

## DETERMINANT ANALYSIS OF MUSLIM COMMUNITIES CONSUMING PRODUCTS HALAL LABELED IN BANGKALAN REGENCY

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### ABSTRACT

*Products labeled halal are products that have been declared halal according to Islamic law and stipulated by the Ministry of Religion through the Halal Product Assurance Agency (BPJPH) based on the results of an inspection by LPPOM MUI of the product in question, with this product labeled Halal it can meet market demands (consumers) universally. So if these demands can be met, economically, Indonesian business people will be able to become hosts in terms of the products being marketed. Not only that, having products labeled halal can protect the faith of consumers, especially those who are Muslim. This means that with labeling, Muslim consumers will no longer hesitate to consume something they need. Researchers used a Quantitative approach to conduct this research. There are several factors that can influence Muslim consumers to consume the halal label, such as religious factors, psychological factors, family factors, role and status factors, social factors, and cultural factors. The results of this research later we can find out what factors are more prominent among several existing factors that make the Muslim community in Bangkalan Regency consume products with a halal label. The results of this study from the ten initial factor variables used in this study, after analysis using factor analysis, three new factors were formed, namely: factor 1 is called the credibility factor, with the 3 members being religion, role and status, and social culture. Factor 2 is named as the knowledge factor, with the 5 members being Psychological, Family, Needs, Recommendations, Knowledge. Factor 3 is called a lifestyle factor, with the 2 members being health and lifestyle*

**Keywords :** Factors, Muslim community, product, halal label

## A. INTRODUCTION

One country whose population is dominated by Muslims is Indonesia. The Directorate General of Population and Civil Registration of the Ministry of Home Affairs stated that the total population of Indonesia as of June 2021 reached 272,229,372 people based on population administration data <sup>1</sup>and around 87% of the total population is Muslim or Muslim. <sup>2</sup>Human life that is growing and increasing will affect economic growth which will also increase. <sup>3</sup>Growth that occurs can not be separated from the interference of entrepreneurs. Entrepreneurs see opportunities and take advantage of this to become a potential market for companies to offer a variety of products.

Thus the mindset and perspective of the Indonesian people towards various products is different and it is not uncommon for many to think that products with a halal label are important as a consideration in determining a purchase decision. Moreover, these consumers consist of many very diverse groups of various ages and backgrounds education varies, ranging from elementary, junior high, high school, Islamic boarding schools, bachelors and others

Good halal literacy will also provide a good understanding. Good literacy is needed by Muslim consumers in sorting and choosing various products to be consumed because in the current era of globalization there are many types of products not only food but drinks

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<sup>1</sup> Management of Population Administration Information, "Indonesian Population Distribution As of June 2021: West Java Most, North Kalimantan Least," in <https://dukail.kemendagri.go.id>. Retrieved November 18, 2021

<sup>2</sup> Advenia Elisabeth/MPI, "As Many as 87 Percent Are Muslim, OJK Calls RI Must Become a Center for Sharia Finance," in [www.idxchannel.com](http://www.idxchannel.com). Retrieved June 16, 2022

<sup>3</sup> Chandra Natadipurba, *Islamic Economics 101* (Bandung: PT. Mobidelta Indonesia, 2016), 231

and other Muslim consumer needs which are also imported or imported from various regions or regions. a country which incidentally cannot be said to be an Islamic state. Therefore literacy is very necessary and important in determining the decision to buy a product. In line with Allah's commands and recommendations to His servants to always consume halal, as Allah says in the Qur'an

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

*"And eat of what Allah has given you as lawful and good sustenance, and fear Allah in whom you believe" (QS. Al-Maidah 5: 88)<sup>4</sup>*

And the Hadith of the Prophet

إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ، لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ)). رواه البخاري ومسلم، وهذا لفظ مسلم.

*"Indeed, what is lawful is clear and what is unlawful is also clear. But in between there are doubtful matters of which most people are ignorant. Whoever avoids the doubtful matters has purified his religion and honour. The one who falls into doubtful matters has fallen into forbidden matters. It is like a shepherd who is near a forbidden fence and fears that he may enter into it. Know that every king has a prohibition. Remember that Allah's prohibitions are what He has forbidden. Know that there is a lump of flesh in the human body. If it is good, the whole body is good; and if it is corrupt, the whole body is*

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<sup>4</sup> Ministry of Religion of the Republic of Indonesia, "QUR'AN KEMENAG," in <https://quran.kemenag.go.id/>. Retrieved November 11, 2021

*corrupt. Know that this lump of flesh is the heart. (Narrated by al-Bukhari and Muslim, and this is Muslim's wording.).*<sup>5</sup>

In the verses of the Al-Quran and Hadith it is strictly ordered to all Muslims to always consume food that is halal and good. Thus, Muslims without exception are demanded to be smart and thorough in sorting and choosing everything that will be consumed because it is feared that the product is a product that is not clear ( *subhat* ) and it is not known whether it is halal or haram.

Various problems that arise in the Muslim community in consuming halal. In the case of the Holywings Club, which sells liquor, khamr, it turns out that 2,850 of the 3,000 employees are Muslim . <sup>6</sup>Of course this is the concern of all Muslims, even though it is not certain that the employee consumes the alcohol sold at holywing. However, this will be a very serious concern because indirectly they will take part in the distribution, development and promotion of this alcohol, even if they do not consume it.

