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AL-AMWAL

## Halal Food Preferences and Perceptions at Nagoya Mall Batam

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### *Abstract*

The purpose of this study was to see the preferences and perceptions of halal food at Nagoya Mall in Batam City. This research was conducted at the Nagoya mall which provides halal food in the food street area. The samples of this research are lecturers at 4 universities in Batam which are managed by Persyarikatan Muhammadiyah and Hidayatullah namely: Muhammadiyah International Tarbiyah College, STIKOM Muhammadiyah Batam, Abdullah Said Islamic Institute, and Hidayatullah Tarbiyah Science College. In this study, it was found that the preferences and perceptions of lecturers about halal food stands in Nagoya tended to be good with a note that there were several things that were improved including cleanliness.

**Keywords:** *Preference, Perception, Halal Food, Nagoya Batam*

### **Abstrak**

Tujuan Penelitian ini untuk melihat preferensi dan persepsi halal food Nagoya Mall di Kota Batam. Penelitian ini dilakukan di Nagoya mall yang menyediakan halal food di Kawasan food street. Adapun yang menjadi sampel penelitian ini yakni dosen yang pada 4 perguruan tinggi di kota Batam yang dikelola oleh Persyarikatan Muhammadiyah dan Hidayatullah yakni: Sekolah Tinggi Ilmu Tarbiyah Internasional Muhammadiyah, STIKOM Muhammadiyah Batam, Institut Agama Islam Abdullah Said, dan Sekolah Tinggi Ilmu Tarbiyah Hidayatullah. Pada penelitian ini di temukan

bahwa preferensi dan persepsi dosen tentang stand halal food di Nagoya cenderung baik dengan catatan ada beberapa hal yang ditingkatkan termasuk kebersihan.

**Kata kunci:** Preferensi, Persepsi, Halal Food, Nagoya Batam

## INTRODUCTION

The development of the special area of Batam began in the 1970s. With the support of special regulations made by the central government, Batam City has become a competitive investment place in Indonesia. Moreover, Batam has a geographical advantage due to its strategic location and proximity to Malaysia and Singapore. Batam City experienced a population escalation of 15% with a population of 1.124.534 people and a growth rate of 1,04%. (Wasiman et al., 2020). with the increasing population in the city of Batam (Effendi & Harahap, 2019), This will result in an escalation of unemployment which can affect the number of immigration levels entering the city of Batam. The Batam City area consists of Batam Island, Rempang Island and Galang Island, as well as other small islands in the Singapore Strait and Malacca Strait. Batam, Rempang, and Galang islands are connected by the Barelang Bridge. (Bappeda, 2014) The city, which is part of the Riau Archipelago Province, has a land area of 715 km<sup>2</sup>, while the total area reaches 1.575 km<sup>2</sup>. The city of Batam has a tropical climate with an average temperature of 26 to 34 degrees Celsius. This city has hilly plains and valleys. The soil is red soil which is less fertile and the weather changes frequently so that if it is used as agricultural land, it can only grow non-seasonal plants. Just like from other regions in Indonesia (Elisa & Azwanti, 2019), The city of Batam also has a vision, namely the realization of a modern and prosperous Batam Bandar Dunia Madani. The vision will be prepared based on comprehensive consideration of the various conditions currently facing Batam. as a follow-up to the Batam city development vision for 2021-2026 and carrying out the mandate of the applicable regulations, it is poured into 5 (five) Missions as follows (Bappeda, 2014; Sanitasi, 2017) :

- 1) Realizing equitable economic growth through improving the quality and diversification of economic activities based on regional uniqueness and excellence.
- 2) Realizing sustainable urban development supported by infrastructure, utilities and transportation systems that are advanced, friendly, beautiful, and comfortable according to spatial planning.
- 3) Realizing human resources that are culturally competitive, productive and have character.
- 4) Continuing the acceleration of development in the Huinterland area for equity and as a support for the economy of the city of Batam.
- 5) Realizing Good, Responsive, Effective and Efficient Governance based on Information Technology in improving services to the community

