

Purchase of Halal Products for Muslim Households in Indonesia

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Abstract

This research was conducted on Muslim households in Indonesia, because Muslim households because of the understanding and application of halal principles started from families with a sample of 183 people representing one household, namely husband or wife or children. Determination of the sample using random sampling. Data analysis used multiple linear regression analysis and partial test (t). Based on the results of the regression test table, the halal marketing item (X1) shows results with a significant value of 0.0071 which means it is smaller than 0.05 which states that halal marketing has a significant influence on the interest in purchasing halal products in Indonesian households. Meanwhile, the halal awareness item (X2) shows a significant value of 0.1613, halal certification (X3) shows a significant value of 0.4848, and religious belief (X4) shows a significant value of 0.8521. Thus, the results of the regression test for variables X2, X3, and X4 stated that the results of the significant value were greater than 0.05 which stated that halal awareness, halal certification, and religious belief had no significant effect on interest in purchasing halal products in Indonesian households.

Keywords: Halal product, marketing, awareness, unawareness, halal certification and religious belief.

INTRODUCTION

The world's Muslim population continues to increase today with a growth of 26.4% in 2030 and is estimated to reach 30% in 2050. This condition is a great opportunity for manufacturers to produce halal products (Elasrag, 2016).

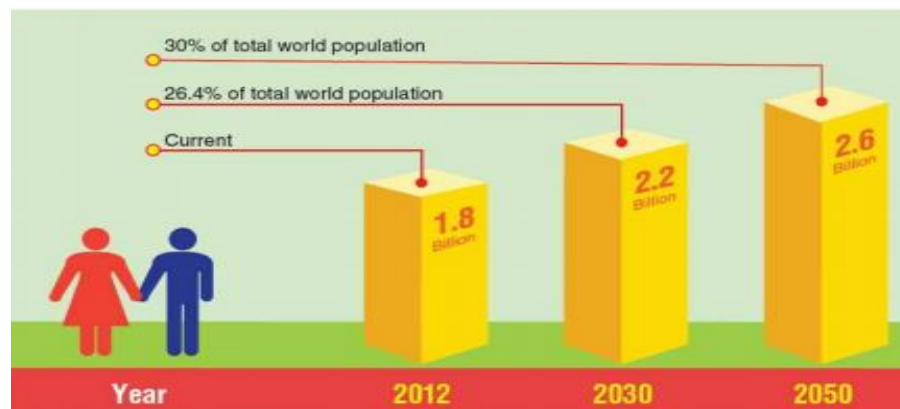


Figure 1. World Muslim Population

Source (Elasrag, 2016)

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The global halal influence is felt in several countries in Asia, such as Malaysia, Singapore and Japan. Japan with a Muslim minority population, global halal issues also affect many sectors such as food, tourism and education (Yusof & Shutto, 2014), fashion, media, recreation, cosmetics, pharmaceuticals and renewable energy. Food and beverages are the leading products in Indonesia, because the presence of Muslims in all corners of Indonesia is an opportunity in Indonesia. Based on data from the Central Statistics Agency that the food and beverage industry contributes greatly to the processing industry and contributes to gross domestic product (Mubarok & Imam, 2020), although Indonesia is not included in the top 10 in the development of the halal industry, especially halal food, but for Islamic finance, halal travel and halal fashion, Indonesia is quite taken into account in the development of the halal industry. As the data released by the Global Islamic State tha Report 2018/2019.

