

The Potential of *Halal* Lifestyle Enthusiats Content on Social Media Towards Enchanging *Halal* Awareness in Indonesia

<p>Author (s): Ririn Noviyanti University of Al-Qolam Malang, Indonesia M. Ulil Albab University of Al-Qolam Malang, Indonesia</p> <p>Contact: ririn@alqolam.ac.id</p> <p>Available at: https://ejournal.unida.gontor.ac.id/index.php/aliktisab/article/view/11724</p> <p>DOI: 10.21111/aliktisab.v7i2.11724</p> <p>Pages: 71-88</p> <p>Article History: Submitted: 23-02-2024 Revised: 11-03-2024 Accepted: 12-03-2024 Published: 13-03-2024</p> <p>Keywords: <i>Halal</i> Lifestyle <i>Halal</i> Awareness Social Media Digital Platform</p>	<p>Abstract: <i>Halal</i> lifestyle has recently begun to be hotly discussed. Both by <i>halal</i> lifestyle activists and the community as producers and consumers. The 2018 <i>Halal</i> Economy and Strategy Roadmap states that Indonesia's total consumption of <i>halal</i> goods and services in 2017 was around US\$ 218,8 billion. This number is estimated to continue to grow by an average of 5,3% and reach US\$ 330,5 billion in 2025. This has also received appreciation and support by LPPOM-MUI by holding a <i>Halal</i> Award on July 7, 2022 ago. This study aims to analyze in depth about the potential of <i>halal</i> lifestyle influencers in their efforts to educate and socialize netizens about <i>halal</i> lifestyle, especially on Muslim Indonesia. This type of research was qualitative with a netnography approach. Netnography is a method used to uncover and analyze publicly available information where everyone is free to share through social media networks. Netnography can be defined as a research method within the network, an adaptation of ethnography applied to understand social interactions in the context of digital communication. Observations and documentation were used as data collection techniques. Meanwhile, data analysis uses data content analysis. This research found that <i>halal</i> lifestyle enthusiasts through <i>halal</i> content become one of the important agents in the context of disseminating <i>halal</i> information and knowledge and become a trigger in uploading <i>halal</i> awareness. Involving <i>halal</i> lifestyle enthusiasts has great potential and can have a positive impact on <i>halal</i> socialization in Indonesia. The contribution of this research was to provide a concrete picture regarding the role of <i>halal</i> lifestyle influencer in increasing the awareness of <i>halal</i> lifestyle in Indonesia.</p>
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Introduction

In recent times, the *halal* lifestyle has evolved beyond being merely a way of life to emerge as a prevailing trend within Indonesian society and even globally.¹ In Indonesia, where the majority of the population adheres to Islam, ensuring the *halal* status of products has become a significant concern for the government. This is evidenced by the establishment of a regulatory body for overseeing *halal* products under the Ministry of Religious Affairs, known as the *Halal* Product Assurance Organizing Agency (BPJPH). Formed on October 11, 2017, this institution is tasked with issuing *halal* certificates in Indonesia.² The proliferation of the *halal* lifestyle in Indonesia is closely linked to the conscientiousness of its adherents towards *halal* principles. Lifestyle, or way of life, refers to the patterned way of utilizing, understanding, and appreciating material cultural artifacts within a social context.³ According to Kotler and Keller, lifestyle is an individual's way of life in the world expressed through activities, interests, and opinions.⁴ In modern society, lifestyle is interpreted as the behavior, values, wealth, and social position of an individual.⁵ According to Sudaryono, lifestyle is the living pattern that determines how an individual chooses to allocate their time, money, energy, and reflects their values, preferences, and tastes.⁶

Lifestyle has several indicators. According to Suwarman, lifestyle indicators include shopping, family, self, and social issues.⁷ *Halal* literacy is widely known and

¹ Lu'liyatul Mutmainah, "The Role of Religiosity, Halal Awareness, Halal Certification, and Food Ingredients on Purchase Intention of Halal Food," *Ihtifaz: Journal of Islamic Economics, Finance, and Banking* 1, no. 1 (2018): 33, <https://doi.org/10.12928/ijiefb.v1i1.284>.