There are several similar studies to this, such as Husaeni & Zakiah,<sup>7</sup> who published the title Determinants of buying intention of halal products on private Islamic religious college lecturers in West Java. This research is more inclined to Halal certification is an important key to business product development business product

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<sup>5</sup> Mulyati, Thesis "The Influence of Halal Literacy Level and Price Level on the Purchase Decision of an Imported Food Product (Study on Students of the Department of Islamic Economics, UIN Sulthan Maulana Hasanuddin Banten)" SULTAN MAULANA HASANUDDIN STATE ISLAMIC UNIVERSITY, BANTEN, 2019. 4

<sup>6</sup> <https://jakarta.bisnis.com/read/20220630/77/1549604/holywings-di-Tutup-3000-karyawan-bakal-dirumahkan-management>. Retrieved June 30, 2022, 2:21 PM.

<sup>7</sup> Uus Ahmad Husaeni dan Selviana Zakiah, "Determinants of buying intention of halal products on private Islamic religious college lecturers in West Java," *Asian Journal of Islamic Management (AJIM)* 4, no. 1 (2022): 59–71, <https://doi.org/10.20885/ajim.vol4.iss1.art5>.

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development. In addition, there are Fathoni et al.<sup>8</sup> who found that the level of consumer awareness of halal food in Indonesia is very high. Meanwhile, the determining factors are religiosity, media exposure, and reason. Finally, Dzikrulloh & Koib<sup>9</sup> was conducted in a school with the conclusion that the application of the halal value chain at the Nurul Amanah Islamic Boarding School Bangkalan indicate that the input process for making oyster mushroom raw materials, processing oyster mushrooms into mushroom chips, and product marketing processes.

Of the three previous studies above, there are similarities in research related to halal products as the focus of study. But the difference from all of these studies is very clear that none of them discuss the determinant analysis of Muslim communities consuming halal labelled products. And here the novelty of this research will complete the void of studies that have not existed before.

Based on this description, the author is interested in conducting further research which is written in a thesis with the title: "*Determinant Analysis of Muslim Communities Consuming Products Labeled Halal in Bangkalan Regency* "

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<sup>8</sup> Muhammad Anwar Fathoni, Suryani Suryani, dan Sumilir Sumilir, "Determinant of Consumer Awareness Toward Halal Food During The Covid-19 Pandemic: Evidence from Indonesia," *IQTISHODUNA: Jurnal Ekonomi Islam* 11, no. 1 (2022): 67, <https://doi.org/10.54471/iqtishoduna.v11i1.1319>.

<sup>9</sup> Dzikrulloh Dzikrulloh dan Ahmad Koib, "Implementation Of Halal Value Chain In Business In Islamic Boarding Schools," *Dinar : Jurnal Ekonomi dan Keuangan Islam* 7, no. 2 (2021): 1–13, <https://doi.org/10.21107/dinar.v7i2.11250>.

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## **B. LITERATURE REVIEW**

### **Halal concept**

In everyday life, the term halal is often used in society which is interpreted in the form of a slogan. Not only in food products, but this halal slogan is also widely found in beverage products, medicines and not infrequently even in cosmetic products. These various products can be distributed to Muslim consumers provided that these products have obtained a halal certificate issued by the MUI.

In Arabic halal is defined as "permitted" or "permissible".<sup>10</sup> Halal has the opposite word, namely "haram" which means the opposite of halal.<sup>11</sup> In the Big Indonesian Dictionary the word "halal" has 3 meanings; *first*, it does not violate sharia, *second*, it is legal in obtaining and making it, *third*, permission.<sup>12</sup> Meanwhile, broadly speaking, the term halal is defined as all actions, actions and other things that are permissible which do not violate Islamic law.

### **Foods That Are Allowed In Islam**

Explained in KBBI the definition of food is everything that can be eaten or everything that is eaten or that enters the body which plays a role in forming or replacing body tissues, providing energy and regulating all processes in the body.<sup>13</sup> However, not everything is good for consumption. Thus religion has regulated and directed its people to

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<sup>10</sup> Rohmah, Thesis " *INFLUENCE ...* " 14

<sup>11</sup> Dwi Zulfa, Thesis, "LEGAL PROTECTION FOR MUSLIM CONSUMER OF FOOD THAT IS NOT LABELED HALAL BY THE MUI OF JAMBI PROVINCE" SULTHAN THAHA STATE ISLAMIC UNIVERSITY OF SAIFUDDIN JAMBI, 2019. 14

<sup>12</sup> Sukiati, Thesis, "The Concept of Halal and Haram in the Qur'an Study of Islamic Law Regarding Consumption with an Interpretation Approach" INSTITUTE OF RELIGION OF ISLAM NEGERI SUMATRA UTARA MEDAN, 2013. 46

<sup>13</sup> Mulizar, "PENGARUH MAKANAN DALAM KEHIDUPAN MANUSIA (STUDI TERHADAP TAFSIR AL-AZHAR)," *Jurnal At-Tibyan* I, no. 1 (2016): 118–42.

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consume good food, one example is Muslims who are ordered to always eat food that is lawful and good (halal and *thayyib*).

Jurisprudence experts have criteria for what is lawful and unlawful, especially in terms of food and drink. <sup>14</sup>Halal food and drinks are:<sup>15</sup>

1. Does not consist of or contains any parts or objects from animals prohibited by Islamic teachings to eat or not slaughtered according to Islamic teachings.
2. Does not contain anything that is considered unclean or unclean according to Islamic teachings.
3. In the process of manufacture, storage and presentation is not the case coming into contact with or coming into contact with food that does not meet the requirements or objects that are punishable as unclean according to Islamic teachings.

