



العدد العاشر / ربيع الثاني 1436 هـ الموافق فبراير 2015 م

### موضوعات العدد العاشر:

- من أعلام المدينة المنورة في القرن الحادي عشر الهجري  
بروفيسور رضا بن محمد صفي الدين السنوسي. (السعودية).
- الحكومة الرشيدة في النظام السياسي الإسلامي لدولة المدينة الأولى.  
د. محمود عبابنة. (الأردن).
- الفقه البيئي الإسلامي وأثره في التوازن البيئي.  
د. محمد خلف بني سلامة. (الأردن).
- إمكانية الاستفادة من وسائل التكنولوجيا الحديثة في تدريس  
الدراسات الإسلامية.  
د. عبد العظيم خليل عبدالرحمن الدخري. (السودان).
- شهادات في ريادة المنهج العلمي عند علماء العرب والمسلمين.  
إدلارد الباثي (1080-1152) نموذجًا.  
د. ماجد حرب. (الأردن).
- زكاة النفط.  
أ. بلهادف رحمة. (تونس).
- بحث باللغة الإنجليزية بعنوان: أثر التسويق المعنوي على سلوكيات  
المستهلك لاختيار الطعام الحلال. المجتمع المسلم في باندونج.  
د. آني نوربصري. (إندونيسيا)

### هيئات المجلة.

( الهيئة الاستشارية ، هيئة التحرير ، إدارة المجلة )

### أعضاء الهيئة الاستشارية الدولية:

ضمت الهيئة الاستشارية الدولية للمجلة - بفضل الله - أعضاء من غرب العالم الإسلامي وشرقه ، ووسطه. وجميعهم بدرجة أستاذ

دكتور ( بروفيسور ).

ترتيب الأسماء الآتية حسب الترتيب الأبجدي بغض النظر عن أي اعتبار آخر .

بروفيسور أندي هاديانتو - إندونيسيا.

بروفيسور سعدون ناصر ياسين - العراق.

بروفيسور سعيد المغناوي - المملكة المغربية.

بروفيسور علي عبدالله شاهين - دولة فلسطين.

بروفيسور محمد عمر - جمهورية مصر العربية.

بروفيسور مرداوي كمال - الجمهورية الجزائرية الديمقراطية الشعبية.

### أعضاء هيئة التحرير:

ضمت هيئة التحرير للمجلة - بفضل الله - خمسة أعضاء محليين جميعهم بدرجة أستاذ دكتور. ( ترتيب الأسماء حسب الترتيب

الأبجدي بغض النظر عن أي اعتبار آخر ).

بروفيسور سالم بن حمزة مدني - المملكة العربية السعودية. رئيس التحرير.

رئيس قسم الدراسات الإسلامية بكلية التربية ( سابقا ) ، جامعة الملك عبدالعزيز.

بروفيسور عادل أبو العلا - المملكة العربية السعودية.

قسم الدراسات الإسلامية بكلية الآداب والعلوم الإنسانية بجامعة الملك عبدالعزيز.

بروفيسور عبد الرحمن بن نافع السلمي - المملكة العربية السعودية.

قسم الدراسات الإسلامية بكلية الآداب والعلوم الإنسانية بجامعة الملك عبدالعزيز.

بروفيسور فيصل بن سعيد بلعشم - المملكة العربية السعودية.

وكيل كلية الآداب والعلوم الإنسانية ( سابقا ) ، جامعة الملك عبدالعزيز.

بروفيسور محمد بن خضر عريف - المملكة العربية السعودية.

قسم اللغة العربية بكلية الآداب والعلوم الإنسانية بجامعة الملك عبدالعزيز.

### إدارة المجلة:

مدير الإدارة : Ms. M. Welton

الدعم الفني والترجمة :

د. محمد الحريري.

حنان مدني.

الشيخ عبدالرحيم شبيب ( إمام مسجد إيستون UK , Eatbourne ) .

الدعم التقني : شركة دوائر.

التسويق: أمين مدني ، نايف فهد الربيع.

#### أهداف المجلة:

- مساعدة أساتذة الجامعات للترقي العلمي بتيسير وسرعة الإجراءات. دون الاخلال بضوابط وقواعد التحكيم والنشر، وأصول البحث العلمي.
- العالمية والتبادل الفكري والثقافي بين شعوب العالم تحقيقاً لقوله تعالى " وجعلناكم شعوباً وقبائل لتعارفوا ". سورة الحجرات
- حرية الفكر والرأي. فتقبل جميع الأبحاث بمختلف آرائها الفكرية، مالم تخالف أصول الدين وما أجمع عليه العلماء. فحرية الفكر والرأي طريق للعالمية والتطور.
- نشر العلوم النافعة، وإثراء المكتبة الإسلامية والعربية بالأبحاث المتخصصة.
- حث الباحثين على دراسة مستجدات العصر.
- عرض التراث الإسلامي والعربي بصيغة عصرية حديثة.
- تشجيع طلبة الدراسات العليا لكتابة الأبحاث المتخصصة.

#### موضوعات المجلة.

يندرج تحت موضوعات المجلة قسمان: الدراسات الإسلامية، ودراسات اللغة العربية. بالإضافة إلى التقارير. كتقارير المؤتمرات والندوات والملتقيات، تقرير عن كتاب، تقرير عن الرسائل العلمية، وتقرير عن المستجدات والوقائع المعاصرة.

القسم الأول: موضوعات الدراسات الإسلامية	القسم الثاني: موضوعات اللغة العربية.
أي بحث له علاقة بالإسلام، والمسلمين، أو له جوانب شرعية. على سبيل الاجمال والتمثيل:	أي بحث له علاقة باللغة العربية. على سبيل الاجمال والتمثيل:
الدراسات القرآنية، الدراسات الحديثة، الدراسات العقدية،	النحو.
الدراسات الفلسفية والفكرية، الفقه وأصوله، الثقافة الإسلامية.	الصرف.
الدعوة الإسلامية، الحضارة الإسلامية. الإعجاز القرآني والنبوي والتشريعي.	البلاغة.
الأقليات الإسلامية.	الشعر.
الشرعية والقانون والنظم،	النثر.
الدراسات الاقتصادية والمالية من جوانب إسلامية.	الأدب.
الدراسات الإدارية من جوانب إسلامية.	التحرير الكتابي.
الدراسات السياسية من جوانب إسلامية.	التجاهات الفكرية اللغوية المعاصرة.
الدراسات النفسية من جوانب إسلامية.	تعليم اللغة العربية لأهلها ولغير الناطقين بها.
الدراسات التربوية من جوانب إسلامية.	
الدراسات الإجتماعية من جوانب إسلامية.	

تنبيه: جميع الأبحاث المنشورة تعبر عن آراء أصحابها. ولا تعبر عن رأي هيئات المجلة الاستشارية أو التحريرية أو

#### الإدارية.

شروط النشر.