² Ririn Noviyanti, "Neo Hisbah Institution: Capturing the Halal Supervision Mechanism at Badan Penyelenggara Jaminan Produk Halal (BPJPH) Indonesia," *Iqtishodia: Jurnal Ekonomi Syariah* 5, no. 1 (2020): 32, <https://doi.org/10.35897/iqtishodia.v5i1.403>.

³ Hanafiah Ramadhani Alfatikhah Nur Ayyah and Rochiyati Murniningsih, "Pengaruh Gaya Hidup Halal Dan Self-Identity Terhadap Halal Fashion Di Indonesia," in *4th Prosiding Business and Economics Conference In Utilizing of Modern Technology 2021* (Magelang: Universitas Muhammadiyah Magelang, 2021), 537, <https://journal.unimma.ac.id/index.php/conference/article/view/5945>.

⁴ Opan Arifudin et al., "Pengaruh Kelas Sosial, Pengalaman, Dan Gaya Hidup Terhadap Perilaku Penggunaan Kartu Kredit," *Jurnal Ilmiah Manajemen, Ekonomi, & Akuntansi (MEA)* 5, no. 1 (2021): 286, <https://doi.org/10.31955/mea.v5i1.868>.

⁵ Yustika Irfani Lindawati, "Fashion Dan Gaya Hidup: Representasi Citra Muslimah Cantik, Modis, Dan Fashionable Dalam Iklan Wardah," *Hermeneutika: Jurnal Hermeneutika* 5, no. 2 (2019): 59, <https://doi.org/10.30870/hermeneutika.v5i2.7387>.

⁶ Silvana Kardinar Wijayati, Widya Hana Fahleti, and Johan Arianto, "Pengaruh Gaya Hidup, Konsep Diri, Kelas Sosial Dan Harga Terhadap Keputusan Konsumen Berkunjung Ke Kedai Kopi (Studi Kasus Pada Kedai Kopi XYZ Di Samarinda)," *RJABM (Research Journal of Accounting and Business Management)* 3, no. 2 (2019): 255, <https://doi.org/10.31293/rjabm.v3i2.4427>.

⁷ Ardiva Zakia, Asri Ayu Adisti, and Aulia Asmarani, "Faktor-Faktor Yang Mempengaruhi Kelas Sosial: Gaya Hidup, Daya Beli, Dan Tingkat Konsumsi (Literature Review MSDM)," *Jurnal Ilmu Manajemen Terapan* 3, no. 5 (2022): 449, <https://dinastirev.org/JIMT/article/view/994>.

understood by focusing solely on the food and beverage sector, such as pork, dogs, and alcoholic beverages. However, fundamentally, *halal* and *haram* in the Quran are used in various contexts with different concepts.⁸ *Halal* encompasses things or actions that comply with sharia. In other words, the concept of *halal* can provide guidance to Muslims in determining products or services that adhere to Islamic laws and norms.⁹

According to the Muslim Judicial *Halaal* Trust (MJHT), a *halal* lifestyle is characterized by one's behavior being conducted correctly, honestly, with integrity, dignity, fairness, and in accordance with Islamic teachings.¹⁰ The rapid growth of the *halal* industry has garnered attention from various sectors globally. In its development, the *halal* lifestyle is not only appealing to Muslims but also to non Muslim communities in consuming *halal* products.¹¹

The popularity and demand for certified *halal* products among non Muslim consumers have increased as more consumers seek high quality, safe, and ethical products.¹² *Halal* is categorized into several products, including, *firstly*, food and beverages. *Halal* food refers to ingredients acquired in accordance with Islamic principles, possessing beneficial qualities in terms of quality, and free from all aspects that render them prohibited.¹³ *Halal* food plays a crucial role in introducing the concept of sharia law into Western culture.¹⁴ *Secondly*, pharmaceuticals and healthcare products. *Halal* pharmaceuticals hold the second largest revenue share in the global *halal* market.¹⁵ *Halal* pharmaceutical and healthcare products should originate from *halal* sources. *Thirdly*, cosmetics. *Halal* cosmetics refer to products manufactured without ingredients prohibited by Islamic law. *Halal* cosmetics aim to prioritize product cleanliness and quality, with such products indicating a positive market trend

⁸ Nurrahmi Hayani, "Pengaruh Sertifikasi Halal Dan Bahan Makanan Terhadap Keputusan Pembelian Produk Makanan Oleh Ibu Rumah Tangga Muslim Di Pekanbaru," *Al-Amwal: Jurnal Ekonomi Islam* 8, no. 1 (2019): 31, <https://jurnal.stei-iqra-annisa.ac.id/index.php/al-amwal/article/view/110>.