He said that in order for the vision and mission that had been formulated to be implemented and the synchronization process with the Central and Provincial Government programs to run smoothly, it was translated into 6 (six) and 24 (twenty-four) targets, namely: The main goal is to improve the economy of the city of Batam and tourism services. competitive, with the targets: (1) Improving the performance of the trade sector (2) The growth of the leading tourism sector in the city of Batam (3) Increasing the realization of investment in the city of Batam. The second objective is to

improve the economy of Batam city which is even and inclusive, with the following targets: (1) Increasing the productivity of small and medium industries in the regional economy. (2) Increasing the role of cooperatives and micro-enterprises in the community's economy. (3) Increasing the welfare of small fishermen and aquaculture. (4) Improving the Regional Creative Economy. The third objective is to realize quality urban infrastructure that is compatible with Batam city spatial planning and is environmentally friendly with the following objectives: (1) Realizing a consistent spatial planning and control of Batam city spatial planning. (2) Increasing the environmental quality of the clean and green Batam city by taking into account the environmental carrying capacity and capacity (3) Availability of safe, comfortable and integrated urban infrastructure as well as livable residential areas. The fourth goal is to realize superior and moral human development towards a just and prosperous society with the following targets: (1) Increasing accessibility and quality of education services and community literacy (2) Increasing Accessibility of affordable and equitable quality of public health services (3) Increasing purchasing power community (4) Increasing the role of gender and youth in development (5) Increasing harmony and peace of life in the community (6) Increasing the regional food security sector (7) Reducing unemployment (8) Increasing community social services. The fifth objective is to achieve equitable distribution of basic infrastructure development and expand access to Hinterland with the following targets: (1) Increasing the quality of residential infrastructure in the Hinterland region (2) Increasing inter-island connectivity in the Hinterland region (3) Increasing the quality and coverage of clean water and sanitation services in the hinterland area. The sixth goal is to realize the implementation of a professional, accountable, transparent and nurturing government with the following targets: (1) The realization of effective, efficient and quality local government institutions and management (2) Increased financial independence capabilities Increased regional financial independence capabilities (3) Improved quality of public services transparent and accountable by increasing the professionalism of ASN and the use of Information Technology



Figure 1. Batam City Map

The modern lifestyle makes everything easy and instant, including food (Fatimah et al., 2021). What's more, besides being easy and cheap, fast food served by restaurants has attractive packaging and many promos that can be obtained by consumers. The reason why Indonesians tend to consume fast food is because the food has a more affordable price and a busy lifestyle encourages consumers to look for a comfortable place to eat, where fast food restaurants are the number one choice for both teenagers and seniors. There are several reasons why fast food is very popular, including practicality, it can relieve stress, the brain tends to like high-calorie foods, fast food is addictive, and concoctions of spices that make an impression on the memory (Pamelia, 2018) The city of Batam has a heterogeneous community, consisting of various ethnic groups, religions, cultures and different languages. (Sanitasi, 2017)

**Table 1. Population Based on Religion**

Religion	Unit	2016	2017	2018	2019
<b>Islam</b>	Jiwa	752.268	758.805	773.865	798.096
<b>Christian</b>	Jiwa	193.952	195.489	195.849	199.586
<b>Catholic</b>	Jiwa	35.248	34.938	35.355	36.463
<b>Hindu</b>	Jiwa	755	735	729	714
<b>Buddha</b>	Jiwa	71.525	72.653	74.277	76.335

<b>Confucius</b>	Jiwa	1.104	1.100	1.128	1.122
<b>Stream of Faith</b>	Jiwa	188	221	263	267
		1.055.040	1.063.941	1.081.466	1.112.583

Source: Population and Civil Registration of Batam City

Based on the figure above, the population by religion in 2019 was predominantly dominated by Muslims at 71.73% and followed by Christians at 17.94%. In third place are Buddhists as much as 6.86%. To see how many places of worship there are in Batam City from 2000 to 2021 can be seen in the following table:

**Table 2. Number of Places of Worship in Batam City**

<b>Year</b>	<b>Mosque</b>	<b>Musholla</b>	<b>Church</b>	<b>Vihara</b>	<b>Temple</b>	<b>Total</b>
<b>2000</b>	<b>179</b>	<b>117</b>	<b>56</b>	<b>12</b>	<b>-</b>	<b>364</b>
<b>2001</b>	<b>223</b>	<b>113</b>	<b>162</b>	<b>39</b>	<b>-</b>	<b>537</b>
<b>2002</b>	<b>269</b>	<b>125</b>	<b>238</b>	<b>35</b>	<b>-</b>	<b>668</b>
<b>2003</b>	<b>301</b>	<b>175</b>	<b>238</b>	<b>35</b>	<b>-</b>	<b>749</b>
<b>2004</b>	<b>289</b>	<b>165</b>	<b>229</b>	<b>23</b>	<b>-</b>	<b>541</b>
<b>2005</b>	<b>386</b>	<b>171</b>	<b>200</b>	<b>31</b>	<b>-</b>	<b>788</b>
<b>2006</b>	<b>464</b>	<b>167</b>	<b>291</b>	<b>24</b>	<b>-</b>	<b>946</b>
<b>2007</b>	<b>460</b>	<b>136</b>	<b>336</b>	<b>33</b>	<b>-</b>	<b>965</b>
<b>2008</b>	<b>425</b>	<b>255</b>	<b>292</b>	<b>34</b>	<b>-</b>	<b>1006</b>
<b>2009</b>	<b>519</b>	<b>336</b>	<b>252</b>	<b>34</b>	<b>1</b>	<b>1141</b>
<b>2010</b>	<b>513</b>	<b>305</b>	<b>348</b>	<b>41</b>	<b>2</b>	<b>1207</b>
<b>2011</b>	<b>565</b>	<b>348</b>	<b>357</b>	<b>41</b>	<b>2</b>	<b>1311</b>
<b>2012</b>	<b>567</b>	<b>386</b>	<b>256</b>	<b>34</b>	<b>4</b>	<b>1234</b>
<b>2013</b>	<b>612</b>	<b>411</b>	<b>371</b>	<b>45</b>	<b>4</b>	<b>1443</b>
<b>2014</b>	<b>680</b>	<b>493</b>	<b>460</b>	<b>44</b>	<b>2</b>	<b>1679</b>
<b>2015</b>	<b>677</b>	<b>500</b>	<b>436</b>	<b>47</b>	<b>2</b>	<b>1662</b>
<b>2016</b>	<b>n a</b>	<b>n a</b>	<b>n a</b>	<b>n a</b>	<b>n a</b>	<b>n a</b>
<b>2017</b>	<b>649</b>	<b>426</b>	<b>289</b>	<b>59</b>	<b>2</b>	<b>1425</b>
<b>2018</b>	<b>761</b>	<b>553</b>	<b>279</b>	<b>59</b>	<b>2</b>	<b>1654</b>
<b>2019</b>	<b>808</b>	<b>596</b>	<b>484</b>	<b>98</b>	<b>2</b>	<b>1988</b>

Source: Batam City Department of Religion Office

With so heterogeneous society in the city of Batam, so that many foods are doubtful that they are not aware of. Food that can be categorized as doubtful, is a matter that is unclear between what is lawful and forbidden by Allah Subhanahu Wa Ta'ala. Lately, we have often heard and seen in the news a lot of beef logs, chicken tiren which are sold freely, maybe without realizing it, the meat that was purchased turned out to be the meat mentioned above. This is what is meant by syubhat. The implications of eating haram or doubtful foods are very significant for a person, both in this world and in the hereafter. The world has an impact on behavior, morals, psychology, emotions, health and offspring. Whereas in the hereafter there are two possibilities: entering heaven by enjoying all its pleasures, or hell by suffering all its torments. Business actors/companies must have a mandate by displaying an attitude of openness, honesty,

optimal service and ihsan (doing the best) in all things, especially in relation to community service. (Juniarti et al., 2021)

## LITERATURE REVIEW

### Behavioral Theory

Consumption activities carried out by a Muslim is a worship in the name of Allah Swt (habluminallah), Muslim consumers determine the path that is limited by Allah using halal and haram, not miserly, and not greedy so that his life is safe.(Subhan, 2020). As Allah says in Q.S. Al-Maidah verse 87:

الْمُعْتَدِينَ يُحِبُّ لَا إِلَهَ إِلَّا أَنْ تَعْتَدُوا وَلَا لَكُمْ اللَّهُ أَحَلَّ مَا طَيَّبَتْ تُحَرِّمُوا لَا آمَنُوا الَّذِينَ يَأْتِيهَا

“O you who believe, do not forbid what is good which Allah has made lawful for you, and do not transgress. Verily, Allah does not like those who exceed the limits”

In Islamic consumption behavior (Muttaqin & Ardianto, 2019), Muslims must pay attention to several things that are suitable for consumption, namely :

- 1) Goods consumed are halal and good goods (halal thoyyiban);
- 2) The process has complied with sharia principles;
- 3) The benefits of goods consumed are good for himself or others;
- 4) The quantity of goods consumed is not excessive and not too little, but moderately enough. A mustahlik al-aqlani or Muslim consumer can choose his consumption with the ability to get goods and services according to physical and spiritual needs(Jenita & Rustam, 2017).

According to Imam al-Syatibi, benefit in consumption has three levels of needs, namely daruriyat, hajjiyat, and tahsiniyat. (Faisal & Sudibyo, 2020) Fulfillment of dharuriyat needs, according to Imam Al-Ghazali can be achieved by maintaining five basic goals of welfare: maintaining 1) Religion (al-din); 2) Soul (nafs'); 3) descent (nasl); 5) Wealth or wealth (maal); 4) Intellect (aql), or includes Maqhasid Syariah(Faisal & Sudibyo, 2020; Mohamed Yusof et al., 2016; Otta, 2016; Sirajuddin, 2016). Islam regulates human behavior in meeting the needs of life as a whole. As in using food sales, there are prohibitions in food ingredients and recommendations for consuming halal (Zahra, 2020)

Muslim consumers when buying food must be based on the following considerations: a. In buying food, do not overeat, b. The Qur'an regulates about eating halal food as described in the QS. Al-Baqarah: 168 “O people, eat what is lawful and good from what is on earth, and do not follow the steps of the devil; for verily the devil is a real enemy to you.”

Consumer behavior can be understood through 3 stages. The first is consumer preference to explain the reason someone prefers a product over other products. Second, the consumer's budget line by considering the price factor according to income, before making a decision. Third, consumer choice through income preferences and constraints, consumers can choose when buying a combination of goods by optimizing their satisfaction. This combination also depends on the price of the item

## Halal Food Street

Allah Subhanahu Wa Ta'ala has obligated every Muslim to eat sustenance or food that is halal (legal) and of good quality with sufficient minerals and nutrients as needed. These two perspectives that are lawful and of the best quality will not only guarantee physical well-being and readiness, however, will also be a driving factor that will expand one's realm of taqwa (good deeds) and gratitude to Allah Subhanahu Wa Ta'ala. (Setiawan, 2020). The term tayyib in the Qur'an is always associated with the acceptance of certain behaviors while tayyib as a standard quality for food (As'ad Umar, 2014; Esmā et al., 2021). The idea of choosing a tayyiba should be seen as a unified form with tactical methods for its inner and outer corners. The study of Muhammad et al. (2016) also explained that the consumption trend of Islamic society is due to the motivation for Islamic rules and teachings in their lifestyle and business activities. (Abdurrohman Kasdi, 2013)

Basically, all food and beverages traded on Halal Food Street that come from growing vegetables, fruits and animals are halal, except those that are toxic and endanger human life. Not selling Drinks that Allah has forbidden are all forms of khamr (alcoholic drinks)

Allah says in QS: al-Baqarah 219:

قُلْ هُوَ يُنْفِقُونَ مَاذَا وَيَسْأَلُونَكَ تَفْعِيهِمَا مِنْ أَكْبَرُ وَإِثْمُهُمَا لِلنَّاسِ وَمَنَافِعُ كَبِيرٌ إِنَّهُمَا قُلْ وَالْمَيْسِرُ الْخَمْرُ عَنْ يَسْأَلُونَكَ تَتَفَكَّرُونَ لَعَلَّكُمْ الْآيَاتِ لَكُمْ اللَّهُ يُبَيِّنُ كَذَلِكَ الْعَقُولُ

Meaning: They ask you about alcohol and gambling. Say: "In both of them there is a great sin and some benefit to mankind, but the sin of both is greater than its benefit." and they ask you what they earn. Say: "which is more than necessary." Thus Allah explains His verses to you so that you may think.