- تخضع الأعمال الفكرية العلمية المقدمة للنشر بالمجلة أو لأغراض الترتيبات العلمية للتحكيم. ويستحسن أن يبين الباحث غرضه من ارسال البحث.
- يلتزم الباحث بإجراء تعديلات المحكمين الرئيسة التي يتوقف نشر البحث عليها. أما ملاحظات وآراء المحكمين الأخرى فيحق للباحث أخذها أو مناقشتها وتركها.
- تقبل الأعمال المتمثلة في كتابة البحوث أو تحقيق المخطوطات. في مجال موضوعات المجلة في الدراسات الإسلامية والعربية.
- لغة الكتابة المقبولة : اللغة العربية والإنجليزية والفرنسية.
- يجب كتابة مستخلص البحث من نسختين: إحداهما بلغة البحث والأخرى بلغة من اللغات الثلاث السابقة. فإن كان البحث مكتوباً باللغة العربية، فيكتب مستخلص باللغة العربية وآخر إما باللغة الإنجليزية أو بالفرنسية، ويفضل بالإنجليزية. وإن كان البحث مكتوباً باللغة الإنجليزية أو الفرنسية فيكتب مستخلص بلغة البحث وآخر إجباري باللغة العربية.
- لا يزيد المستخلص عن صفحة واحدة. ويفضل أن يكون في حدود نصف صفحة.
- يجب كتابة الكلمات المفتاحية ( Key Words ) في صفحة المستخلص. بالعربي وبالإنجليزي أو بالفرنسي.
- أن يكون البحث أصيلاً، مستوفياً الأمانة العلمية عند النقل والاقتباس، محافظاً على حقوق النشر والتأليف.
- الالتزام بالأدب الإسلامي وبأدب البحث العلمي. فلا تقبل الأبحاث التي بها سب أو تجريح الآخرين وتبادل الاتهامات. ولا مانع من النقد العلمي البناء، الملتزم بأدب الخلاف وقواعد الحوار العلمي.
- ألا يكون قد سبق نشر العمل المقدم للمجلة. وفي حال رغبة الباحث إعادة نشر عمل ما سبق نشره، فيجب احضار خطاب رسمي من الناشر يأذن بإعادة النشر. أو أن تكون قد مضت المدة الزمنية التي اشترطها الناشر. فعلى سبيل المثال من المجالات من تشترط عدم إعادة نشر البحث لمدة ثلاث أو خمس سنوات. فإذا مضت المدة المشروطة، فلا يجب حينئذ احضار خطاب رسمي من الناشر، مع الإشارة لذلك.
- تنبيه هام: يعتبر ارسال الباحث عمله إلى " مجلة الحجاز العالمية المحكمة للدراسات الإسلامية والعربية "

بمشابة:

- 1- تعهد من الباحث بعدم سبق نشره.
- 2- إقرار من الباحث بتحمل كافة المسؤولية القانونية إذا تبين سبق نشره. دون أدنى مسؤولية على مجلة الحجاز العالمية للدراسات الإسلامية والعربية.
- 3- التزام أدبي من الباحث بعدم إرسال بحثه إلى مجلة أخرى حتى تصدر نتيجة التحكيم.
- يجب الالتزام بقواعد ومنهجية البحث العلمي في الأعمال المقدمة.
- وهنا يجب أن نلفت نظر الباحثين إلى أن من سياسة وأهداف " مجلة الحجاز العالمية المحكمة للدراسات الإسلامية والعربية " العلمية والتيسير على الباحثين اتباعاً لعلمية الإسلام ومرونته ويسره. مما يستلزم شكلاً من أشكال المرونة المتمثلة في عدم اشتراط منهج أو أسلوب معين في كتابة متن البحث والهوامش والتوثيق والمراجع. إنما تشترط أن يستخدم الباحث - حسب رغبته - منهجاً وأسلوباً واحداً من بداية البحث إلى نهايته. وتعتذر عن قبول البحث الذي به خلط بين مناهج وأساليب مختلفة. فعلى سبيل التمثيل، لا يكتب الفصل الأول بمنهج ثم يكتب الفصل الثاني بمنهج آخر... وهكذا.
- عدم إطالة البحث. إذ يعتذر كثير من المحكمين عن تحكيم الأبحاث الطويلة. مما يؤدي إلى تأخر نشر البحث.
- ارسال سيرة الباحث الذاتية.

- يجب كتابة البحث بلغة سليمة خالية من الأخطاء الإملائية واللغوية والنحوية والمطبعية.
  - يجب اتباع الآتي عند كتابة العمل المقدم باللغة العربية :
    - 1- بواسطة برنامج word 2007 وما بعده بنظام ويندوز windows .
    - 2- متن النص Traditional Arabic عادي، مقياس 16.
    - 3- متن الهامش Traditional Arabic عادي، مقياس 14.
    - 4- العناوين الرئيسية Traditional Arabic أسود، مقياس 18.
    - 5- العناوين الفرعية Traditional Arabic أسود، مقياس 16.
    - 6- مقياس الصفحة: عرض 6.6 بوصة، طول 9.5 بوصة.
    - 7- الهوامش: بوصة واحدة من جميع جوانب الصفحة الأربعة.
  - يجب اتباع الآتي عند كتابة العمل المقدم باللغة الإنجليزية أو الفرنسية :
    1. بواسطة برنامج word 2007 وما بعده بنظام ويندوز windows .
    2. متن النص Times New Roman عادي، مقياس 14.
    3. متن الهامش Times New Roman عادي، مقياس 12 .
    4. العناوين الرئيسية Times New Roman أسود، مقياس 16 .
    5. العناوين الفرعية Times New Roman أسود، مقياس 14 .
    6. مقياس الصفحة: عرض 6.6 بوصة، طول 9.5 بوصة.
    7. الهوامش: بوصة واحدة من جميع جوانب الصفحة الأربعة.
  - ترسل نسخة واحدة من البحث إلى المجلة عن طريق البريد الإلكتروني ( Email ) وهو الأفضل للمجلة، والأسرع للباحث. أو إرسال ثلاث نسخ ورقية ونسخة الكترونية ( CD ) عن طريق البريد التقليدي.
- حقوق المجلة والباحث.**
- تعتبر المراسلات عن طريق البريد الإلكتروني ( الإيمال Email ) مراسلات رسمية معتمدة من قبل المجلة والباحث.
  - يحق للباحث المطالبة بمعرفة نتيجة التحكيم سواء بالقبول أو الرفض. ويحق للمجلة الاعتذار عن قبول البحث للتحكيم أو عن نشره بدون ابداء الأسباب.
  - يحق للباحث المطالبة بخطاب رسمي من المجلة ( يرسل بالبريد الإلكتروني ) يفيد باجتياز بحثه التحكيم وقبوله للنشر.
  - يحق للباحث المطالبة بخطاب رسمي من المجلة ( يرسل بالبريد الإلكتروني ) يفيد باجتياز بحثه للتحكيم. فبعض الباحثين يرغب في تحكيم بحثه دون نشره.
  - يحق للباحث المطالبة بإرسال خطابات القبول الرسمية ( مجاناً ) عن طريق البريد العادي أو المسجل. أما بالبريد الممتاز أو بالبريد السريع فيتحمل الباحث تكاليف البريد.
  - يحق للباحث أن يعيد نشر عمله في أي مجلة أخرى بعد نشره في مجلتنا في أي وقت شاء، أو المشاركة في المؤتمرات. ونشترط شرطاً أدياً أن يذكر الباحث أنه قد سبق نشره في مجلتنا. فنحن في " مجلة الحجاز العالمية المحكمة للدراسات الإسلامية والعربية " نرى أن البحث هو جهد الباحث وتناحه الفكري، فهو أولى بمملكته الفكرية. بالإضافة إلى أن من أهدافنا نشر العلم الشرعي والعلوم النافعة، وإعادة النشر فيه تحقيق لهذا الهدف.
  - يحق للباحث طباعة بحثه أو العدد الذي نشر به بحثه عدد ماشاء من النسخ.
  - يحق للباحث المطالبة بسحب بحثه والمطالبة برد الرسوم خلال أسبوع واحد من تاريخ استلام البحث من قبل المجلة. مع ملاحظة حسم عمولة التحويل المالي ( تختلف من بلد إلى بلد، ومن بنك إلى بنك ).