Table 1. The position of Indonesia in the Halal Industry Development

NO	Halal Food	Islamic Finance	Halal Travel	Fashion Model	Halal Media and Recreation	Pharmacy dan Halal Cosmetics
1	UAE	Malaysia	UAE	UAE	UAE	UAE
2	Malaysia	Bahrain	Malaysia	Indonesia	Singapura	Malaysia
3	Brazil	UAE	Turki	Singapura	Qatar	Singapura
4	Oman	Saudia	Indonesia	Malaysia	Malaysia	Jordan
5	Jordan	Kuwait	Maldives	Turkey	Lebanon	Pakistan
6	Australia	Qatar	Thailand	China	Bahrain	Brunei
7	Brunei	Pakistan	Tunisia	Italy	Unite Kingdom	Egypt
8	Pakistan	Oman	Azarbaijan	France	Germany	Saudi Arabia
9	Sudan	Jordan	Jordan	Bangladesh	France	Bahrain
10	Qatar	Indonesia	Albania	Srilangka	Brunei	Azarbaijan

Sumber: The State Global Islamic Economic Report 2018/2019

Indonesia as the country with the largest number of Muslims in the world, is the largest consumer of halal products in the international market. However, with this potential, in fact, Indonesia does not yet have achievements in terms of a good halal lifestyle at the global level (Astuti, 2020), nor has it become the largest producer in producing halal products. In order to optimize the halal industry, the government makes a framework for developing the sharia economy with the halal industry. This effort is carried out to increase the potential of local wisdom in the global industry. The problem that causes the halal industry in Indonesia is not optimal because people still think that all food products in Indonesia are halal, even though to maintain the halalness of a product is not easy and requires effort (Albab Al Umar et al., 2021), some people They are also more concerned with the taste of food than knowledge about halal products, although they agree that religious and nutritional factors are the main determinants in influencing the decision to consume halal food products (Ismoyowati, 2015).

Halal is not only a religious issue, but also an opportunity for producers to produce halal products and produce quality products to be able to compete in the global market (Yeo et al., 2016). The halal logo is an indication that a product has been processed in accordance with Islamic law (Ismail et al., 2016). Halal product is a product that has been declared halal by an institution appointed by the government as the organizer of halal certification, namely the Halal Product Guarantee Agency (BPJPH) as outlined in Law Number 33. Before being declared halal, a product has passed the test stage by auditors and obtained a fatwa Halal from the Indonesian Ulema Council (MUI), so it can be believed that a product is halal.

Many imported products that enter Indonesia, not all of them have halal certificates, therefore Muslim consumers must be careful in choosing products so as not to consume products that contain ingredients that are forbidden (Zumaroh, 2019). Based on data from

LPPOM MUI, the percentage of products that already have halal certification can be seen in the following table:

Table 2. Data for LPPOM MUI Halal Certification Period 2012-2019

Year	Number of Companies	Number of halal certificates	Number of Products	Percentage
2011	4.325	4.869	39.002	12,48%
2012	5.829	6.157	32.890	18,71%
2013	6.666	7.014	64.121	10,93%
2014	10.180	10.322	68.576	15,05%
2015	7.940	8.676	77.256	11,23%
2016	6.564	7.392	114.264	6,46%
2017	7.198	8.157	127.286	6,40%
2018	11.249	17.398	204.222	8,51%
2019	59.951	69.985	727.617	9,61%

Source: LPPOM MUI 2019

From the data above, in 2019 the number of products that have been certified is only 69,985 or 9.61% of the total number of products 727,617 or 90.39% of products that have not been certified halal. Although there is a percentage increase in the number of products that have been certified from 2016-2019, this increase has not been significant, only around 1 to 2 percent per year. Meanwhile, in 2021 the number of products in circulation will increase in number and should be followed by an increase in the number of halal product certifications. And the government has made several efforts to increase the number of halal certifications on products by freeing fees for the micro industry, but currently they have not obtained maximum results. Buying and consuming halal products that are safe for consumption is the choice of each Muslim himself.

The increasing awareness of Muslims about religion has a great influence on the demand for halal products and halal services. For Muslims who are obedient to the teachings of Islam, they will use halal products as a commitment to obedience to religious teachings. For consumers who have halal awareness, they will always pay attention to what they see before buying a product (Nurrachmi & Setiawan, 2020), because consuming halal products is an effort to provide the best products for families.

Muslim households ideally will always consume halal products as an effort to provide food, clothing, medicines and halal services for families, but there are still those who do not understand and are aware of the halal concept as regulated in religion. Belief in a halal product is only based on assumptions, without further investigation. This attitude makes some Muslims negligent in paying attention to the halalness of the products to be consumed.