Many people don't understand the law on unclean things. It's not that unclean things cannot be touched, but that unclean things cannot be eaten. There is no argument that forbids us from touching unclean objects either intentionally or unintentionally. A Muslim is innocent when he comes into contact with unclean objects. Therefore work related to unclean objects does not violate the law.

In the language of the Qur'an, food or *tha'am* is everything that is tasted or eaten and drinks are also included in *tha'am*.<sup>16</sup> While food

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<sup>14</sup> Thobieb Al-Asyihar, *the dangers of food and drink for physical health and spiritual purity*, (Jakarta:Djambatan, 2002), p. 93.

<sup>15</sup>Ibid., p. 93.

<sup>16</sup> Waharjani, "MAKANAN YANG HALAL LAGI BAIK DAN IMPLIKASINYA TERHADAP KESALEHAN SESEORANG," *Jurnal Komunikasi dan Pendidikan Islam* 4, no. 2 (2015): 193–204.

is food that may be consumed in accordance with the explanation in the Qur'an and the hadith of the Prophet SAW and *thayyib*, namely "that is, free from deficiencies and free from all turbidity". Based on the explanation above, it can be concluded that halal and good food is food that is permissible based on how to obtain it that does not violate religious law and also food that contains goodness, blessings and glory.

Islam provides guidance, clear and detailed directions to its people so that consumption behavior does not fall into evil so that it misleads them and does not earn the pleasure of Allah. Therefore, halal and *thayyib food* can be categorized as follows:<sup>17</sup>

1. Halal in substance, namely food which is legally lawful to consume as long as there is no argument or verse prohibiting it, so that food in this category is very much and is often found in everyday life such as chicken, beef, goat, apples, bananas, fish and others.
2. The way to obtain it is halal, namely the food is obtained in a correct and legal way, for example by working and buying and other ways that are justified by religion. Islam also allows hunting but with some conditions.
3. Halal way of processing. Everything that was originally permitted and lawful, however, due to processing that is not in accordance with religious law can become unlawful. For example, grapes are basically halal, but because they are processed into intoxicating liquor that can damage the mind, this is forbidden.
4. Halal in the way of serving, the halal indicator in terms of presentation is that there is nothing included as unclean

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<sup>17</sup> Samsuddin, Thesis, "HALAL FOOD AND THAYYIB PERSPECTIVE OF THE QUR'AN," AR-RANIRY DARUSSALAM STATE ISLAMIC UNIVERSITY-BANDA ACEH, 2020, 12



food/objects, then in the presentation do not mix halal food with something that is *doubtful* (halal is not yet clear)

5. Halal way of the process, which must be in accordance with Islamic law the process of obtaining it, for example by not robbing, stealing. The following is an example of the process of obtaining prohibited food which causes the food to become unlawful, namely: when slaughtering does not mention the name of Allah, slaughtering for offerings or idols, halal animal meat mixed with unclean even a little bit.

The above is one of the efforts that can be made by a Muslim to maintain his consumption pattern so that he eats food with a known background, so that a Muslim does not know the background of the food after it enters the stomach.<sup>18</sup> One of the wisdoms from consuming food that is lawful and good ( *thayyib* ) is to provide comfort in consuming something lawful and beneficial and to avoid obstructions in prayer due to consumption that is prohibited.

### **Consumption in Islam**

Human activity in spending or only reducing the use value of an item or service that is carried out in order to meet needs, whether carried out all at once or gradually is called consumption. This consumption activity will always be carried out by humans. The role of consumption for life and the economy is very large, if there is no consumption there will be no life. Likewise, the role of consumption in the economy has an important influence in creating production and

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<sup>18</sup> Edison and Rini Lestari, "THE CONCEPT OF HALAL AND THOYYIB FOOD IN THE TRADITION OF THE RIAU MALAY COMMUNITY," *Journal of Religious, Social and Cultural Studies* 5, no. 2 (2020): 247–257.

distribution. As a result of consumption activities, it will present a variety of choices for the community in consuming goods and services. Because people's needs are diverse and numerous while resources are limited, this triggers scarcity.<sup>19</sup>

Islam as a religion that provides guidance, direction and guidance to its people on everything including regulating how consumption is recommended for its adherents, defines consumption as all forms of activity in reducing or consuming the use value of an item or service that is not only oriented towards worldly matters but also thinking about the afterlife, both must be balanced and done with the intention to worship Allah SWT.<sup>20</sup>

In consumption activities carried out, Islam views what must be achieved and is important, namely "masalah" where this shows that all forms are in good condition, in short they do not cause damage or loss to those who carry them out and the environment. As a Muslim, you are required to always consume good things both from how to obtain and process them, which is a form of obedience to Allah SWT.

### **C. RESEARCH METHODS**

This type of research is a quantitative research. Quantitative research is research that uses numbers dominantly, both in terms of data collection, data interpretation, and also the display of the results. It can

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<sup>19</sup> Fahmi Medias, *ISLAMIC MICRO ECONOMICS* (Magelang: UNIMMA PRESS, 2018). 19

<sup>20</sup> Imahda Khoiri Furqon, "THEORY OF CONSUMPTION IN ISLAM," *Adzkiya: Journal of Sharia Law and Economics* 6, no. 1 (2018): 1–18.