- يحق للباحث أن يطلب عدم نشر بحثه بعد إرساله بدون ابداء الأسباب.
- لا يحق للباحث المطالبة برد الرسوم في حال رغبته سحب بحثه أو عدم النشر بعد مضي أسبوع من تاريخ استلام البحث من قبل المجلة. إذ الرسوم تمثل مكافآت المحكمين والمصاريف الإدارية.
- لا يحق للباحث المطالبة بأجر أو مكافأة مالية لنشر بحثه في مجلتنا إلا إذا استكتب في موضوع معين تحدده المجلة. ويجب كتابة عقد بين المجلة والباحث يحدد فيه موضوع البحث، والفترة الزمنية لتسليمه، وإجراء تعديلات المحكمين المطلوبة، وقيمة المكافأة.

#### أولوية النشر.

تخضع الأولوية في المقام الأول لاعتبارات فنية تراها هيئة التحرير، منها:

- أسبقية تاريخ ارسال البحوث إلى المجلة.
- الأبحاث التي تعالج القضايا المعاصرة.
- وحدة موضوعات العدد. فقد يرد للمجلة عدة أبحاث في مجال واحد، فتجمع لنشرها في عدد واحد.
- بناء على رغبة الباحث. فقد يكون الباحث مستعجلاً لتقديم بحثه للترقية العلمية، أو قد يرغب في تأخير نشره. لذا ترجو المجلة من الباحثين ابداء رغبتهم في التعجيل أو التأخير أو تركه حسب جدول المجلة.

#### نقاط التحكيم.

نحن في " مجلة الحجاز العالمية المحكمة للدراسات الإسلامية والعربية " نرى أن من حق الباحث أن يطلع على نقاط تحكيم عمله حتى يكون على بينة قبل إرساله إلينا، وحتى يراجع عمله حسب النقاط التي يحاسب عليها. وهي الآتي: ( يقصد بالعمل المقدم: البحث أو الدراسة أو تحقيق المخطوطات ).

- وجود مستخلص بلغة البحث، وبلغة عالمية أخرى.
- الكلمات المفتاحية ( Key Words ).
- مدى تناسب العنوان مع موضوع العمل المقدم.
- سبب اختيار موضوع العمل المقدم.
- الهدف والفائدة من العمل المقدم نظرياً وعملياً.
- الدراسات السابقة.
- وضوح سؤال البحث، أو فرضية البحث.
- وضوح حدود مجال البحث.
- مدى تناسب منهج العمل المقدم ( استقرائي، تحليلي، تجريبي وغيره) لموضوع العمل.
- وضوح ومنطقية تقسيم العمل المقدم ( أبواب، فصول، مباحث، مسائل).
- وضوح الأسلوب، وترابط الأفكار.
- سلامة اللغة وخلوها من الأخطاء اللغوية والنحوية والإملائية والمطبعية.
- دقة التوثيق والاقتراس والتهميش.
- شخصية الباحث العلمية المتمثلة في: فهم وإدراك الباحث لموضوع عمله، النقد والمناقشة والتحليل والمعالجة والترجيح، تقديم جديد في مجال التخصص.
- الخاتمة أو الخلاصة. وأهم النتائج التي توصل إليها الباحث، ومدى تناسبها مع ما تم دراسته أو بحثه.
- مراجع ومصادر البحث. كفايتها ومناسبتها للعمل المقدم.
- تقييم إجمالي للعمل المقدم.

## المراسلات:

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1- البريد الإلكتروني :

info@alhijaz-international-journal.com

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s\_h\_madani@yahoo.com

2- البريد الورقي : بروفيسور سالم حمزة مدني

ص.ب: 80481

الرمز البريدي 21589

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**The Impact of Spiritual Marketing on  
Consumer Behavior in choosing Halal  
Food**  
**(CASE STUDY ON MOSLIM COMMUNITY IN  
BANDUNG)**

Dr. Anny Nurbasari  
Maranatha Christian University,  
Faculty of Economics, Bandung,  
West Java, Indonesia.

**The Impact of Spiritual Marketing on Consumer  
Behavior in choosing Halal Food**  
**(CASE STUDY ON MUSLIM COMMUNITY IN BANDUNG)**

**Abstract**

Muslim community throughout world has established a potential market segment due to their specific patterns in the consumption of a product. This consumption pattern is set in the teachings of Islam are called Shari'ah "at. In the teachings of Shari'ah "at, not Muslims allowed to consume certain products because they contain a substance or process that accompanies it is not in accordance with the teachings of Shari'ah" at the. Given these strict rules so that marketers have at once a barrier and an opportunity to target specific markets of the Muslims.

The purpose of this study was to investigate the impact of spiritual marketing, which consists of Spiritual Products, Spiritual Price, Spiritual Place and Spiritual Promotion, on Consumer Behavior in choosing halal food on Muslim communities in Bandung, West Java. The method used is survey, while the analysis conducted is descriptive and verification. This study uses primary data and secondary data. Primary data were obtained from 100 respondents who are consumers of packaged food products. This study uses a regression analysis, correlation, hypothesis testing with the t-test, and coefficient of determination. The data Processing uses SPSS software program for Windows 13.0. The results illustrate that spiritual marketing that has been done has a significant impact on Consumer Behavior in choosing halal food (77,2%), while the dominant spiritual marketing variables that influence Consumer Behavior in choosing halal food is spiritual products.