Research (Hashim & Musa, 2014) found that awareness of halal especially cosmetic products is still low. Halal has not become a priority in influencing consumers to choose halal products, because the most important thing is that the content contained in a product can have a good effect on the body. Research (Adinugraha et al., 2017) found that 42% of millennial respondents did not fully understand the definition of halal products, 78% had not been able to explain various kinds of halal products, 81% had understood the halal label as an indicator in determining the purchase of halal products and 84 % understand the general things that become indicators in considering buying a product.

The above shows the inequality where Indonesia as the largest Muslim community in the world is also supported by special institutions that handle product halalness and regulations on the implementation of halal certification. However, understanding of the concept of halal products and awareness of halal is still low. This needs attention so that the condition of the Muslim community can be mapped from the beginning so that they can determine strategic steps in providing halal socialization and education for the

community, so that halal literacy and halal awareness can have implications for the desire of Muslim families to buy halal products.

LITERATUR REVIEW

1. Purchasing Decisions

Purchasing decisions illustrate that consumers have an attitude to choose or buy a certain product (Kotler, 2012). Purchasing decisions according to Wahyurini & Trianasari (2020) are part of a much larger buyer decision-making process starting with recognizing needs to post-purchase behavior.

In the process of purchasing a product for consumption, it goes through three stages, namely before purchase, during purchase and after making a purchase. Product selection activities are determined prior to purchase, consumers will choose products according to their knowledge of halal products, and that information can be obtained from product packaging that includes the ingredients contained in the product and the halal logo. Consumers must be careful in choosing products that do not have a halal logo to maintain safety before consumption (Safitri & Achiria, 2020).

2. Halal Awareness

Consciousness is a person's ability to feel and be aware of objects and events. It shows understanding and perception of events and objects. Awareness becomes a hypothesis in determining the intention to buy. Halal awareness has a stimulus with an intention to buy, because it adds to consumers' understanding of halal products. Likewise, halal certification or logos can also increase the level of consumer knowledge of halal food. Even non-Muslim consumers view halal food as tastier, cleaner and safer. (Widyaningrum, 2019), therefore knowledge can have a positive influence on purchasing decisions for halal products. (Idris et al., 2020).

According to (Purwanto et al., 2020) that awareness of halal products is not only owned by Muslim consumers but also non-Muslims, because according to them halal is not only a commercial product brand, but has health and hygiene dimensions and from the psychological aspect of halal it also gives a sense of well-being. safe, comfortable and increase trust when buying and consuming halal products.

3. Halal Certification

Halal logos are an urgent tool for companies to market products, because they can show that a product has passed halal procedures and was audited by an official institution (Mohd Fadhli bin Ab Rahman, at. al., 2020), so that halal certification of a product must be standardized by sharia principles to ensure health and good benefits for consumption. The purpose of halal certification in medicines, food and cosmetics is to protect and protect all Muslim consumers against products illegal. MUI halal certification is a requirement for obtaining halal labels on product packaging from leading government agencies. (Rahayuningsih & Ghozali, 2021)

The halal label is one of the markers of the halal status of a product that has obtained halal certification, namely a written fatwa issued by the Indonesian Ulema Council (MUI), based on an examination process carried out by the Institute for the Study of Food, Drugs, and Cosmetics of the Indonesian Ulema Council (LPPOM MUI). A halal certificate is a legality that the product has gone through a series of halal assurance processes for a product. With the existence of halal certification, business actors provide assurance and protection consumer that the products produced are safe for consumption and use from a halal perspective (Sunarto, 2020).

4. Religious Beliefs

Religious beliefs are an individual's perspective on his religion and how the individual uses his religion or belief in everyday life. For these individuals, religion has become one and inseparable from life. Individuals who are intrinsically religiously oriented apply or carry out religious teachings in their lives concretely, so that religious beliefs help integrate their personalities and produce consistent morality (Rustan, 2017).