## Preference

Consumer preferences are behavior in showing consumer tastes based on the availability of product or service choices (Helmi & Sarasi, 2020; Utami, 2021). Preference theory is used to analyze the level of utility for consumers. According to As-Syatibi, Muslim consumers can achieve a level of satisfaction (maslahah), but with consideration of the goods or services consumed are halal, from the way of acquisition, not israf (waste) and tabzir (excessive or wasted wealth) (Ningrum, 2014)

Asy-Syatibi and Al-Ghazali said that to achieve maslahah (utility) on consumer preferences in meeting needs, it is necessary to meet the criteria (Mochlasin, 2013)

- 1) As needed (needs), not following desires (wants) or lust
- 2) Rationality in choosing needs.
- 3) Clear, real and objectively measurable.
- 4) A positive good/service, not causing conflict or loss of producers or consumers.
- 5) Limited by halal and non-halal resources (goods/services).

## Perception

Eroglu & Harrell (1986) define perception is a process used by individuals to select, organize and interpret information inputs to create a meaningful picture of the world. Perception is an individual process, highly dependent on internal factors, such as beliefs, experiences, needs, moods and expectations. Perception is also influenced by the stimulus (size, color and intensity) and the place where the stimulus is seen and

heard. Perception is an important psychic function that becomes a window of understanding for the events and realities of life faced by humans. Humans as creatures who are given the mandate of the caliphate are given various privileges, one of which is the process and sharing of privileges, one of which is a more complicated process and function of perception. and more complex than the rest of God's creatures. In the language of the Qur'an several processes and functions of perception start from the process of creation.

لُنُطْفَةٍ عَلَقَةٍ فَخَلَقْنَا الْمُضْغَةَ فَخَلَقْنَا وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ . ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ . ثُمَّ خَلَقْنَا آ  
نَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا ءَاخَرَ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ الْمُضْغَةَ عِظْمًا فَكَسَوُ

Meaning: And verily We have created man from an essence (derived) from soil (12). Then We made the essence of semen (stored) in a solid place (the womb) (13). Then we made the semen into a clot of blood, then we made the clot of blood into a lump of flesh, and made the lump of flesh into bones, then we wrapped the bones with meat. Then We made him a different (shaped) creature. So holy is Allah, the best Creator. (14). (Q.S Al-Mu'minun: 12-14)

The process of perception formation is as follows. Individuals will act and react according to their perceptions. Perception includes:

- 1) Exposure occurs when a stimulus occurs in a person's various sensory receptors. Stimulus in the form of information will enter through the senses. At this stage there will be a selection so that there are stimuli that are ignored and some are followed up on to the next stage.
- 2) Attention refers to the extent to which the individual processes the stimulus obtained. The extent of this process will depend on the type of stimulus and individual character. This is influenced by factors such as perceptual selection, perceptual vigilance, perceptual defense, perceptual blocking.
- 3) Interpretation refers to how individuals interpret the stimuli they receive. Interpretation will be largely determined by how well the stimuli are given, past perceptions, motivations and individual interests in the perceptions that will be formed

## METHOD

This study uses a quantitative approach (Sugiyono, 2015), According to, namely research methods based on the philosophy of positivism, used in researching sample and population research, the technique of sampling is actually done randomly or random sampling, while data collection is done by utilizing the research instruments used, data analysis used is quantitative / can be measured with the aim to test the hypothesis set earlier.

The method used in this study is a survey method, where the survey method is an investigation conducted to obtain facts from existing symptoms and seek factual information, both about social, economic, or political institutions of a group or an area. The survey method is research conducted on large and small populations, but the data studied are data from samples taken from that population, so that the relative occurrences of distribution and relationships between variables are found. Sociology,



and psychology. Surveys are basically no different from research. The use of these two terms is often only intended to emphasize the scope. Research focuses on one or more aspects of the object. Population and Sample Population is a generalization area consisting of subjects or objects that have certain characteristics and qualities that are determined by a researcher to be studied and then a conclusion is drawn. The sample is 81 people, where the sample in this study is a lecturer who is listed as active as a lecturer at Muhammadiyah College and Hidayatullah College located in Batam City. Researchers chose this university because these two organizations are Islamic organizations that already have universities in Batam City. With details, the Hidayatullah Islamic organization has the Abdullah Said Islamic Institute with 6 Study Programs and the Hidayatullah Tarbiyah College with 2 Study Programs. The Muhammadiyah Association has 2 colleges, namely the Muhammadiyah Computer Science College with 2 study programs and the Muhammadiyah International Tarbiyah College with 2 study programs.