**Keywords:** Spiritual marketing, Consumer Behavior.

## 1. Introduction

Muslim population of the world is expected to rise 35% in 2030. will amount to 2.2 billion people, equivalent to 26.4% of the population. The figure indicates a huge potential to develop halal products, Islamic banking, Islamic and other brands. However, not a few challenges to be faced in marketing the product or the brand of Islam. The population of the Muslims become such a huge potential market to enter. Although the United States class state that in fact the number of the Muslims there were a minority, but it is estimated there are about four to nine million people who converted to Islam, the pattern of expenditure and consumption of their products in line with the teachings of Islam or want to adjust their consumption patterns and their religious teachings. Indonesia, with a population of Muslims, which reached 87% of the total number of citizens, the Indonesian market itself is a Muslim consumer market is so large. Better understanding of the Muslim religion make consumers become more selective in choosing the product that is consumed.

Muslim communities around the world have formed a separate market segment patterns in consuming a product. This consumption pattern is set in the teachings Islam very firmly that refers to the Qur'an, Surah Al Maidah: 88 which means:

***“And eat of the lawful and good things God has provided for you; and be conscious of God, in whom you are believers”.***

God commands us to eat foods that are not only halal, but also good (halalan Thoyyiban) so as not to harm our

bodies. This command is aligned with the pious to Allah, as well as a command that is very firm and clear. This command is also confirmed in other verses, such as those found in Surah Al-Baqarah: 168, which means: "*O people! Eat of what is lawful and good on earth, and do not follow the footsteps of Satan. He is to you an open enemy*".

In this case contained an intrinsic understanding, kosher food was not only lawful, but also how to get it from the source must also be kosher. In recent years, the word halal should be a very important thing to consider in the industry that covers a wide range of fields of foods, beverages, pharmaceuticals and cosmetics. This is the core component related to raw materials, production processes, procurement processes and packaging of a product. Halal into the potential, opportunities and challenges for the business to improve the quality of their products with halal based on a product. For Muslims Halal aspects have a large influence in the purchase decision process and buying behavior in choosing halal products. It is not just a religious symbol and is normative, but is now kosher has become a symbol for quality assurance, safety and hygiene.

With the development of this kind, can affect the lifestyle of the Muslim community in general, in selecting products according to the needs, desires, tastes, financial and spiritual values they believe. Studying and analyzing consumer behavior in the purchase decision process is important, because many factors that influence consumer behavior in the purchase decision process of halal products.

Concepts and practices in the world of marketing is growing so rapidly. However, the literature on gait spiritual-based marketing is still quite rare. In fact, the marketing world is very open to science with a touch of human values and spirituality as it relates to human interaction. The marketing concept is popular today leads to the humanization and spiritualization. It is evident from the appearance of the concept of social minded marketing (societal marketing) and marketing-based friendship (relationship marketing) that combines the concept of marketing and communications or public relations, friendship-based marketing followed by customers (customer relationship marketing) that seeks to establish a more intimate relationship and reward customers.

The discourse about spirituality is almost endlessly discussed. Along with the development of human thought, spirituality increasingly recognized, and the company began to apply spiritual in business activities. With the passage of time, the state of the business today is not only translated in terms of positioning, differentiation and brand are packed in brand identity, brand integrity, and produce a brand image, but must be placed more and deeper.

Understanding is related to the demand that the marketing world needs to demonstrate the value of spiritual values in terms of marketing. Behold marketing products with benefit not only the functional or emotional benefits, but should highlight the benefits of the spiritual. Thus, the approach based marketing can be done with human values. The touch based on spiritual values, the results obtained are believed to be different. Company or brand owner does

not just give satisfaction, or profitability target, but have compassion (feeling of love), and sustainability.

Indeed a business and marketing practitioners actually shifted and transformed from an intellectual level (rational) to emotional and ultimately to the spiritual market. In the end the consumer will consider the suitability of the products and services of the spiritual values it stands for.

At the level of intellectual (rational), marketers addressing the functional-technical marketing by using a number of marketing tools, such as segmentation, targeting, positioning, marketing mix, branding and so on. Then at the emotional level, the marketer's ability to understand the emotions and feelings of the customer is important. Here the customer is seen as a whole person, complete with emotions and feelings. Marketing is the highest spiritual levels. One does not simply calculate profit or loss, is not affected again by worldly things. The call the soul where fleshly pushed, because it contains spiritual values.

Based on the background research that has been described above, the purpose of writing these papers is how much influence the spiritual marketing of consumer behavior in choosing to eat of halal and marketing sub spiritual variables most dominant influence on consumer behavior in choosing halal food.

## **2. Literature review**

Today's world of marketing itself continues to experience extraordinary growth, spiritual marketing concept is not new, since it was introduced more than 1,400 years ago by the Prophet Muhammad. The new concept of marketing is

to give a different insight of looking at the meaning of life. Life is not just deeds but more than that life is worship. Marketers must be able to package their products by incorporating elements - elements that can optimize the function of the senses, emotions and affection on each product. Products sold are no longer only of the products or services concerned, but covers the peace of mind, feelings, and liver. Modern marketing strategies of this kind are able to win the hearts of customers and is known as the spiritual marketing.

According Hifni Alifahmi (2006:2). Spiritual marketing is: "Marketing is a sympathetic, touching the conscience, and solid moral message based on the intention of devotion to the divine." According AM.Hasan Ali, in [www.niriah.com/opini/2id804.html](http://www.niriah.com/opini/2id804.html) (accessed 26 September 2009) Spiritual definition of marketing is: "A model of marketing activities based on the spiritual values or Islamic values, The same thing is Ardhiyanto according to Nugroho, (2009) Spiritual marketing is: "This form of marketing is imbued with spiritual values in all processes and transactions until it reached the level when all the major stakeholders in the business of obtaining happiness, as well as according to Basu Swastha Dharmmesta, (2006). Spiritual marketing is: "It is a concept that provides a guarantee for everyone who wants to apply to be a success the world and the hereafter".

For a Muslim, spiritual marketing contains the values of worship and is believed to have rewarded by Allah. "From here, it is understood that the spiritual values that exist in a religion, can be used as a guide for his followers in carrying out economic activities. Spiritual marketing is the



application of IESQ (Intellectual Emotional Spiritual Quotient) in a balanced way, which means that effective marketing is marketing with a heart, a customer-oriented business at all levels of the organization without exception.

In principle, the spiritual marketing is a part of marketing ethics can provide guidance to marketers in conducting marketing activities in line with expectations so desired by the company. Spiritual marketing is essentially an effort to make employees as the foundation of spiritual passion and commitment in performing his daily duties (Ardhianto, 2009).

## **2.1. Spiritual Marketing Program**

Spiritual marketing is essentially an effort to make employees as the cornerstone of spiritual zeal and commitment in performing her daily duties (Ardhianto, 2009). As expressed by (Mark McCormack, 2005): "Open and do spiritual approach to unlock the true marketing potential despite having to face your greatest fear."