RESEARCH METHOD

This study was conducted on Muslim households in Indonesia, because Muslim households because of the understanding and application of halal principles started from families with a sample of 183 people representing one household, namely husband or wife or children. Determination of the sample using random sampling. The technique of collecting data is through questionnaires with measurements using a Likert scale of 1 to 5. The questionnaire consists of three parts, namely an explanation of the purpose of the survey, demographics of respondents consisting of name, address, age, education, income and total expenditure for household needs each month and measuring scale a questionnaire on the purchase of halal products based on four dimensions, namely the concept of halal marketing, halal awareness, halal certification and religious beliefs, with validity and reliability tests of data as test instruments. Data analysis used multiple linear regression analysis and partial test (t).

RESULT AND DISCUSSION

Research data collection was conducted from January to March 2021 with a total of 183 respondents from Muslim households in Indonesia, with the following demographics:

Table 3. Demographics of Respondents

Description	Category	Number (Person)	Percentage (%)
Age	20-30 Year	49	26,7 %
	31-40 Year	51	27,8 %
	41-50 Year	52	28,4 %
	51 Year and over	31	16,9 %
	Employment	Civil Servant	52
	Private Employees	105	57,3 %
	Self Employee	12	6,5 %
	Farmer	1	0,5 %
	Housewives	13	7,1 %
Education	Junior High School	2	1,0 %
	Senior High School	20	10,9 %
	Bachelor Degree	93	50,8 %
	Master Degree	54	13,1 %
	Doctor	14	7,6 %
Total	≤ Rp 2.000.000	60	32,8 %
Expenditure	≤ Rp 5.000.000	93	50,8 %
Monthly needs	≤ Rp 8.000.000	20	10,9 %
	≥ Rp 10.000.000	7	3,8 %
	Rp 0	3	1,6 %

Source: Data processed, 2021

Based on the table above, the age of respondents aged 20 to 30 years is 49 people or 26.7 percent, respondents aged 31 to 40 years are 51 people or 27.8 percent, respondents aged 41 to 50 years amounted to 52 people or 28.4 percent and those aged 51 years and over amounted to 31 people or 16.5 percent. Most of them came from the age of 41-50 years. The occupations of respondents who work as civil servants are 52 people or 28.4 percent,

private employees are 105 people or 57.3 percent, entrepreneurs are 12 people or 6.5 percent, farmers are 1 person or 0.5 percent and those who work as mothers households as many as 13 people or 7.1 percent.

The education level of respondents starting from the junior high school level is 2 people or 1.0 percent, senior high school is 20 people or 10.9 percent, Strata 1 is 93 people or 50.8 percent, Strata 2 is 54 people or 13.1 percent and Strata 3 numbered 14 people or 7.6 percent. Meanwhile, the number of respondents with an average monthly expenditure for needs of less than or equal to 2 million rupiahs amounted to 60 people or 32.8 percent, monthly expenses smaller or equal to 5 million rupiahs amounted to 93 people or 50.8 percent, expenditures that are less than or equal to 8 million rupiahs amount to 20 people or 10.9 percent and average expenses that are greater than or equal to 10 million rupiahs are 7 people or 3.8 percent.

Collecting data in this study using questionnaires that have been distributed to 183 respondents and spread demographically as described in table 3 above. The data collected was processed using Eviews Version 10 to determine the effect of the independent variables, namely halal marketing (X1), halal awareness (X2) halal certification (X3), and religious beliefs (X4) on the dependent variable in this study, namely the purchase of halal products. The following are the results of multiple linear regression:

Table 4 Results of Multiple Linear Regression Test

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	36.14802	1.063502	33.98960	0.0000
X1	0.095615	0.035109	2.723348	0.0071
X2	-0.048088	0.034189	-1.406522	0.1613
X3	-0.020282	0.028968	-0.700137	0.4848
X4	-0.006376	0.034140	-0.186774	0.8521
R-squared	0.043945	Mean dependent var		36.52198
Adjusted R-squared	0.022340	S.D. dependent var		1.554555
S.E. of regression	1.537093	Akaike info criterion		3.724751
Sum squared resid	418.1898	Schwarz criterion		3.812773
Log likelihood	-333.9523	Hannan-Quinn criter.		3.760434
F-statistic	2.033968	Durbin-Watson stat		0.790320
Prob(F-statistic)	0.091612			