## RESULT AND DISCUSSION

In this section will be explained about matters relating to the data - the data collected, the results of data processing and discussion of the results of data processing. The data in this study were processed by submitting a questionnaire directly to the respondent or via a google form that was sent via selected WhatsApp. Data collection was carried out from January 1 to January 14, 2021. The sample in this study was obtained from 81 respondents of which 75 questionnaires were received back for data analysis while 6 questionnaires could not be processed because the respondents did not provide all the statements in the questionnaire and did not provide answers. at all.

**Table 3. Sample Characteristics**

Demographics	Classification	Sampel	Results (%)
<b>Gender</b>	Male	45	60
	Female	30	40
<b>Age – Group</b>	21 – 30 years	11	14.66
	31 – 40 years	35	46.66
	41 – 50 years	21	28
	51 – 60 years	8	10.66
<b>Marital status</b>	Single	14	18.66
	Married	56	74.66
<b>Qualification</b>	Master	73	97.33
	Ph.D / Doktor	2	2.66
<b>Jobs</b>	STIKOM Muhammadiyah Batam	12	16
	IAI Abdullah Said	39	52
	STIT Internasional Muhammadiyah	12	16
	STIT Hidayatullah Batam	12	16

Based on the results of this study, it is known that the respondents are lecturers who have male sex, as many as 45 people (60%) and some are women, as many as 30 people (40%). Based on the results of this study, it is known that respondents aged 21-30 years were 11 people (14.66%), respondents aged 31-40 years were 35 people (46.66%), respondents aged 41-50 years were 21 years (28%) and respondents 51-60 years as many as 8 respondents 10.66%. This proves that lecturers at two universities belonging to Persyarikatan Muhammadiyah and Hidayatullah Foundation are still young lecturers who have career paths that will be formed as the vision and mission of the two organizations have universities. Based on the results of this study, it is known that 56 respondents (74.66) were married, while the remaining 14 (18.66%) were unmarried. This study took a sample of lecturers at Muhammadiyah universities and also at Hidayatullah colleges, so that the majority of respondents in the study had master's education as many as 73 people (97.33) and 2 (2.66%) lecturers had doctoral education. For the homebase of lecturers at 4 universities, namely STIKOM Muhammadiyah Batam, STIT International Muhammadiyah, STIT Hidayatullah Batam each as many as 12 people (16%), and 39 lecturers from IAI Abdullah Said Batam.

To get the tendency of respondents' answers to each dimension, it will be based on the average score (index) which is categorized into a score range based on the calculation of the three box method (Ferdinand, 2006).

Upper limit of score range :  $(\%F*5) / 5 = (75*5)/5 = 75$

Lower limit of score range :  $(\%F*1) / 5 = (75*1)/5 = 15$

The resulting index number shows a score of 75 – 15, with a range of 60. Using the three box method, the range of 60 is divided into three parts, resulting in a range for each section of 20, which will be used as a list of index interpretations as follows:

15 – 35 = Low

36 – 56 = Medium

57 – 77 = height

Index Value =  $[(\%F1*1)+ (\%F2*1)+ (\%F3*1)+ (\%F4*1)+ (\%F5*1)] / 5$

Information:

F1 : The frequency of respondents who answered 1 of the scores used in the questionnaire questionnaire

F2 : The frequency of respondents who answered 2 of the scores used in the questionnaire questionnaire

F3 : The frequency of respondents who answered 3 of the scores used in the questionnaire questionnaire

F4 : The frequency of respondents who answered 4 of the scores used in the list of questions on the questionnaire

F5: The frequency of respondents who answered 5 of the scores used in the list of questions in the questionnaire