### **1. *Spiritual product***

The products are generally defined as anything that can be offered for sale. The product includes the following aspects: product variety, product design, product quality, product characteristics, packaging, brand. While spiritual product is basically a product that has spiritual values in the aspect of feeling (instinct), the ratio (reason), and spirit (conscience), an indicator: open, integrity and honesty, responsibility, solidarity, humility, attention to others , creative, honest, and trustworthy. Spiritual product according to the Prophet Muhammad, which is always well explained to all buyers of the

advantages and disadvantages of the products he sold, (Thorik Gunara and sent Hardiono, 2007; 58).

Prophet Muhammad said: "Two people were buying and selling, each having the right to vote (to continue selling or not) as long as they are not separated. If both are honest and frank explain (state goods sold), then both be blessed with their purchase but if they lie and conceal blemishes, it's gone thanks to their purchase. "(HR. Muslim, of Hakim bin Hizam Ra).

Honesty, once again plays a leading role in trade Prophet Muhammad. Honesty is the least expensive way though has been very difficult and has become a very scarce. By always honest with consumers about the pros and cons or advantages and disadvantages of a product will make consumers believe in us, (Thorik Gunara and Utus Hardiono, 2007; 59).

In spiritual marketing, the soul of a brand rests on the inner voice or conscience (spirit). According to Narayana Murthy, Infosys Technology leader, Spiritual brand more meaningful to establish themselves with integrity, honesty and decency. So when it's done, integrated marketing communications, the company is actually going to be of great value to the customer. According Dyah Hasto Palupi (2007): "a spiritual approach to brand building is believed to not only boost profits, but also to spread the values that ensure brand continuity and shape differentiation that is unparalleled."

## **2. *Spiritual price,***

Price is generally defined as the amount of money that must be paid by the customer to obtain the product. Price includes the following aspects: price lists, rebates /

discounts, discounted rates, payment period. In the spiritual price, not the permissibility of restrictions on commodity prices in the time of the Prophet Muhammad SAW is a reflection of thought that represents the concept of pricing. The price war (price wars) is not allowed because it could backfire for the sellers. Indirectly Prophet Muhammad told us not to compete on price but to compete in things like quality, delivery, value added. Buying and selling, price must match the value of an item. This in turn will benefit the employer because consumer confidence will be achieved by itself. (Thorik Gunara and Utus Hardiono, 2007; 63).

Place or distribution channels, not only emphasizes the company's location, but also on the issue of determining the location and the company, whether or not the location is easily achieved. Company's strategic location is the key to the company's ability to attract customers. Place covers aspects: distribution channels, service coverage, grouping, location, inventory, and transportation. The essence of spiritual place is to avoid the middlemen (intermediaries), any other person who mediated commerce with the intent to benefit from the transaction in a way is not good.

According to Prophet Muhammad, a good transaction is a transaction in which there was no injured party and mutually beneficial. Things to be emphasized by the Prophet Muhammad SAW is that the distribution process must be in accordance with the rules that have been agreed and there is no injured party either from the manufacturer, distributor, dealer, retailer and consumer (Thorik Gunara and Utus Hardiono, 2007; 64).

### ***3. Spiritual promotion,***

Promotion is defined as a type of communication that gives a convincing explanation of potential consumers on goods and services in order to gain attention and convince prospective customers. In spiritual promotion, Prophet Muhammad emphasized the oath not to do much, because excessive swearing done just to get more sales, will not cause the trust of customers. That is, when do we get excessive swearing sales above average. But when consumers realize that the oath that we say just a lie then the consumer will not buy again and would gladly tell anyone not to buy items that will sell. (Thorik Gunara and Utus Hardiono, 2007; 60).

It can be concluded that the spiritual marketing programs can be implemented with optimal if in all daily activities put God as the main stakeholders. This is the principal difference between traditional marketing/ traditional and spiritual marketing. We put God as the sole proprietor of interest (the ultimate stakeholders). Accountability, responsibility and accountability in Padang translated Mahsyar (yaumul reckoning) later, which is the eternal court of the doings of men "included the business". (Hermawan Kartajaya and Muhammad Shakir Sula, 2006; 22)

### ***4. Spiritual place,***

Place or distribution channels, not only emphasizes the company, but also on the issue of determining the location and the company, whether or not the location is easily achieved. Strategic location of the company is the key to the company's ability to attract customers. Place covers

aspects: distribution channels, coverage, classification, location, inventory, and transportation. The essence of spiritual place is to avoid the presence of middlemen (intermediaries), any other person who mediates commerce with the intent to benefit from the transaction in a way not good.

According to Prophet Muhammad, a good transaction is a transaction in which there is no injured party and mutually beneficial. It is to be emphasized by the Prophet Muhammad SAW is that a distribution process must be in accordance with the rules that have been agreed and there is no injured party either from the manufacturer, distributor, dealer, retailer, and consumer (Thorik Gunara and Utus Hardiono, 2007; 64).

## **2.2. Consumer Behavior**

The term consumer behavior is generally described as a process of searching, selecting, until the decision to buy something good or service in order to meet the needs of physically and psikis. In the study of consumer behavior, it includes such things as what consumers buy, why consumer buy it? When do they buy? Where do they buy? How often do they buy? And how often do they use it? (Sumarwan, 2002). As adherents of the Islamic religion, then the decision to choose and buy goods not only pay attention to in terms of needs and costs to be incurred but the most important is the extent to which the goods consumed will give Maslahah (benefit and blessing) to the maximum (Center for the Study and Development of Islamic Economics, 2008).

### **2.3. Consumer Behaviour Models Applied to Food**

Specific models of consumer behavior with respect to food have been developed across the years. As happens with most of the general models, traditionally, the food models take a cognitive approach to consumer behavior, where the decision-making process and the information processing of marketing stimuli are central to explain consumer behavior (Verbeke 2000). Marshall (1995) argued that while there is recognition of external influences such as product availability and economic factors, most food choice models focus on the interaction between the individual and the food product.

One of the most pervasive models concerning consumer behavior towards food is the model proposed by Steenkamp (1997). His model also distinguishes between the consumers' decision-making process with respect to foods, and the factors influencing this decision process. In the decision process, 'borrowed' from the EBM ((Engel, Blackwell, and Miniard 1995), model, four stages are identified: need recognition, search for information, evaluation of alternatives, and choice. Three groups of factors influencing the decision process are recognized: properties of the food, factors related to the consumer, and environmental factors.

### **2.4. Muslim consumer behavior in choosing food**

In Islam, the behavior of consumers in choosing foods cannot be separated from the role of faith. The role of faith becomes an important benchmark because faith gives way the world is likely to affect the human personality.

Faith greatly affect the quantity and quality of consumption in the form of material and spiritual satisfaction.

Furthermore, in the Islamic perspective, the same assumptions and axioms (complementary, substitution, no attachments), but the emphasis is on halal, haram, as well as a blessing whether the goods to be consumed so that if an individual is faced with two options A and B then a Muslim (people with Islamic principles) will choose goods that have halal level and higher blessing, although other goods physically preferably.