⁹ Hendri Hermawan Adinugraha and Mila Sartika, "Halal Lifestyle Di Indonesia," *An-Nisbah: Jurnal Ekonomi Syariah* 6, no. 1 (2019): 57, <https://doi.org/10.21274/an.2019.6.1.57-81>.

¹⁰ Ibid.

¹¹ Hadiyanto Abdul Rachim and Meilanny Budiarti Santoso, "Mengarusutamakan Halal Lifestyle: Antara Peluang Dan Tantangan Kapasitas Perlindungan Sosial Dalam Trend Global," *AdBispreneur: Jurnal Pemikiran Dan Penelitian Administrasi Bisnis Dan Kewirausahaan* 6, no. 2 (2021): 151, <https://doi.org/10.24198/adbispreneur.v6i2.33085>.

¹² Fazlur Syarif and Naif Adnan, "Pertumbuhan Dan Keberlanjutan Konsep Halal Economy Di Era Moderasi Beragama," *Jurnal Bimas Islam* 12, no. 1 (2019): 93, <https://doi.org/10.37302/jbi.v12i1.97>.

¹³ Wahyu Ihsan, "Konsep Makanan Menurut Tantawi Bin Jawhari Al-Mishri Dalam Tafsirnya Al-Jawahir Fi Tafsir Al-Qur'an Al-Karim" (IAIN Ponorogo, 2022), 1, <http://etheses.iainponorogo.ac.id/id/eprint/18024>.

¹⁴ Syarif and Adnan, "Pertumbuhan Dan Keberlanjutan Konsep Halal Economy Di Era Moderasi Beragama," 93.

¹⁵ Rita Pawestri Setyaningsih, "Isu Halal Internasional Dan Regional," *Jurnal Kajian Wilayah* 12, no. 1 (2021): 121, <https://doi.org/10.14203/jkw.v12i1.869>.

among non Muslim consumers in general. According to the Grand View Research Report, the global *halal* cosmetics market is projected to reach USD 52,02 billion by 2025.¹⁶ The increasing demand for *halal* cosmetics is driven by the growing awareness and information about *halal*.¹⁷ The more religious a consumer is, the more knowledge and information they will acquire about *halal* products.¹⁸ Including cosmetics, as consumers must ensure that what they eat, drink, and use are genuinely *halal* products. *Fourthly*, tourism. *Halal* tourism refers to tourism services in accordance with sharia principles, which include *halal* food, *halal* accommodation, destinations, and *halal* hotels.¹⁹ The Global Muslim Travel Index notes that Indonesia ranked first in the category of *halal* tourism progress in 2019 with a total score of 78.²⁰

Halal awareness is the level of consumer knowledge regarding *halal* food.²¹ In the concept of *halal*, *halal* awareness can be defined as a process of providing information to enhance the level of awareness of *halal* products not only in terms of product ingredients but also in other aspects such as safety and quality, handling, processing equipment, packaging, storage, and distribution.²² It can also be interpreted as knowing what is permissible or can be consumed and understanding what is forbidden or not allowed for consumption based on religious rules.²³ A thorough understanding of the concept of *halal* in its entirety and a high level of *halal* awareness

¹⁶ Syarif and Adnan, "Pertumbuhan Dan Keberlanjutan Konsep Halal Economy Di Era Moderasi Beragama," 93.

¹⁷ Elfira Maya Adiba and Dewi Ayu Wulandari, "Pengaruh Halal Knowledge, Islamic Religiosity, Dan Attitude Terhadap Behavior Konsumen Muslim Generasi Y Pengguna Kosmetik Halal Di Surabaya," *INOBIS: Jurnal Inovasi Bisnis Dan Manajemen Indonesia* 1, no. 3 (2018): 357, <https://doi.org/10.31842/jurnal-inobis.v1i3.42>.