High The scoring technique used in this study is with a maximum score of 5 and a minimum score of 1, then the calculation of the respondent's answer index is to use the following formula:

**Table 4. Consumer satisfaction index**

<b>Evaluation</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>Total</b>	<b>Index</b>	<b>Deskription</b>
<b>Cleanliness</b>	2	54	2	6	11	75	39	Medium
	2	108	6	24	55	195		
<b>Service</b>	2	3	2	60	8	75	58.8	Height
	2	6	6	240	40	294		
<b>Location</b>	0	0	0	44	31	75	66.2	Height
	0	0	0	176	155	331		
<b>Clothes</b>	0	4	15	45	11	75	57.6	Height
	0	8	45	180	55	288		

Source: Processed Primary Data, 2022

Information:

\*: Accumulated answer frequency times each score

\*\*: Sum \* divided by 5 (score level)

\*\*\*: Accumulated index score (\*\*) of all questions divided by the number of questions

This study assesses the cleanliness of the halal food area in Nagoya mall Batam, where clean according to language is free from dirt (Rohmah, 2017). The word clean is often used to express the external state of an object, such as a clean environment, clean hands, clean water and so on. The word clean also gives a sacred meaning, for example water is holy, but usually the word clean is used to express an outward nature, while the word sacred is to express an inner nature, such as a pure soul. Cleanliness is an effort made to remove dirt in a dirty place (Sa'di, 2008). Cleanliness is an action taken to remove dirt in the surrounding environment (Rohmah, 2017). According to Islam, cleanliness has aspects of worship and moral aspects and is often used with the term "Thaharah" which means purification and release from dirt (al-Fannani, 1993).

This study found that 54 respondents gave a score of 2 on the cleanliness conditions found at the halal food stand at Nagoya mall with moderate results. This is important because in the Qur'an it is stated that Muslims should be pioneers in maintaining cleanliness, such as personal hygiene, clothing, and the environment.

Allah says in the Qur'an:

17 – وَأَبْقَا خَيْرَ وَالْآخِرَةِ (16) الدُّنْيَا الْحَيَاةَ تُؤْتِرُونَ بَلْ (15) فَصَلَّى رَبِّهِ اسْمَ وَذَكَرَ (14) تَزَكَّى مَنْ أَفْلَحَ قَدْ

Indeed, successful is he who cleanses himself (by faith). And he remembered the name of his Lord, then he prayed. But you (the disbelievers) choose the worldly life. While the afterlife is better and more eternal (Translation of Q.S Al A'la [87]:14-17).

For this reason, the level of cleanliness is a serious concern for managers, such as respondents giving responses regarding cleanliness, namely various reasons put forward by respondents, ranging from the attitude of employees/officers at the halal food stand who did not immediately clean the table after eating. Several other respondents questioned the food that fell or the garbage under the table that the officers did not immediately clean up. The second factor is that there are still many dirty places to eat when other customers want to eat in the area.

Yet we all know that:

النظافة من الإيماني

“Cleanliness is part of faith”

The hygiene factor is a sensitive issue to maintain the public's image and view of the halal food area. As Ibn Kathir said *halalan thayyiban* refers to what has been made lawful by Allah SWT. And *thayyiban* something that is lawful is in accordance with a person who does not cause harm to his body and mind. This interpretation emphasizes not only the matter of halal but also about the suitability and safety of oneself from the use of halal goods or food, therefore *halalan thayyiban* is food that is lawful and brings goodness to humans, but the stage of goodness depends on its suitability with the individual who can provide body and mind health. In addition, cleanliness and purity must be guaranteed and must not contain elements of doubt and sin (including how to get it).

The location is very strategic, this is because the area is a downtown shopping center area. The location is only 5 minutes from the international port that connects Indonesia – Singapore, Indonesia – Malaysia. So this is very strategic, the location at the halal food stand is also on the 1st floor which if people want to enter the mall, they will be immediately served with food stands.

In the halal food area, equipment alone is not enough to support work operations. However, it is also supported by employees or more often referred to as waiters. Waiters must follow the procedures set by management. In addition, the waiter must also have ethics and appearance that have a huge impact on the restaurant.