Religion plays an important role in influencing consumers' attitude and behavior due to the nature of human beings, where their attitudes and behavior is based on their belief or religion. Essoo & Dibb (2004) stressed that religion dictates consumers' alternative choices on food, grocery products and others products.

Consumer behavior is influenced by many aspects, including cultural, social, personal, and psychological characteristics. Factors considered the greatest cultural influence on a person's wants and behavior. Religion is a key element in the culture of life that affect the behavior and buying decisions (Assadi, 2003, Esso and Dibb Sally, 2004, Delener 1994 Babakus et al, 2004, Cornwell 2005). Religion is a system of beliefs and practices by which group of people interprets and responds to what they feel is supernatural and sacred (Johnstone, 1975 quoted Shafie & Othman, 2008). In general, religion regulates anything is allowed and what is forbidden to be done, including consumer behavior (Shafie & Othman, 2008). Cloud (2000), Fam et al (2004) and Wirthington (1988) states

that religion is a belief and values are expressed in interpreting life becomes a habit.

Religious institutions formalize the system continuously and taught to each generation. Religion can influence consumer behavior and behavior in general (Delener 1994, Pettinger et al 2004), particularly on the decision to buy groceries and eating habits (Bonne et al 2007). As also noted by Schiff man and Kanuk (1997) which states that the decision to buy is influenced by their religious identity (Shafie & Othman, 2008).

This community behavior in consuming halal products actually depends on how they have knowledge of what is lawful. Although religion has provided guidance through the Qur'an and the Hadith but with the flow of information and the development of packaging technology products for offers tantalizing may affect the behavior itself.

Behavior in consuming halal products can be seen from how often they consume existing products labeled halal, how often they consumed mengon-doubt halal products as well as how often they invite others to consume halal products and prevent others from consuming the product is not kosher. In addition to the halal product knowledge, perceptions related to the importance of halal itself can experience-influence on behavior. Perception can be a high confidence of the importance of consuming halal products, the level of expectation /Muslim community of urban desire to obtain halal products as well as the perception of the importance of halal labeling. The level of knowledge and perception of urban Muslim community for halal products cannot be separated from religious



activities were performed. The more diligent Muslim urban communities seeking information related to the halal products will naturally increase the knowledge and perception of products and halal (Ministry of Religious Affairs Agency R & D and Training Center for Religious Life, 2013).

## **2.5. Halal products**

Halal is an Arabic word which means Halal unattached. In Fiqih dictionary, the word halal is understood as everything that should be done or eaten. This term, generally associated with problems of food and beverages. The opposite of halal is haram. Haram is Arabic word which means, a case which is prohibited by Sharia (religion).

Working unlawful means sinful deeds and reward when abandoned. For example, eating dead animals, blood, drink khamr, eating stuff that is not his or stealing results. In Surat al-Maidah verse 4 which means: They ask you, what is lawful to them? Say, 1). Permitted for you is fine; 2). Does not contain Darar (danger); 3). Does not contain unclean; 4). Not Intoxicating and 5). Does not contain human organs. In this study not only declared halal products halal Sharia but also have obtained halal certification from the Indonesian Ulema Council (MUI). These products are easily recognized by the presence of a label issued by MUI halal on the packaging.

## **3. METHODS OF RESEARCH**

The method used in this study is the survey method. This type of research is a causal associative (Malhotra,2004). In his analysis, this study is conducted descriptively and

verifying. The retrieval technique of sampling is done by using probability sampling, i.e., using simple random sampling. The scale used in this study is Ordinal Scale.

The population in this study is people in Bandung on the basis of the Muslim community who are consumers of halal products which include foods that are packed daily and managed by food manufacturers and the food served by the restaurant.

The method used for sampling in this study is non-probability sampling method, using purposive sampling technique. Slovin sampling approach with an error rate of 10%, number of respondents were 200 people. Furthermore, from a sample that has been determined, at proportionately for each sub-district by first searched using the comparison factor sample fraction (f) (Umar, 2005). After the sample fraction is known, then the sample for each district is calculated.

The measurement of the validity uses the confirmatory factor analysis (CFA), while the reliability testis calculated by using Cronbach's Alpha. The analysis is done to test the hypothesis The Impact Of Spiritual Marketing on Consumer Behavior in choosing halal food, which uses Multiple Linear Regression Analysis. The following is the multiple linear regression analysis model:  $Y = a + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4$

#### **4. 1. Spiritual Marketing Influence on Consumer Behavior in choosing halal food**

From the overall results of the survey conducted in the study area, indicating that generally indicates that the

knowledge society Muslims in the city against the basic concept of halal and haram in evaluating the food has been very good, especially for foods that are raw materials that require treatment before consumption , such as meat, fish, vegetables, and so on.

The many activities of religious studies are done routinely by the public is an excellent means to provide insight to the public Bandung principles of fundamental rules regarding the selection of eating halal and haram.

Muslim community Bandung consistently prioritizes halal when they buy food, buy meat and choosing a restaurant. Some criteria of halal food as perceived by the Muslim community in the city is not contain pork and do not contain alcohol (khamr), whereas the presence of MUI halal certification must be listed on food packaging.

The results showed that the tendency of the public more confidence in the food that is processed by the public, whereas these days to bloom once processed foods that are sold around the community, whether treated by the manufacturer (usually in the form of packaging), and is processed by the seller scale cottage industries . These processed foods into the area vulnerable once doubtful even kosher food, because although the basic ingredients of food are lawful, but in the treatment process can be used mediation haram substances.

Products that receive primary consideration in the selection process under the provisions of Shari'ah kosher food "at which the benchmark for Muslim consumers are food products and beverages. The reluctance of the Muslim community to consume haram products will increase higher involvement in the selection process of the product (high involvement). Thus there will be a selected

product for consumption and products that are set aside as a result of the selection process.

To determine the effect of variable Spiritual Marketing on Consumer Behavior in choosing halal food,, used multiple linear regression analysis by looking at the correlation coefficients, and hypothesis testing. In Calculations using statistical software SPSS 13.0 for Windows.

#### 4.1.1 Testing Research Instruments

Testing Instrument The study was conducted by looking at the results of Test Validity, The reliability test.

##### 4.1.1.1 Validity of Test Results

Quantitative measurement validity with confirmatory factor analysis (CFA), performed using SPSS 13.0 software for Windows, which results are as follows:

**Table 2. KMO and Bartlett's Test Final**

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.688
Bartlett's Test of Sphericity	Approx. Chi-Square	1675.876
	df	251
	Sig.	.002

Based on Table 2 above it can be concluded that the degree of Intercorrelation among the variables already qualified and factor analysis can be continued because the resulting KMO value is equal to 0.688 with a significance level of 0.002 ( $\leq 0.05$ ).