¹⁸ Visca Mirza Vristiyana, "Pengaruh Religiusitas Dan Pengetahuan Produk Halal Terhadap Penilaian Produk Halal Dan Minat Pembelian Produk Halal (Studi Kasus Pada Industri Makanan)," *Jurnal Ekonomi Dan Bisnis* 20, no. 1 (2019): 85, <https://doi.org/10.30659/ekobis.20.1.85-100>.

¹⁹ Achmad Muchaddam Fahham, "Tantangan Pengembangan Wisata Halal Di Nusa Tenggara Barat," *Aspirasi: Jurnal Masalah-Masalah Sosial* 8, no. 1 (2017): 65, <https://doi.org/10.46807/aspirasi.v8i1.1258>.

²⁰ Abdul Mujib Arijuddin and Nurwahidin, "Optimalisasi Peran Wakaf Dalam Pengembangan Pariwisata Halal Di Indonesia," *JESYA: Jurnal Ekonomi Dan Ekonomi Syariah* 6, no. 1 (2023): 422, <https://doi.org/10.36778/jesya.v6i1.928>.

²¹ Juliana et al., "Halal Awareness: Pengaruhnya Terhadap Keputusan Pembelian Konsumen Shopee Dengan Religiositas Sebagai Variabel Moderasi," *Coopetition: Jurnal Ilmiah Manajemen* 13, no. 2 (2022): 169, <https://doi.org/10.32670/coopetition.v13i2.1423>.

²² Premi Wahyu Widyaningrum, "Pengaruh Label Halal, Kesadaran Halal, Iklan, Dan Celebrity Endorser Terhadap Minat Pembelian Kosmetik Melalui Variabel Persepsi Sebagai Mediasi (Studi Pada Civitas Akademika Universitas Muhammadiyah Ponorogo)," *Capital: Jurnal Ekonomi Dan Manajemen* 2, no. 2 (2019): 74, <https://doi.org/10.25273/capital.v2i2.3984>.

²³ Sri Ernawati and Iwan Koerniawan, "Pengaruh Label Halal Dan Kesadaran Halal Terhadap Minat Pembelian Konsumen Pada Produk UMKM Di Kota Bima," *E-Bisnis: Jurnal Ilmiah Ekonomi Dan Bisnis* 16, no. 1 (2023): 207, <https://doi.org/10.51903/e-bisnis.v16i1.1185>.

from each Muslim consumer are essential to maximize the availability of locally certified *halal* products.²⁴ Awareness of the *halal* status of a product can be determined by various variables. According to Tannady and Alvita, six factors formed from 21 analyzed variables significantly contribute to *halal* awareness. These factors include media information, *halal* accessibility, *halal* label information, knowledge about *halal*, *halal* programs, and *halal* assurance.²⁵ In another study, Muarrifah and Puspitarini, argue that religiosity, media exposure, and *halal* literacy do not individually influence the level of *halal* awareness regarding food products among the social cultural group in the Penginyongan community. Meanwhile, variables such as healthy lifestyle patterns and the presence of the *halal* certification logo have a significant impact.²⁶

The awareness of *halal* encompasses Muslims' understanding of the concept, processes, and principles of *halal*, ultimately prioritizing the consumption of *halal* products. This applies not only to food consumption but also extends to household products, cosmetics, fashion, and tourism. As understanding of the *halal* concept, processes, and principles deepens, Muslims tend to become more discerning in their product choices.²⁷ Numerous factors contribute to the rise in societal awareness. If organic *halal* outreach falls short of its target, leveraging digital platforms can serve as a viable solution, given that millennials and Generation Z heavily rely on the internet to stay updated with the latest information.²⁸ This platform is also extensively utilized by proponents of the *halal* lifestyle (*halal* lifestyle enthusiasts) to disseminate information about living a *halal* life.