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also be defined as scientific research in which the parts and phenomena and their relationships are arranged in an orderly manner.<sup>21</sup>

The method used for research data analysis is the Exploratory Factor Analysis (EFA) method. Factor analysis is one of the multivariate statistical techniques used to summarize (data summarization) and reduce data (data reduction) of a large number of variables into smaller numbers.<sup>22</sup>EFA is a statistical method that is used to build a structural model consisting of many indicator variables in constructing a construct. In exploratory factor analysis, an exploration of the existing indicator variables is carried out, then the factors are formed, which are then interpreted to determine the latent variables obtained.

### **Population and Sample**

The population is a collection of units whose characteristics will be studied, if the population is too large, the researcher must take a portion of the population to study.<sup>23</sup>The population is the place where the problem to be studied occurs. The population can consist of people, agencies, institutions, regions, groups and so on which will be used as a source of information in the research conducted.<sup>24</sup>So the population does not only consist of subjects, but also objects or other objects. In addition, the population does not only study the total number of objects/subjects but also includes the characteristics that exist in the

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<sup>21</sup>Sandu Siyoto and Muhammad Ali Sodik , *Basic Research Methodology* (Yogyakarta: Literacy Media Publishing, 2015), 17.

<sup>22</sup>Taufik Hidayat and Nina Istiadah, *Complete Guide to mastering SPSS 19*, (Jakarta: Mediakita, 2011), p. 185

<sup>23</sup>Ma'ruf Abdullah, *Quantitative Research Methods* (Yogyakarta: Aswaja Pressindo, 2015), 226

<sup>24</sup>Moh Kasiram, *Qualitative-Quantitative Research Methodology* (Malang: UIN Maliki Press, 2010), 108.

object/subject as a whole.<sup>25</sup> The population in this study is all Muslim communities in Bangkalan district.

In research, a researcher usually selects part of the population elements in the hope that the selection results can reflect all of the existing characteristics. Elements are the subjects where the measurement is carried out, these selected population elements are called samples. <sup>26</sup>The sample is a small part of the total number of members of the population taken according to certain procedures that can represent the population. The sample is used when the population under study is large so that it is not possible for the researcher to study it as a whole. Sampling in this study was by using a *non-probability sampling technique* with a *purposive sampling approach* , which is a sampling technique with certain considerations or special selection. <sup>27</sup>The following is how to determine the number of samples using the Lemeshow formula to determine the number of samples with an unknown population size . Here's the Lemeshow formula <sup>28</sup>.

$$N = \frac{Z^2 - a/2 P(1 - P)}{d^2}$$

Information:

N = Number of samples

Z = z score at 95% confidence = 1.96

P = Maximum estimate = 0.5

D = alpha, (0.10) or sampling error = 10%

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<sup>25</sup>Sugiono, *Quantitative Research Methods* (Bandung: ALFABETA, 2018), 130.

<sup>26</sup>Abdullah, *Research Methods...* , 227.

<sup>27</sup>Ibid., 131.

<sup>28</sup>Stanley Lemeshow, David W. Hosmer J, Janaile Klar & Stephen K. Lwanga, 1997, *Large Sample in Health Research*, Gajah Mada University Press, Yogyakarta, 2.

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Through the above formula, the number of samples taken

is:

$$N = \frac{1.96^2, 0.5 (1 - 0.5)}{0.1^2}$$

$$N = \frac{3.8416, 0.25}{0.01}$$

$$N = \frac{0.9604}{0.01}$$

$$N = 96.04$$

So if based on this formula, the N obtained is  $96.04 = 97$  people so that in this study at least the writer had to take data from a sample of at least 97 people, but to be more accurate the researcher took 150 data.

#### 1. Measurement Scale

The measurement scale is an agreement that is used as a reference in determining the length and shortness of the intervals in a measuring instrument, so that when this measuring instrument is used it can produce quantitative data. The measurement used in this study is the *Likert scale measurement*, which is used to measure attitudes and is in the form of a *checklist*. The following is a table of weighting values for the *Likert scale*.<sup>29</sup>

#### 2. Data analysis technique

Data analysis is a process for arranging data sequences and organizing them into a pattern, category and basic descriptive unit. Data analysis is a process in which data is processed systematically and then

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<sup>29</sup>Annisa Nur Muslimah Koswara, "The Effect of Ease of Access to Internet Information Through Student Social Context on the Tendency of Plagiarism Actions in Writing Papers among Students". *Journal of Information and Communication Technology Research* 9, No.1 (December 2018), 53.

grouped based on existing theories, so that it has scientific, academic, and social meaning.<sup>30</sup>

Based on the above understanding regarding data analysis, what researchers will do is collect data and then analyze the data systematically using the factor analysis method regarding the factors that influence Muslim communities in Bangkalan district to consume products labeled halal.

Quantitative data in this study will be analyzed using the Factor Analysis method with the SPSS application. The data analysis tools used in this study are as follows:

1. Validity test
2. Reliability test
3. Factor Analysis

The steps in factor analysis include the following:<sup>31</sup>

### **Compiling a Correlation Matrix**

This step aims to test the level of correlation which functions to determine whether the variables have common similarities or not and to test the level of sample adequacy. There are 3 stages that must be done, namely:

1. *Kaiser-Mayer-Olkin Test (KMO)*
2. *Measure of Sampling Adequacy (MSA) test*
3. Process To extract a number of variables into several factors, the approach used in this study is: Communalities Test and Determine Many Factors

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<sup>30</sup>Pinton Setya Mustafa et al., *Methodology of Quantitative, Qualitative Research, and Classroom Action Research in Sports Education* (Malang: Faculty of Sports Science, State University of Malang, 2020), 126.