Respondents gave their opinions when interviewed by researchers about the appearance of the waiter. The appearance of the waiter must always look happy and happy, including when dealing with guests. Appearance must always be maintained during working hours. The accessories used should not be too flashy. Then the clothes used must be clean and neat so that guests are happy to always be close to the waiter.

In serving guests, waiters are required to look as attractive as possible. This is because appearance is the first thing consumers see. With a good initial appearance, it will also give a good first impression on consumers so that a sense of admiration, sympathy, and respect will arise for consumers. Vice versa, with a bad appearance will give a negative impression. Appearance is the image of halal food in the eyes of customers. In most food areas, consumers rarely even "never" see a manager or chef's, except for the waiter. That's why waiters represent them in the halal industry. This is one of the reasons why a neat, tidy, clean, and well-mannered appearance is the most important thing.

The development of culinary tourism in Batam in the last period was very rapid. This is marked by the emergence of various new places to eat. Along with this trend, the attention of tourists turned to traditional food so that this type of food became elevated. “Most of the tourists who come to Batam are foreign tourists. This study also presented the results of direct interviews with respondents who were used as research samples. The researcher asked respondents about their perception of whether local halal food can compete with halal foreign food?”

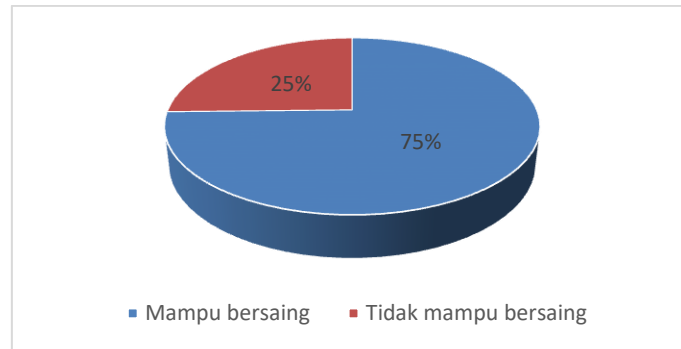


Figure 2. Competitive ability

Respondents chose that local halal food was able to compete as much as 75% of respondents with halal foreign food. with various notes given. There were respondents who said that in order to compete, local food must pay attention to cleanliness and the kitchen must be sterile and the slaughter of animals used must be guaranteed to be halal. This is because respondents think that many traditional halal food traders do not guarantee that food ingredients are good and sterile. Respondents were also asked how sure are they that halal food is guaranteed to be halal?

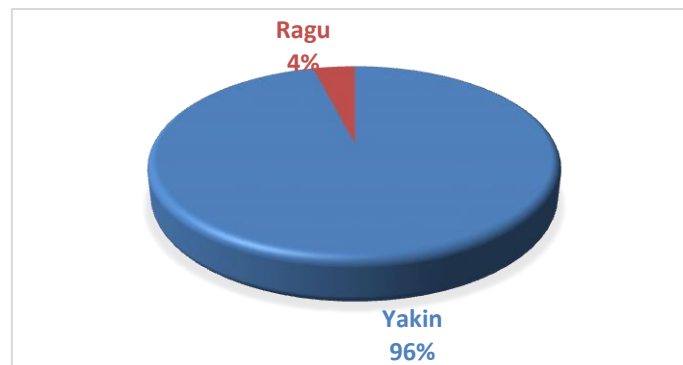


Figure 3. Respondents' belief in halal food

Respondents also believe that the food they eat is halal food guaranteed by the state. So that the halal label is very important to be made in a halal food stand. With the halal label, respondents' perceptions in terms of price are also taken into consideration, namely respondents agree that the price offered is in accordance with the portion size of the food received. And respondents also saw that the price given was still quite reasonable because of the condition of the place or location of the halal food stand which was in a strategic area.

## CONCLUSION

Based on the discussion that has been spelled out, it can be concluded that the perception of respondents is still at a moderate level that shows a high awareness of the selection of traditional halal food compared to foreign halal food. Respondents also believe that traditional halal food is able to compete with halal food macanegara, it's just that respondents hope that cleanliness in the halal food area is improved so that responden provides advice to improve services, especially cleanliness. Advice for the next research in case.

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