Rotated Component Matrix Based End can be concluded that the Spiritual Marketing (variable x) includes the product of spiritual, spiritual price, promotion of spiritual, spiritual distribution) and indicators of Consumer Behavior in choosing halal food (Y) are valid.

#### 4.1.1.2 Test Reliability

Test reliability was calculated using Cronbach's Alpha on the program SPSS 11 Then the result is as follows:

**Table 3 . Summary of Reliability Test Results**

variables	Alpha Value	Remarks
Produk Spiritual	0,7316	Reliable
Harga Spiritual	0,7260	Reliable
Promosi Spiritual	0,7340	Reliable
Distribusi Spiritual	0,7211	Reliable

## 4.2. Hypothesis Testing Results

Test results on the influence of Spiritual Marketing Consumer Behavior in choosing halal food by doing Determination Test.

### 4.2.1 The Impact Of Spiritual Marketing on Consumer Behavior in choosing halal food

**Table 4 . Results of Determination Test**

#### Model Summary

Mode	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,879 <sup>a</sup>	,772	,742	,870.80

a. Predictors: (Constant), SP,SP,SP, SD

Based on Table 4 Summary Coefficient of Determination on the model, indicating that the value of R Square is equal to 0.772. It can be concluded that the ability of the independent variables to explain the variation of Spiritual Marketing on the dependent variable consumer behavior in choosing halal food 77.2%, the remaining 22.8% is influenced by other factors not included in this research model.

**Table 5. Model Test ANOVA<sup>a</sup>**

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	7,924	2	3,962	16,788	,000 <sup>b</sup>
1 Residual	30,444	129	,236		
Total	38,367	131			

a. Dependent Variable: Consumer behavior in choosing halal food

b. Predictors: (Constant), PS,HS,PS,DS

In Table 5. ANOVA, simultaneous significance test (F test) was seen that the results showed a significant value of 0.000 (<0.05), Value of F (16,788) > F (3.00) at the 95% confidence level. thus it can be concluded that the variable Spiritual Marketing (product spiritual, spiritual price, promotion spiritual, spiritual distribution), with the same effect on consumer behavior in choosing halal food.

In Table 6 Coefficient, Partial Effect Significance Test (Test T), seen that the spiritual dimension of products show the significant value of 0.048; the price of the spiritual dimension showed a significance value of 0.030; promotion of the spiritual dimension showed a significance value of 0.042; and spiritual dimensions of

distribution showed a significance value 0.026; means that all dimensions of a positive influence on consumer behavior in choosing halal food, because all significance value <0.05.

**Table 6. Results of Regression Analysis**

**Coefficients<sup>a</sup>**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	0.634	1.26		0.694	0.552
Spiritual Product	0.11	0.51	0.365	1.884	0.048
Spiritual Price	2.33E-01	0.101	0.025	2.453	0.030
Spiritual Promotion	0.254	0.124	0.214	1.786	0.042
Spiritual Distribution	0.20	0.65	0.130	2.556	0.026

<sup>a</sup> dependent Variable: Consumer behavior in choosing halal food

**4.1.2.2. Equation of Regression Line**

Multiple regression equation between Consumer behavior in choosing halal food and Spiritual Marketing which produce:

$$Y = 0,634 + 0,365 X_1 + 0,025 X_2 + 0,214 X_3 + 0,130 X_4$$

#### 4.1.2.3. Results of Analysis Interpretation

After computing the parameters and the influence of all the regression coefficients required, as well as to test the statistical hypothesis testing, the final step is to interpret the meaning of the parameters and coefficients that are associated with research objectives and hypotheses.

From the analysis that has been done there is influence between variables Spiritual Marketing with variable consumer behavior in choosing halal food. The coefficient of determination, R<sup>2</sup>, was 77.2%, implying that 77.2% of the variation in the variable rise and fall of consumer behavior in choosing halal food can be affected by changes that occur in the program variable Spiritual Marketing, the remaining 22.8% is influenced by factors others are not included in this research model.

The degree of influence and the influence of the amount described by the parameter b, the magnitude of 0.634. This figure implies that the Spiritual Marketing programs increased by 1% can be expected to affect the rise in consumer behavior in choosing halal food by 6%.

Individual testing, also shows that there is significant influence of the variables Spiritual Marketing Mix with a degree of influence and different magnitudes. Direction of the relationship and the magnitude of each effect can be explained as follows:

- Effect of spiritual product on Consumer Behaviour in choosing halal food is positive amounted to 36,5 which means the addition of 1% in the spiritual



innovative product was followed by an increase in the Consumer Behaviour in choosing halal food as the assumed 36,5% when other variables are constant; product when applied correctly and the production process better. There are also methods that can be used so that the production process is right and good, according to the Qur'an, as directed in the QS. Al-An'am: 143, which means, "Let it be to me (based on knowledge) if ye are truthful." This verse teaches us to convince ourselves that one's goodness must be based on science, data, and facts. Thus, in explaining the benefits of the product, it appears that the role of data and facts is essential. Often the data and the fact are far more influential than the explanation.

- The food is halal and well being to human flesh and blood would make us obedient to God. For human consumption that can deliver the pious must meet three requirements: (1) The material is lawful, (b) processing of the net (thaharah), and (3) Presentation of the Islamic.
- The product that a company sells must be entirely halal. This means that all inputs, processes and outputs must be Shariah-compliant, i.e., the product and all that has been involved in its creation, delivery, and consumption must be environmentally friendly and totally harmless, as Islam clearly prohibits causing harm to anything that God created (all-embracing harmony in the universe). An un-Halal or Haram product will be very difficult to sell to the Muslim consumer because the Muslim consumer's behavior is mostly dictated by the common understanding of what is permissible and

what is prohibited under the Shariah law. Being Shariah-compliant is the quickest way to promote the company and its products (Baker ahmad alserhan,2011).

- Spiritual price has a positive effect of 0.025 on Consumer Behavior in choosing halal food. This figure shows that the addition of spiritual price by 1% can be followed by increased Behavior in choosing halal food by 2.5%, assuming that the other variables are constant. This means that consumers will be willing to pay more for a product that can be compared to the halal status ensured uncertain. In this research a product has a halal sign or symbol with the kosher label on the packaging. because the halal labeling on products indicating the identity of a product, and shows that the product is fit for consumption by Muslims, because it does not contain anything that is forbidden religion. The identity of the product is very important to distinguish the products that do not fit the rules of religion.
- Halal Certificate issued by MUI becomes the foundation for both consumers and producers of halal products. Thus, this guarantee will also be accounted for in the presence of God, and not everyone can be given this trustful. Consequently, the institution that issued this certificate must be not only the legality of the applicable positive law, but also must be capable of Islamic Shari'a compliant. Doubts about the existence of the game in determining halal-haram because of non-recognition capability inspectors (especially among non-

Muslims), it should not happen. For God has said and reiterated in (Surah 16: 116) "And do not say about what your tongues assert of untruth, This is halal and this is haram".