<sup>31</sup>Yeri Sutopo, and Achmad Slamet, *Inferential Statistics*, (Yogyakarta: Andi Publisher, 2017), 177.

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4. Factor Rotation
5. Factor Naming

#### **D. DISCUSSION**

Based on data from the Central Statistics Agency for Bangkalan Regency, Bangkalan Regency has an area of 1,260.14 km<sup>2</sup> which is in the westernmost part of Madura Island, located between coordinates 112o40'06" – 113o08'04" East Longitude and 6o51'39" – 7o11'39" Latitude South. The boundaries of the area are as follows:

- To the north it borders the Java Sea
- In the East it is bordered by the Sampang Regency Area
- To the south and west it is bordered by the Madura Strait.

Judging from the topography, the area of Bangkalan Regency is located at an altitude of 2-100 m above sea level. Areas located along the coast, such as Sepulu District, Bangkalan District, Socah, Kamal, Modung, Kwayar, Arosbaya, Klampis, Tanjung Bumi, Labang, and Burneh District have an altitude between 2-10 m above sea level. While the area which is located in the middle has a height of 100 m above sea level.

Bangkalan Regency is the first regency from Surabaya to Madura. Where the main gate to connect Java Island and Madura Island are two doors, namely the Kamal port which is also part of the Bangkalan Regency area and the Suramadu bridge which is located in Labang District, Bangkalan Regency as well. Bangkalan has become conspicuous from all fields to continue to pay attention to, both in terms of the economy, education, religion, and other fields which continue to experience improvement.

## 1. Data Analysis

Table 1  
Religious Factor Validity Test Results

Questionnaire Religious Factor	r count	r table (5% significance)	Information
P1	0.817	0.159	Valid
P2	0.712	0.159	Valid

Source: *Primary Data, processed in 2022*

Based on table 4.5 above, the results of the validity test for the religious factor questionnaire show that the value of r count (*person correlation*) is greater than r table (0.159). So that the 2 questionnaire items are for religious factors.

Table 2  
Location Factor Validity Test Results

Questionnaire Psychological Factors	r count	r table (5% significance)	Information
P 1	0.773	0.159	Valid
P 2	0.759	0.159	Valid

Source: *Primary Data, processed in 2022*

Based on table 4.7 above, the results of the validity test for the psychological factor questionnaire show that the r count (*person correlation*) is greater than r table (0.159). So that the 2 questionnaire items for psychological factors are said to be valid.



**Table 3**  
**Family Factor Validity Test Results**

Questionnaire Family Factor	r count	r table (5% significance)	Information
P1	0.556	0.159	Valid
P 2	0.708	0.159	Valid
P 3	0.753	0.159	Valid

Source: *Primary Data, processed in 2022*

Based on table 4.8 above, the results of the validity test for the product factor questionnaire show that the value of r count (person correlation) is greater than r table (0.159). So that all 3 questionnaire items for families are said to be valid.

**Table 4**  
**Results of Validity Test of Role and Status Factors**

Questionnaire Role and Status Factors	r count	r table (5% significance)	Information
P1	0.554	0.159	Valid
P 2	0.682	0.159	Valid
P 3	0.519	0.159	Valid

Source: *Primary Data, processed in 2022*

Based on table 4.10 above, the results of the validity test for the role and status factor questionnaire show that the value of r count (*person correlation*) is greater than r table (0.159). So that all 3 questionnaire items for role and status factors are said to be valid.

**Table 5**  
**Results of Validity Test of Social and Cultural Factors**

Questionnaire Social and cultural factors	r count	r table (5% significance)	Information
P21	0.783	0.159	Valid
P22	0.864	0.159	Valid

Source: *Primary Data, processed in 2022*

Based on table 4.11 above, the results of the validity test for the social and cultural factor questionnaire show that the value of *r* count (*person correlation*) is greater than *r* table (0.159). So that the 2 questionnaire items for social and cultural factors are said to be valid.

**Table 6**  
**Needs Factor Validity Test Results**

Questionnaire Need Factor	r count	r table (5% significance)	Information
P23	0.503	0.159	Valid
P24	0.691	0.159	Valid
P25	0.530	0.159	Valid

Source: *Primary Data, processed in 2021*

Based on table 4.12 above, the results of the validity test for the need factor questionnaire show that the value of *r* count (*person correlation*) is greater than *r* table (0.159). So that the 3 items of the questionnaire for the need factor are said to be valid.

**Table 7**  
**Recommended Factor Validity Test Results**

Questionnaire Recommendation Factor	r count	r table (5% significance)	Information
P 1	0.511	0.159	Valid
P2	0.560	0.159	Valid
P 3	0.584	0.159	Valid

Source: *Primary Data, processed in 2022*

Based on table 4.13 above, the results of the validity test for the recommendation factor questionnaire show that the *r* count (*person correlation*) is greater than *r* table (0.159). So that the 3 questionnaire items for the recommendation factor are said to be valid.

