if their earnings are below the regional minimum wage because it is not the main earning.

The Halal Awareness

In accordance with the purposes of this research, the question is to what extent do these heterogeneous meat consumers have halal awareness? Answering this question should be the first step of this research. From 100 meat consumers who were interviewed while they were shopping in the Ministry of Agriculture's Cheap Food Center in Jakarta in March 2022, most of them (83%) perceived the importance of the halal status of the meat. The respondents who regard the unimportance of halal status is very small, merely 13% (Table 2). But unfortunately, this research does not explore the religion of meat consumers. It is probably, the respondents who consider the unimportance of halal status are non-Muslim because halal is closely related to the Muslim faith. About the 13% of respondents, it is not surprising because the non-Muslim population in Indonesia is about 10-15%, and therefore the 13% of respondents represent the non-Muslim population.

Table 2. Halal Awareness of Meat Consumers

| No. | Question | Answer | | Total |
		Important	Unimportant	
1	Is the halal logo important in the decision to buy meat in this shop?	83 (83%)	17 (17%)	100 (100%)

The question to measure halal awareness is quite simple, whether they consider the importance and unimportance of a halal logo in the decision to buy meat in that food center. The halal logo in the Indonesian context indicates that processed food, meat, beverage, cosmetics, and other products have met the halal requirement, and therefore these products have gotten a halal

certificate issued by LPPOM-MUI (*Lembaga Pengkajian Pangan, Obat-Obatan, dan Kosmetika Majelis Ulama Indonesia*/The Institute for the Study of Food, Drugs, and Cosmetics-Indonesian Ulema Council).

Halal Awareness Based on Age Diversity

Halal awareness seems to have been relatively evenly distributed among meat consumers. Age diversity does not have an effect on halal awareness. Referring to the data presented in Table 3, from 83 respondents who consider the importance of halal status regarding the meat they will buy, their ages are very diverse, ranging from 17 years old to those over 50 years old (Table 3).

This research tries to explore the probability of different halal awareness among the respondents who have age heterogeneity. The hypothesis is the age of meat consumers significantly contributes to the diversity of halal awareness. The chi-square test is applied to prove this hypothesis. Fortunately, the chi-square gains a coefficient of 0.342 with a p-value is 0.987 (Table 3). If we accept the above hypothesis, the probability of error is close to one hundred percent. Thus, in this research, we must refuse the above hypothesis, which strongly indicates the absence of age diversity's contribution to halal awareness; and the consequence is that halal awareness is relatively equal, although the age of meat consumers is different.

Table 3. Meat Consumers' Distribution Based on Age and Halal Awareness

No.	Age (Year)	Halal Status		Total
		Important	Unimportant	
1.	17 – 20	3	1	4
2.	21 – 30	22	5	27
3.	31 – 40	23	4	27
4.	41 – 50	24	5	29
5.	> 50	11	2	13
	Amount	83	17	100

Note: $X^2 = 0.342$; $P = 0.987$

Halal Awareness Based on Gender

The gender status in this research also does not contribute to halal awareness. The data presented in Table 4 indicates the chi-square coefficient is 0.475 with a p-value is 0.490, which strongly proves the absence of gender's effect on halal awareness. The H_0 – which states that the diversity of gender does not have any effect on halal awareness – is accepted based on the criteria of the above chi-square test. In another sentence, although the gender is different, they have equal awareness of the importance of halal status.

In more detail, from 100 interviewees, there are 83 respondents (83%) claim the importance of the halal logo in meat shopping decisions. The female status is the majority of this interviewees which is 65 persons (65% of total respondents), while the male status is the minority (merely 18 people or 18% of total respondents). The diversity of respondents' status who claim the unimportance of halal status should not be considered because of the small number. Of 100 persons of total respondents, there are merely 5 persons (5%) male respondents and 12 persons of female interviewees (12%) who claim the unimportance of the halal logo (Table 4). But fortunately, relevant to the research aim, the respondents who claim the importance of halal status are the majority, and halal awareness is distributed evenly within the diverse-gender communities represented by the research sample.