Source: Data processed, 2021

In the decision-making process, everyone is different, some are simple and some are complex. It depends on the thoughts and habits of each individual. The process of making a buying decision before buying a product or service, consumers generally evaluate to make a product or service selection. Good in terms of halal marketing, halal awareness, halal certification, and religious beliefs. To see which items have a significant effect on purchasing decisions for halal products in households, a data analysis process is carried out using a regression test.

Based on table 4 above, it can be seen that the R-Squared value of 0.04 means that 40% of the variables used in this study can be used to determine the effect on the purchase of halal products among households while the remaining 60% is influenced by other variables that are not used in the study. this research.

The results of the regression test table above, the halal marketing item (X1) shows results with a significant value of 0.0071 which means it is smaller than 0.05 which states that halal marketing has a significant influence on the interest in purchasing halal products in households in Indonesia. Meanwhile, the halal awareness item (X2) showed a significant value of 0.1613, halal certification (X3) showed a significant value of 0.4848, and religious belief (X4) showed a significant value of 0.8521.

Thus, the results of the regression test for variables X2, X3, and X4 state that the results of the significant value are greater than 0.05 which states that halal awareness, halal certification, and religious belief have no significant effect on buying interest in halal products in Indonesian households.

Thus, halal marketing has an influence on purchasing decisions for halal products for Muslim households in Indonesia compared to halal awareness, halal certification, and religious beliefs have no effect on purchasing decisions for halal products because these three items have been covered by halal marketing items in making decisions. purchase of halal products. As a Muslim householder, they should have knowledge of the principles of halal marketing, namely Pragmatism & product, meaning that the products sold should not be careless, in this case the products sold are in accordance with the halal & thayyib concept. Halal products apart from the raw material side, also from the storage and transportation process. The product naturally has added value and benefits for the buyer so that the quality is maintained.

Pertinence & promotion means that in promoting, or advertising, you must not exaggerate the benefits of the product, it must be relevant between the advertised product and the benefits or conditions of the goods being sold. Often found, especially through online transactions, the goods look good but when the goods have arrived at the buyer the condition received is different from what was advertised. It often happens in clothing products that are sold online. If the halal industry wants to develop in the international market, this kind of condition needs to be avoided because it can create a bad image.

In addition, related to product prices that are not too expensive, it is adjusted to the quality and process of the goods. Goods with good quality are of course reasonable to be sold at high prices because they have different segments. Peer-support & people, meaning that there is a good relationship between the seller and the buyer. Therefore, as a seller, you must prioritize service satisfaction. Halal products that are able to provide satisfaction can form a positive image for all similar halal products, and vice versa.

Sellers must also maintain transparency with stakeholders and create a comfortable service environment. Currently, there are many halal businesses that offer a convenient location as the main attraction. Sellers or business people who pursue halal products, enthusiasm and hard work need to be maintained. The life and death of the halal product business really depends on the mental readiness of the seller because at this time many competitors have appeared. Halal product innovation can be the key in developing halal business in global competition. The seller must have patience and avoid frauds carried out to seek profit. Often the seller is unable to refrain from committing small frauds with the aim of obtaining more profit, but in fact it damages the seller's image, especially when it comes to halal products.

CONCLUSION

Based on the results of the regression test table, the halal marketing item (X1) shows results with a significant value of 0.0071 which means it is smaller than 0.05 which states that halal marketing has a significant influence on the interest in purchasing halal products in households in Indonesia. Meanwhile, the halal awareness item (X2) showed a significant value of 0.1613, halal certification (X3) showed a significant value of 0.4848, and religious belief (X4) showed a significant value of 0.8521. Thus, the results of the

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