**Table 8**  
**Knowledge Factor Validity Test Results**

Questionnaire Knowledge Factor	r count	r table (5% significance)	Information
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P 1	0.511	0.159	Valid
P 2	0.560	0.159	Valid
P 3	0.584	0.159	Valid
P 4	0.549	0.159	Valid

Source: *Primary Data, processed in 2022*

Based on table 4.13 above, the results of the validity test for the knowledge factor questionnaire show that the value of r count (*person correlation*) is greater than r table (0.159). So that the 4 questionnaire items for the knowledge factor are said to be valid.

**Table 9**  
**Health Factor Validity Test Results**

Questionnaire Health Factors	r count	r table (5% significance)	Information
P 1	0.634	0.159	Valid
P 2	0.603	0.159	Valid
P 3	0.574	0.159	Valid
P 4	0.575	0.159	Valid

Source: *Primary Data, processed in 2022*

Based on table 4.14 above, the results of the validity test for the health factor questionnaire show that the r count (*person correlation*) is greater than r table (0.159). So that the 4 questionnaire items for health factors are said to be valid.

**Table 10**  
**Lifestyle Factor Validity Test Results**

Questionnaire Lifestyle	r count	r table (5% significance)	Information
P 1	0.462	0.159	Valid
P 2	0.516	0.159	Valid
P 3	0.501	0.159	Valid

Source: *Primary Data, processed in 2022*

The reliability test is used to determine the reliability of the measuring instrument used to measure the questionnaire. The purpose of reliability is to determine the consistency of the respondents' answers

relating to the question items in the questionnaire. The measuring instrument is said to be reliable or reliable if the value is Cronbach's Alpha greater or equal to 0.60 and vice versa if the Cronbach's Alpha value is less than 0.60 then it is not reliable. The results of the reliability test in this study are as follows:

**Table 11**  
**Overall Reliability Test Results**  
**Reliability Statistics**

Cronbach's Alpha	N of Items
,631	43

Source: *Output IBM SPSS 23 (primary data processed in 2022)*

Based on table 4.18 above, it can be seen that the overall reliability test results of the 10 factors show that the Cronbach's Alpha value is 0.631, and is greater than 0.60. So it can be concluded that the whole is declared reliable.

This step aims to test the level of sample adequacy and to test the correlation between variables. This correlation can be seen in the correlation matrix between the initial factor variables. The tests used are KMO, BTS, and MSA.

**Table 12**  
**KMO and BTS Test Results**  
**KMO and Bartlett's Test**

Kaiser-Meyer-Olkin Measures of Sampling Adequacy.		,625
Bartlett's Test of Sphericity	approx. Chi-Square	186,991
	Df	78
	Sig.	,000

Source: *IBM SPSS 23 Output (primary data processed 2021)*

Based on table 4.20 above, it can be seen that the KMO figure is 0.625 with a significance of 0.000. Because the KMO value is greater

than 0.5 ( $0.625 > 0.5$ ), this indicates that the data meets the sample adequacy requirements. Meanwhile, the *Bartlett's Test* number (as seen in the *chi-square value* ) is 186.991 with a significance value of 0.000  $< 0.05$ , this indicates that there is a correlation between the factor variables. So it can be concluded that the data in this study can be further analyzed using factor analysis.

**Table 13**  
**MSA Test Results in the *Anti Image Matrix Section***

No.	Factor	MSA value	Information
1	Religion	0.503a -	Valid
2	Psychological	0.604 <sup>a</sup>	Valid
3	Family	0.600a -	Valid
4	Role and Status	0.708 <sup>a</sup>	Valid
5	Socio-cultural	0.643 <sup>a</sup>	Valid
6	Need	0.674 <sup>a</sup>	Valid
7	Recommendation	0.686 <sup>a</sup>	Valid
8	Knowledge	0.591 <sup>a</sup>	Valid
9	Health	0.639 <sup>a</sup>	Valid
10	Lifestyle	0.537 <sup>a</sup>	Valid

Source: *Primary data, processed in 2022*

In table 4.21 of the Anti Image Matrix above, specifically in the section (*anti image correlation*) you can see the number indicating the magnitude of the MSA value. Religious factor is 0.503, psychological is 0.604, family is 0.600, role and status is 0.708, socio-cultural is 0.643, needs are 0.674, recommendation is 0.686, knowledge is 0.591, health is 0.639, lifestyle. In the MSA results above, it can be seen that the 10 factors as a whole are valid, because the MSA value of each factor is above 0.5, it can be concluded that there are no factors that must be excluded and all factors deserve to be analyzed further using factor analysis.

**Table 14**  
**Communalities Test Results**  
**Communalities**

	Initial	Extraction
Religion	1,000	,732
Psychological	1,000	,699
Family	1,000	,683
Role and Status	1,000	,545
Socio-cultural	1,000	,615
Need	1,000	,625
Recommendati on	1,000	,578
Knowledge	1,000	,687
Health	1,000	,677
Lifestyle	1,000	,664

Extraction Method: Principal Component Analysis.

Source: *Output IBM SPSS 23 (primary data processed in 2022)*

From Table 14 the results of the *Communalities test* show that:

1. The religious factor is 0.732. This means that around 73.2% of the variance of the religious factor can be explained by the factors formed.
2. The psychological factor is 0.699, this means that 69.9% of the variance of psychological factors can be explained by the factors that are formed.
3. The family factor is 0.683, this means that around 68.3% of the variance of family factors can be explained by the factors formed.
4. The magnitude of the role and status factors is 0.545, this means that around 54.5% of the variance of the role and status factors can be explained by the factors formed.