- Price of products is the amount of money that would normally be paid by the consumer and for a product. Product prices are also related to the demands of consumers in the real value of the product concerned, so the price is worth it according to consumer perceptions (price worth) (Mudie, 1997). In general, Islamic leaders argued that a fair price is the price paid for the same object at a given time and a given place. Furthermore, Islamic leaders call a fair price as the price equivalent.

In discussing the issue of price, Ibn Taymiyyah often touches on two kinds of terms, namely: compensation equivalent (iwad al-mithl) and the price equal to (Thaman al mithl). "Compensation will equal measured and assessed by the things that are equal and that is the essence of justice."

Wherever, he distinguishes between two kinds of prices: Price is either unjust and illegal or fair and well liked. He considers it equal to the fair price.

- The effect of spiritual promotion accretion despite positive but relatively small Consumer Behaviour in choosing halal food. With the addition of 1% for this variable, the increase of purchasing decisions gained is just 21,4%, assuming other variables are unchanged;

Promotion is a tool used to communicate with the target market to influence attitudes and behavior. Promotion plays an important role for marketers; without

communication, consumers and the public will not know the existence of halal food product market; in addition, promotions can influence consumers to buy. Several factors leading to consumer appeal for purchasing halal food is discount.

Promoting policies must be true, based on the desire for others to get the good and happiness as wanted by way of explaining defective merchandise he knew and that was not visible to the buyer. The Word of God in the Qur'an Surah Al-Ahzab verse 70:

***“O you who believe! Be conscious of God, and speak in a straightforward manner”.***

- Spiritual Place has a positive influence at 0,130. This figure shows that the addition of 1% spiritual Place can be followed by an increase of 13% of Consumer Behavior in choosing halal food by assuming that the other variables are constant. This fact indicates that spiritual place plays a strategic role in Consumer Behavior in choosing halal food.

Within the Islamic ethical framework, the main aim of distribution channels should be to create value and uplift the standard of living by providing ethically satisfactory services (Abul Hassan and Abdul Latiff, 2008, pp. 34-35). In general, the spiritual component of Place lies in the ease of getting the product to the consumer, ease of access and security, comfort, and confidence in the after-sales service. Location is influencing the consumer desire to come and shop. That is, consumers tend to choose where to buy

Consumer Behavior in choosing halal food within easy reach, or close to home or the office.

General Islamic moral driven-based mechanisms in the maintenance of social justice in the field of economics, as a basis for decision making in the areas of distribution, Prophet Muhammad SAW has taught that the basics of value distribution is true with honesty and diligence.

As for the foundations in terms of distribution in Islam are as follows:

- Tawheed, it is confirmed in the word of Allah Surah Al-Zumar verse 38, The highest and most important concept in Islam is the Tawhid or Oneness (Alhabshi, 1987; Haneef,1997). This is the most important concept that a Muslim must know in order to live and survive in this world and the hereafter. Rice (2001), cited in Arham (2010) stated that the concept of Tawhid is the most crucial ingredient in commerce. Furthermore, according to Abusulayman (1998), the concept of Tawhid is both vertical and horizontal.
- Fair, the Word of God in Sura al-Muthaffifin verses 1-3.
- Honesty in the transaction, the Word of God in Sura al-Ahzab verse 70 and 71.

The research findings indicate that the dominant variable marketing spiritual on consumer behavior in choosing halal food is Spiritual Product, in Islam, consumption cannot be separated from the role of faith. The role of faith becomes an important benchmark because faith gives way the world is likely to affect the human personality. Faith greatly affect the quantity and quality of consumption in the form of material and spiritual satisfaction, this gives an

indication that the election process itself will make halal as its main parameter.

- Limitation consumption in Islam is not only the aspect of halal-haram alone but also includes the note is good, fit, clean, not disgusting. Israf prohibition and prohibition\_\_excessive/ very luxurious
- Similarly, the consumption of the Shariah restriction applies not only to food and drink alone. But also includes other types of commodities. Prohibition or prohibition of the consumption of a commodity is not without cause.
- Prohibition for commodities because of his substance because, among others, have a direct bearing in the moral and spiritual endangering.

Current issues in the world of marketing lead to changes in short-time market share to long-time mind share and heart share a permanent establish lifetime, while the revival and recognition approach Spiritual Quotient (SQ) in the business is increasingly being used in career development and entrepreneurship. Both current topics became more interesting when the idea arose to combine the process of establishing lifetime SQ heart share to win the competition to win the hearts of consumers, and this new approach is often referred to as Spiritual Marketing.

At the level of SQ, marketing has to be addressed as a "whisper of conscience" and "vocation" ("calling"). With SQ, will not be marketing gimmick activities to pursue unilateral advantage blindly. With the SQ allows different parties to be able to grow and utilize the culprit expediency.

In the spiritual marketing concepts gained in conducting a marketing, both goods and services are not value free. As a vicegerent on earth, humans are also required to safeguard the welfare of society in general, by trading using a lawful and blessed by Allah Subhanahu wa ta'ala. Associated with conventional marketing mix, then the application of the spiritual marketing will refer to the basic concepts of rule of jurisprudence, namely: Al-ashlu fil-muamalah illa al-ibahah ayyadulla dalilun 'ala tahrimiha, which means, "Basically all forms of muamalah be done unless there is proof that the haram" (Prophet Muhammad SAW).

The Qur'an also regulates the activities of life or muamalah. Also ethical trading, sales or marketing. One of the verses of the Qur'an were guided as ethical marketing is QS. Al-Baqarah, verses 1-2 Al-Baqarah means: "*This is the Book in which there is no doubt, a guide for the righteous*". This verse is very relevant to be used as a guide in managing spiritual marketing.

## 5. Summary and Conclusion

### 5.1. Summary

Actually, spiritual marketing can be carried out optimally if in all our daily activities we put God as the main stakeholder. This is a fundamental difference between traditional marketing and marketing spiritual. We put God as the sole proprietor of interest (the ultimate stakeholders). Accountability, responsibility and accountability in Padang are translated into Mahsyar (yaumul reckoning) later, which is the eternal court against

the actions of humans (including businesses), either expressed or implied. Allah says:

***“Does man think that he will be left without purpose?”***

## **5.2. Conclusion**

### **The findings of the research:**

1. The analysis has shown that there is a strong influence between spiritual variables and the variable marketing of Consumer Behavior in choosing halal food.
2. The Variable marketing spiritual of the dominant Consumer Behavior in choosing halal food is Spiritual Product. This fact indicates that spiritual product plays a strategic role in the Consumer Behavior in choosing halal food.

Further research can be done by examining the deeper and wider in the case of Islamic consumer behavior in choosing appropriate foods are more comprehensive Islamic Sharia, to obtain a model that can be used as the basis of consumer behavior in choosing halal food to develop marketing strategies Management of spiritual, for example by including a variable economic, technological, political, social, cultural and consumer characteristics.



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