A *halal* lifestyle enthusiast is someone actively engaged in advocating for *halal* living through the use of social media.²⁹ Social media serves as a two way

²⁴ Chinthia Putri Eriany, "Analisa Potensi Penguatan Marketing Exposure Dalam Peningkatan Awareness Makanan Halal Di Jepang: Halal Gourmet Japan," *LIKUID: Jurnal Ekonomi Industri Halal* 3, no. 1 (2023): 57, <https://doi.org/10.15575/likuid.v3i1.23409>.

²⁵ Hendy Tannady and Meilisa Alvita, "Factors of Halal Awareness in Cosmetic Products Among Milenial Muslimah in Indonesia," *Jurnal Multidisiplin Madani* 3, no. 6 (2023): 1233, <https://doi.org/10.55927/mudima.v3i6.3199>.

²⁶ Safrina Muarrifah and Ida Puspitarini W., "Halal Awareness and Halal Literacy Index of Community: A Determinants Study in the Sociocultural Context of Penginyongan," *Mabsya: Jurnal Manajemen Bisnis Syariah* 5, no. 1 (2023): 1, <https://doi.org/10.24090/mabsya.v5i1.8012>.

²⁷ Eka Dyah Setyaningsih and Sofyan Marwansyah, "The Effect of Halal Certification and Halal Awareness Through Interest in Decisions on Buying Halal Food Products," *Syi'ar Iqtishadi: Journal of Islamic Economics, Finance and Banking* 3, no. 1 (2019): 65, <https://doi.org/10.35448/jiec.v3i1.5515>.

²⁸ Indra Permana et al., "Manajemen Kepemimpinan Era Digital: Konsep, Gaya, Dan Pengembangan Kepemimpinan Pada Generasi Milenial Dan Z," *BULLET: Jurnal Multidisiplin Ilmu* 2, no. 3 (2023): 673, <https://www.journal.mediapublikasi.id/index.php/bullet/article/view/3022>.

²⁹ Muhammad Faizur Rohman and Roma Ulinuha, "Halal Influencers: A Representation of the Trend of Halal Food Consumption Among the Indonesian Muslim Middle Class," *Jurnal Sosiologi Reflektif* 17, no. 1 (2022): 179, <https://doi.org/10.14421/jsr.v17i1.2554>.

communication channel facilitated through written posts, photos, videos, and audio content distributed across networks.³⁰ The data on social media users in Indonesia indicates that, on average, Indonesians spend 3 hours and 26 minutes per day consuming social media content.³¹ In the realm of social media, there exists the concept of digital influence, which refers to the ability to influence digital communities in terms of opinions, attitudes, and behaviors.³² This presents a significant opportunity for digital influencers to achieve their goals, including advocates of the *halal* lifestyle, to utilize social media to the fullest extent in realizing their objective of *halal* education. *Halal* lifestyle enthusiast's content aims to educate the public about *halal* products, critical points of *halal*, and *halal* recommendations. It extends beyond just food to include dining venues, tourism, cosmetics, and even fashion. Some *halal* lifestyle enthusiasts include accounts such as @anca.id, @aishamaharani, @dianwidayanti, @rikaekawati, @galuhachandri. Additionally, there's the presence of non Muslim Japanese accounts like @yoshito_japan, campaigning for *halal* foodie culture, citing that *halal* food is genuinely beneficial for the body. It is hoped that both followers and non followers who engage with their content are well educated and develop a better understanding of *halal* principles.

Methodology

This research utilizes qualitative research with netnography method. Netnography is a method used to uncover and analyze publicly available information where everyone is free to share through social media networks.³³ Netnography can be defined as a research method within the network, an adaptation of ethnography applied to understand social interactions in the context of digital communication.³⁴ The primary data source in this research are three accounts with the most followers, namely @anca.id, @aishamaharani, and @dianwidayanti. This content is related to *halal*

³⁰ Ita Suryani, "Pemanfaatan Media Sosial Sebagai Media Promosi Bagi Radio Mersi 93.9 FM," *KOMUNIKASI: Jurnal Komunikasi* 11, no. 1 (2020): 67, <https://doi.org/10.31294/jkom.v11i1.7886>.