5. The socio-cultural factor is 0.615, this means that around 61.5% of the variance of the socio-cultural factors can be explained by the factors that are formed.
6. The factor requirement is 0.625, this means that around 62.5% of the variance of the need factor can be explained by the factors formed.
7. The recommendation factor is 0.578, this means that around 57.8% of the variance of the recommendation factor can be explained by the factors formed.
8. The knowledge factor is 0.687, this means that around 68.7% of the variance of the knowledge factor can be explained by the factors formed.
9. The magnitude of the health factor is 0.677, this means that around 67.7% of the variance of the health factor can be explained by the factors formed.
10. The lifestyle factor is 0.664, this means that around 66.4% of the variance of lifestyle factors can be explained by the factors formed.

**Table 15**  
**Test Results Determine Many Factors**

Component	Total Variance Explained								
	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	2.669	26.687	26.687	2.669	26.687	26.687	1.745	17.445	17.445
2	1.151	11.505	38.192	1.151	11.505	38.192	1.720	17.199	34.644
3	1.081	10.813	49.005	1.081	10.813	49.005	1.436	14.360	49.005
4	.987	9.866	58.870						
5	.894	8.936	67.806						
6	.812	8.116	75.923						
7	.700	7.001	82.923						
8	.668	6.684	89.607						
9	.590	5.900	95.508						
10	.449	4.492	100.000						

Extraction Method: Principal Component Analysis.

From table 15 above, it can be seen that there are 3 factors that have a total initial eigenvalues of more than 1, namely factors number 1 to 3. So, it can be concluded that these results show as many as 3 new

factors formed from the 10 initial factors. In component 1 it has eigenvalues of 2.669 and has a proportion of diversity of 26.687% of the total diversity. Component 2 has an eigenvalue of 1.151 and has a proportion of diversity of 11.505% of the total diversity. Component 3 has an eigenvalue of 1.081 and has a proportion of diversity of 10.813% of the total diversity. So to reduce all factors it is sufficient to use only 3 components, while the rest cannot be extracted.

Of the 10 initial factors used in the study, 3 new factors were formed. Thus the 3 factors that are formed can explain the decision of the Muslim community in Bangkalan Regency to consume products labeled halal.

Next, determine the percentage of the total variation that can be explained by the many factors that will be formed. From the explanation above, it can be interpreted as related to the total cumulative sample variation. If all of the variables are summarized into several factors, then the value of the variation that can be explained is as follows.

1. The eigenvalues describe the relative importance of each factor in calculating the variance of the 10 variables analyzed.
2. If all the variables are added up, the value is 10 (same as the number of variables).

$$2.669/10 \times 100\% = 26.687\%$$

$$1.151/10 \times 100\% = 11.505\%$$

$$1.081/10 \times 100\% = 10.813\%$$

The total variance if the 10 variables are extracted into 3 factors is:

$$26.687\% + 11.505\% + 10.813\% = 49.005\%$$



The amount of variance that can be explained by the new factors formed is 49.005%, while the remaining 50.995% (100% - 49.005%) is explained by other factors not examined.

**Table 16**  
**Matrix Component Rotation Test Results**

**Rotated Component Matrix<sup>a</sup>**

	Component		
	1	2	3
Agama	.582	.281	-.199
Psikologis	.301	.563	-.184
Keluarga	.368	.369	.207
Peran_Status	.693	.100	.157
Sosial_Budaya	.725	.000	.205
Kebutuhan	.081	.479	.426
Rekomendasi	.225	.622	.187
Pengetahuan	-.086	.720	.098
Kesehatan	-.041	.205	.775
Gaya_hidup	.328	-.045	.653

Extraction Method: Principal Component Analysis.  
 Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 7 iterations.

Source: *Output IBM SPSS 23 (primary data processed in 2022)*

Based on table 4.24 above, this *Component Matrix* is the result of a rotation process (*Rotated Component Matrix*) by showing a more real and clearer distribution of factor variables. After rotating the matrix components, then grouping them into factors. The *Rotated Component Matrix* grouping is seen based on the largest *loading value* of each factor and component variable, which is as follows:

1. factor , the highest correlation value is factor 1 which is equal to 0.582, while the correlation for factors 2 and 3 has a value =

- <0.582, so the religious factor is included in the component group (factor) 1.
2. Psychological factors, the highest correlation value is factor 2 which is equal to 0.563, while the correlation for factors 1 and 3 has a value = <0.563, so psychological factors are included in the component group (factor) 2.
  3. Family factor, the highest correlation value is factor 2 which is equal to 0.369, while the correlation for factors 1 and 3 is = <0.369, so family factors are included in component (factor) 2 group.
  4. Factor Role and Status, the highest correlation value is factor 1 which is equal to 0.693, while the correlation for factors 2 and 3 has a value = <0.693, then the role and status factors are included in the component group (factor) 1.
  5. Social and cultural factors, the highest correlation value is factor 1 which is equal to 0.725, while the correlation for factors 2 and 3 is = <0.725, so social and cultural factors are included in the component group (factor) 1.
  6. Need factor, the highest correlation value is factor 2 which is equal to 0.479, while the correlation for factors 1 and 3 is <0.479, so the need factor is included in the component group (factor) 2.
  7. Factor Recommended, the highest correlation value is factor 2 which is equal to 0.622, while the correlation for factors 1 and 3 is = <0.622, so the recommendation factor is included in the component group (factor) 2.
  8. Factor Knowledge, the highest correlation value is factor 2 which is equal to 0.720, while the correlation for factors 1 and 3 is =

<0.720, then the knowledge factor is included in the component group (factor) 2.