Table 4. Meat Consumers' Distribution Based on Gender and Halal Awareness

No.	Gender	Halal Status		Total
		Importance	Unimportant	
1.	Male	18	5	23
2.	Female	65	12	77
	Amount	83	17	100

Note: $X^2 = 0.475$; $P = 0.490$

Halal Awareness Based on Marital Status

The chi-square test to identify the effect of marital status on halal awareness also proves the absence of this influence. The respondents – married, unmarried, or divorced – have relatively the same perception about the importance of halal status. Of the 83 respondents who considered the halal logo in their meat shopping decision, 59 persons (59% of total respondents) are married. The unmarried respondents are 16 persons (16% of total respondents), and the divorce (life and death divorce) is merely 8 persons (8% of total respondents). The chi-square coefficient is 0.563, and the p-value is 0.795 (Table 5). The high p-values close to 1 (100%) require us to accept the Ho, which nullifies the influence of marital status on halal awareness. Therefore, this research significantly concludes the absence of marital status's influence on halal awareness.

It should be emphasized – from this conclusion – that halal awareness is equally distributed within diverse communities based on marital status. This conclusion is, of course, on the basis of the represented and unbiased sample.

Table 5. Meat Consumers Distribution Based on Marital Status and Halal Awareness

No.	Marital Status	Halal Status		Total
		Importance	Unimportance	
1.	Unmarried	16	2	18
2.	Married	59	13	72
3.	Divorce/death divorce	8	2	10
	Amount	83	17	100

Note: $X^2 = 0.563$; $P = 0.795$

Halal Awareness Based on Education Level

The education level represents insight, capacity, and maturity in making decisions for their life. Therefore, this research hypothesizes that halal awareness will be diverse based on the differences in education level; on the contrary, the H_o of this hypothesis emphasizes that education level does not have any influence on halal consciousness. However, based on the chi-square test, this hypothesis (H_1) should regretfully be rejected, and we conversely have to accept the H_o because of the high p-value (0.780) and the small coefficient of the chi-square count (1.758). If we accept the statement that the education level is the main factor for the difference in halal consciousness, then this acceptance is based on a high probability of error, reaching more than 70%. This research finding, of course, determines us to accept the H_o that halal awareness is relatively equal, although the education level is diverse.

Table 6. Meat Consumer Distribution Based on Education Level and Halal Awareness

No.	Education Level	Halal Status		Total
		Importance	Unimportance	
1.	UHS	5	1	6

2.	SHS/SVHS/Equivalent	32	8	40
3.	Diploma	15	1	16
4.	Bachelor	28	6	34
5.	Others	3	1	4
	Amount	83	17	100

Note: X^2 = 1.758; P = 0.780

In more detail, from the 83 respondents who consider the importance of halal status in meat shopping, most of them (32% of the total respondents) get an education level in senior high school or equivalent. The halal-awareness-respondents who experienced in bachelor's degree are merely 28% of the total respondents, and non-bachelor is 15% of the total respondents. The other education level (the post-graduate or merely JHS/Junior High School respondents) is only 8% of the total respondents (Table 6). The very important conclusion from the chi-square analysis in this research is that halal awareness is equal despite the education level diversities.

Halal Awareness Based on Job

The heterogeneous respondent in this research is also characterized by the diversity of jobs. It is assumed that job will represent a broad interaction with many sides, and it certainly will have a strong impact on the attitude, behavior, and manner of life. Therefore, this research hypothesizes as H_1 that the diversity of jobs will strongly influence the variety of halal awareness. However, based on the Chi-square test, this research must refuse the H_1, and on the contrary, the H_o should be accepted, which concludes the absence of the job variety's influence on halal awareness. The halal awareness is relatively equal, although the job is different.

The chi-square test proves the very high p-value which is close to 1 (100%), and the very small chi-square coefficient (0.511). If we accept the H_1, the probability of error is almost 100%. Therefore, this research refuses the influence of job diversities on halal awareness. The halal awareness is relatively equal, although the job is different.

Table 7. Meat Consumer Distribution Based on Job and Halal Awareness

No.	Job	Halal Status		Total
		Importance	Unimportance	
1.	Housewife	31	7	38
2.	Teacher/Lecturer	5	1	6
3.	Private employer	21	5	26
4.	Civil servant	5	1	6
5.	Student/University Student	8	1	9
6.	Others	13	2	15
	Amount	83	17	100

Notes: X^2 = 0.511; P = 0.992

In more detail, as presented in Table 7, the job of the respondents who claim the importance of halal status in meat consumption, most of them are housewives (31% of total respondents) and private employers 21% of total respondents. The other job is teacher, civil servants, students/university students, and others. But, as previously presented, the job diversity is not mutually exclusive because the teachers, private employers, civil servants, students, and other jobs could probably be a housewife. In Indonesian culture, shopping for kitchen needs is commonly conducted by housewives.