³¹ Ermawati, Atika Husaini, and Irham Pakkawaru, "Pengaruh Penggunaan Media Sosial Terhadap Keputusan Pembelian Kuota Internet Pada Mahasiswa Fakultas Ekonomi Dan Bisnis Islam IAIN Palu," *Jurnal Ilmu Ekonomi Dan Bisnis Islam* 2, no. 1 (2020): 36, <https://doi.org/10.24239/jiebi.v2i1.22.36-58>.

³² Sari Anjani and Irwansyah, "Peranan Influencer Dalam Mengkomunikasikan Pesan Di Media Sosial Instagram," *POLYGLOT: Jurnal Ilmiah* 16, no. 2 (2020): 203, <https://doi.org/10.19166/pji.v16i2.1929>.

³³ Muhammad Nasih et al., "Influencer Dan Strategi Penjualan: Studi Netnografi Pada Pengguna Jasa Selebgram Sebagai Media Promosi," *BENEFIT: Jurnal Manajemen Dan Bisnis* 5, no. 2 (2020): 135, <https://doi.org/10.23917/benefit.v5i2.11305>.

³⁴ Serra Annisa, "Studi Netnografi Aksi Beat Plastic Pollution Oleh United Nations Environment Di Instagram," *Jurnal Aspikom (Asosiasi Pendidikan Tinggi Ilmu Komunikasi)* 3, no. 6 (2019): 1109, <https://doi.org/10.24329/aspikom.v3i6.411>.

concepts and other *halal* related information. The data for this research is sourced from accounts on the social media platform Instagram with the most followers on the Instagram account. This is intended to see the range of interaction with followers.

Results and Discussion

Halal Lifestyle Enthusiasts as Influencers of Halal Products

Social media serves as a crucial platform for the development of the *halal* industry, including its growth in Indonesia. Data indicates that internet usage on social media platforms in 2023 accounted for 60,4% of Indonesia's population, equivalent to 167 million people.³⁵ With such a large percentage, social media becomes highly effective in influencing its users. It is not limited to entertainment content, social media usage can be utilized for any purpose and by anyone. This includes *halal* advocates, who seize the opportunity of social media as a means to share information related to *halal* lifestyle.

The embodiment of communication technology is social media, which has become increasingly easy to use for interaction and information sharing.³⁶ Social media presents various platforms such as Facebook, YouTube, Twitter, Instagram, and TikTok, which introduce new ways of communication, creating significant opportunities for influencers. Collaborating with influencers is highly effective in increasing public awareness of the products or services they offer, making collaborations with influencers very promising. This is due to the engagement between followers and influencers, leading to an increased level of trust from followers towards influencers.

Social media influencers have become a phenomenon of their own in digital marketing activities in Indonesia.³⁷ *Halal* lifestyle enthusiasts are influencers actively creating content focused on the development of *halal* information. The majority of their content creation is not driven by endorsements from specific products, but rather by their awareness to share information with their followers. Influencers can be categorized into several types based on the impact of their engagement on the reach of

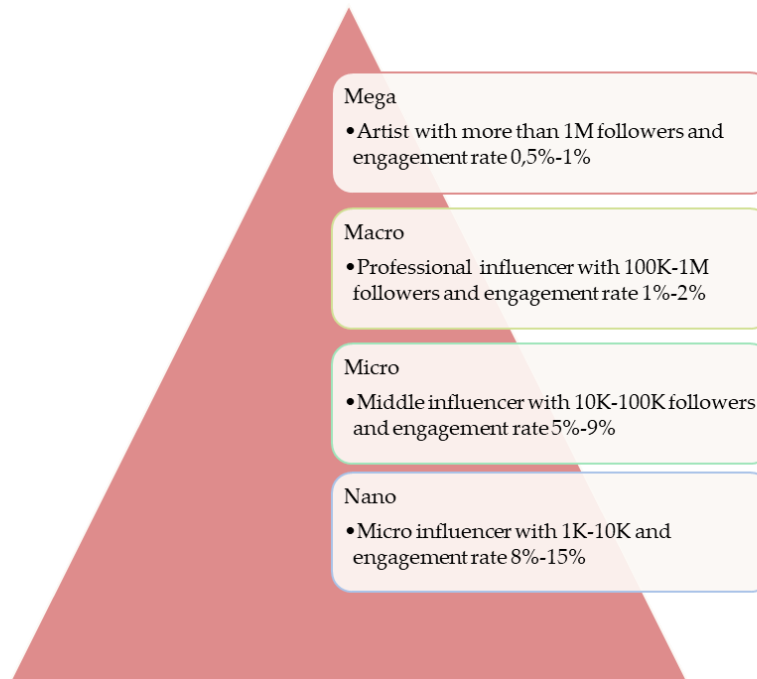
³⁵ Ririn Noviyanti and Fathin Nur Azizah, "The Effect of Social Media Based Digital Marketing Toward Increasing Income of MSMEs Gondanglegi Malang in Islamic Economic Perspective," *Iqtishodia: Jurnal Ekonomi Syariah* 8, no. 1 (2023): 16, <https://doi.org/10.35897/iqtishodia.v8i1.1123>.