9. Health Factor, the highest correlation value is factor 3 which is equal to 0.775, while the correlation for factors 1 and 2 is = <0.775, then the health factor is included in the component group (factor) 3.

10. Lifestyle factors, the highest correlation value is factor 3 which is equal to 0.653, while the correlation for factors 1 and 2 is = <0.653, so the health factor is included in the component group (factor) 3.

For more details, the following table presents the results of grouping the factor variables into the components (factors) that are formed:

**Table 17**  
**Factor Rotation Results**

<b>Component</b>	<b>Factor</b>
1	Religion (0, 582 ), Role and Status (0, 693 ), Social and Culture (0, 725 )
2	Psychological (0.563), Family (0.369), Needs (0.479), Recommendations (0.622), Knowledge (0.720)
3	Health (0.775), Lifestyle (0.653)

Source: *Primary data, processed in 2022*

### **Factor Naming**

The naming of the factors is the final step in factor analysis. After obtaining 3 factors which are the result of reduction to the 10 initial factor variables, then the factors are named based on the characteristics according to their members. The following are the results of the naming of the factors in this study:

**Table 18**  
**Naming Factor 1**

<b>Factor</b>	<b>its members</b>	<b>% of Variances</b>	<b>Factor Name</b>
Factor 1	Religion (0, 582)	18.251	Credibility Factor
	Roles and Status ( 0.693 )		
	Socio-Cultural (0, 725 )		

Source: *Primary data, processed in 2021*

Based on table 4.26 above, the 1st factor that becomes the decision of the Muslim community to consume Halal Labeled Products in Bangkalan Regency consists of three members, namely: Religion, Role and Status, and Socio-Cultural. By generalizing from the three members, then factor 1 is called the credibility factor.

It is called the credibility factor because according to the Big Indonesian Dictionary (KBBI), credibility is a matter of being trusted. This of course can generalize from the three initial factors. Religious Factors, Role and Status Factors, and Socio-Cultural.

**Table 19**  
**Naming Factor 2**

<b>Factor</b>	<b>its members</b>	<b>% of Variances</b>	<b>Factor Name</b>
2nd factor	Psychological (0.563)	11,505	Knowledge Factor
	Family (0.369)		
	Need (0.479)		
	Recommendations (0.622)		
	Knowledge (0.720)		

Source: *Primary data, processed in 2021*

Based on table 4.27 above, the second factor that becomes the decision of the Muslim Community to consume Halal Labeled Products in Bangkalan Regency consists of five members, namely: Psychological, Family, Needs, Recommendations, Knowledge. By

generalizing from the three members, then factor 2 is then called the knowledge factor.

It is called the knowledge factor because the knowledge factor has the highest rotated Component matrix value than the other 4 factors in component 2, besides that knowledge can be generalized from everything in component 2.

**Table 20**  
**Naming Factor 3**

<b>Factor</b>	<b>its members</b>	<b>% of Variances</b>	<b>Factor Name</b>
3rd factor	Health (0.775)	10,813	Lifestyle Factors
	Lifestyle (0.653)		

Source: *Primary data, processed in 2022*

Based on table 4.28 above, the third new factor that becomes the decision of the Muslim community to consume Halal Labeled Products in Bangkalan Regency consists of two members, namely: health and lifestyle. By generalizing from the two members, then the new factor 3 is then called the lifestyle factor.

It is called the lifestyle factor because lifestyle factors can generate generalizations from everything in component 3.

Of course, in the process of naming the factors that have been formed above, it cannot be precisely ascertained. However, each factor must still be given a name that reflects the contents of the factor as much as possible, even though it does not reflect the whole.

## **E. CONCLUSION**

From the results of research conducted regarding the analysis of Determinants of Muslim Communities Consuming Products Labeled Halal in Bangkalan Regency and based on the questions on the formulation of the problem, it can be concluded that:

1. Based on the research results based on the results of *the Exploratory Factor Analysis* (EFA) , there are ten variable factors that influence Muslim Communities Consuming Halal Labeled Products in Bangkalan Regency, namely: 1. Religious factors, 2. Psychological, 3. Family, 4. Role and Status, 5. Socio-Cultural, 6. Needs, 7. Recommendations, 8. Knowledge, 9. Health, 10. Lifestyle
2. Of the ten initial factor variables used in this study, after analysis using factor analysis, three new factors were formed, namely: factor 1 is called the credibility factor, with the 3 members being religion, role and status, and socio-culture. Factor 2 is named as the knowledge factor, with the 5 members being Psychological, Family, Needs, Recommendations, Knowledge. Factor 3 is called a lifestyle factor, with the 2 members being health and lifestyle.

## **F. SUGGESTION**

In accordance with the results of this study, there are several suggestions, namely:

### **1. For Stakeholders**

This research at least describes the behavior of the Muslim community in Bangkalan district with regard to the consumption of products labeled halal. So that the results of the research can be a basis for policies in conducting halal education, increasing halal literacy and others related to the halal industry.

### **2. For Advanced Researchers**

With the completion of this research, the results of this study can be used as a reference or benchmark in conducting similar research,

taking into account the weaknesses and limitations of this study. In addition, it is also hoped that future researchers can add or use other factor variables outside of the 10 factor variables used in this study. As well as for future researchers, it is necessary to add more research samples, so as to produce more accurate data according to the researchers' expectations.

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