Halal Awareness Based on Monthly Income

The monthly income in this research is placed as an independent variable, which is predicted to have a significant effect on halal awareness. A small income tends someone to be more pragmatic in meeting their household needs. The more important thing for low-income people is how to fulfill their daily needs. The low price could probably be the main consideration for them, and as a consequence, they do not consider the halal status.

But fortunately, this assumption is not proved based on meat consumer behavior who shop at the cheap food center in Jakarta, Indonesia. The error probability of accepting this assumption is more than 79% based on the chi-square test. In more detail, the chi-square coefficient is 0.065, and the p-value is 0.7999. The respondents who earn more than IDR 4000 000.- per month are 61 interviewees (61% of total respondents), while the respondents who earn equal to or less than IDR 400 000., are merely 22 interviewees (22% of total respondents). The number of IDR 4000 000., is very important because it is the minimum wage of Jakarta's special region.

Table 8. Meat Consumer Distribution Based on Monthly Income and Halal Awareness

No.	Monthly Income	Halal Status		Total
		Importance	Unimportance	
1.	< IDR 4.000.000	22	4	26
2.	> IDR 4.000.000	61	13	74
	Amount	83	17	100

Notes: $X^2 = 0.065$; P = 0.799

Halal Awareness Based on Family Members

The family number has a high relation with family income and the way to fulfill the kitchen needs. The more family members, a person will tend to be more pragmatic in meeting the needs of clothing, food, and housing. The question is whether halal food is still a consideration for someone who tends to be more pragmatic. This research tries to confirm this assumption. Of course, there will be a tug-of-war between religious beliefs in consuming food and the number of families whose needs must be met.

Table 9. Meat Consumer Distribution Based on Family Members and Halal Awareness

No.	Family Members	Halal Awareness		Total
		Importance	Unimportance	
1.	2 persons	17	3	20
2.	3–4 persons	46	11	57
3.	5–6 persons	16	3	19
4.	> 7 persons	4	0	4
	Amount	83	17	100

Notes: $X^2 = 1.109$; P = 0.775

Fortunately, the research on meat consumers in Jakarta proves that halal status is still an important consideration in food shopping decisions. The chi-square test indicates a small coefficient (merely 1.109) and a high p-value (0.775). In more detail, from the 83 interviewees who considers the importance of halal status in meeting shopping decision, the family member is various between two persons and more than seven family members. Although the family number is diverse and big, for them, the halal status is still prioritized in meeting the family's needs for food. This consumer's behavior who regards the importance of halal could represent Indonesian consumer behavior.

Discussion of Research Finding

Of the absence of the impact of socioeconomic diversity on halal awareness, it should be emphasized that halal awareness is relatively equal. The result of this research is indeed supported by the research conducted previously by Kurniawati and Savitri (2019), which found that halal awareness of Indonesian consumers is very high, with an index level of 94.91. This halal consciousness is, of course, influenced by religious belief, with an index level is 96.61; health reason, with an index, is 89.83; and perception of the importance of the halal logo, with an index, is 84.71. Another finding of previous research is that religious belief is the major factor that influences the halal awareness of the Indonesian consumer. The next factors are health reasons and halal exposure.

The above mention research in this context that nullifies the impact of the religious factor on the halal purchasing decision could not be accepted. Therefore, the halal potential in the Indonesian market is high; and the business could practically utilize this market potential.

CONCLUSIONS

This research proves -- from one hundred respondents, who represent the heterogeneity of Indonesian society in age, gender, marital status, job, income, education level, and the number of family members – that most respondents perceive the importance of halal status in the meat buying decision. The halal awareness is relatively even, although the respondents are varied in socioeconomic condition. The prevalence of halal awareness is indicated strongly by the absence of influence of all dependent variables on the variety of halal awareness based on the chi-square test.

By the existence of halal awareness, which perceives the halal status as the main regard in the food buying decision, Indonesia has a huge halal market potential, as previously presented. But to be more convincing about the potential of the halal market in Indonesia, it needs further research about other products besides meat.

LIMITATION & FURTHER RESEARCH

The sample of this research is merely meat consumers and does not include other goods buyers, while the halal awareness should include the whole product. Therefore, it needs further research on halal awareness, which includes various products.

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