³⁶ Dharlinda Suri, "Pemanfaatan Media Komunikasi Dan Informasi Dalam Perwujudan Pembangunan Nasional," *Jurnal Komunikasi Pembangunan* 17, no. 2 (2019): 177, <https://doi.org/10.46937/17201926848>.

³⁷ Susi Hartanto, "Influencer Sebagai Alat Pemasaran Produk Fesyen (Studi Kasus: Zalora Indonesia)," *Jurnal Da Moda* 2, no. 1 (2020): 23, <https://doi.org/10.35886/damoda.v2i1.112>.

their accounts.³⁸ According to Ridwan, et. al., influencer types include nano, micro, macro, and mega. Meanwhile, according to Purwaningwulan, influencers are categorized into several types include micro, middle, macro, and celebrities.³⁹

Figure 1. Type of Influencer



Source: Processed Data

In this study, the researcher selected three Instagram accounts of *halal* lifestyle enthusiasts, namely @aishamaharani with 232 thousand followers, @dianwidayanti with 162 thousand followers, and @anca.id with 138 thousand followers. These three *halal* lifestyle enthusiasts fall into the macro or professional vlogger category according to the first opinion and middle influencers according to the second opinion. With the number of followers mentioned, these three accounts can reach an effective interaction with an average of 3.400 followers. This is a significant number, assuming that these 3.400 followers follow what is informed by the *halal* lifestyle enthusiasts.

³⁸ Ahmad Ridwan, Didin Hafidhuddin, and Ibdalsyah, "Analisis Potensi Pekerja Seni Dan Influencer Dalam Menghimpun Zakat Bagi Lembaga Dan Institusi Pendidikan: Studi Kasus Komunitas Kajian Musawarah," *Al-Kharaj: Jurnal Ekonomi, Keuangan & Bisnis Syariah* 5, no. 6 (2023): 2495, <https://doi.org/10.47467/alkharaj.v5i6.2397>.

³⁹ Melly Maulin Purwaningwulan et al., "The Uniqueness of Influencer Marketing in the Indonesian Muslim Fashion Industry on Digital Marketing Communication Era," in *Proceedings of the International Conference on Business, Economic, Social Science and Humanities (ICOBEST 2018)* (Dordrecht: Atlantis Press, 2018), 114, <https://doi.org/10.2991/icobest-18.2018.26>.

The Potential of Content from Halal Lifestyle Enthusiasts on social media for Increasing Halal Awareness in Indonesia

Consistency and quality in content creation are not easy tasks for *halal* lifestyle enthusiasts in their efforts to share information and campaign for *halal* lifestyle. However, it needs to be empowered to have great potential in achieving the desired goal, which is an increased understanding of *halal* among the public. Like the three accounts mentioned above, they serve as platforms for information about *halal* lifestyle in Indonesia, catering to the needs of both Muslim and non Muslim communities who believe in the positive values of *halal* lifestyle. Because even among non Muslims, in recent years, many have been interested in the concept of *halal* lifestyle. This significant step in the development of social media is considered to have a considerable influence on expanding information about the sustainability of *halal* lifestyle in Indonesia.

Figure 2. The Interactions in Halal Content

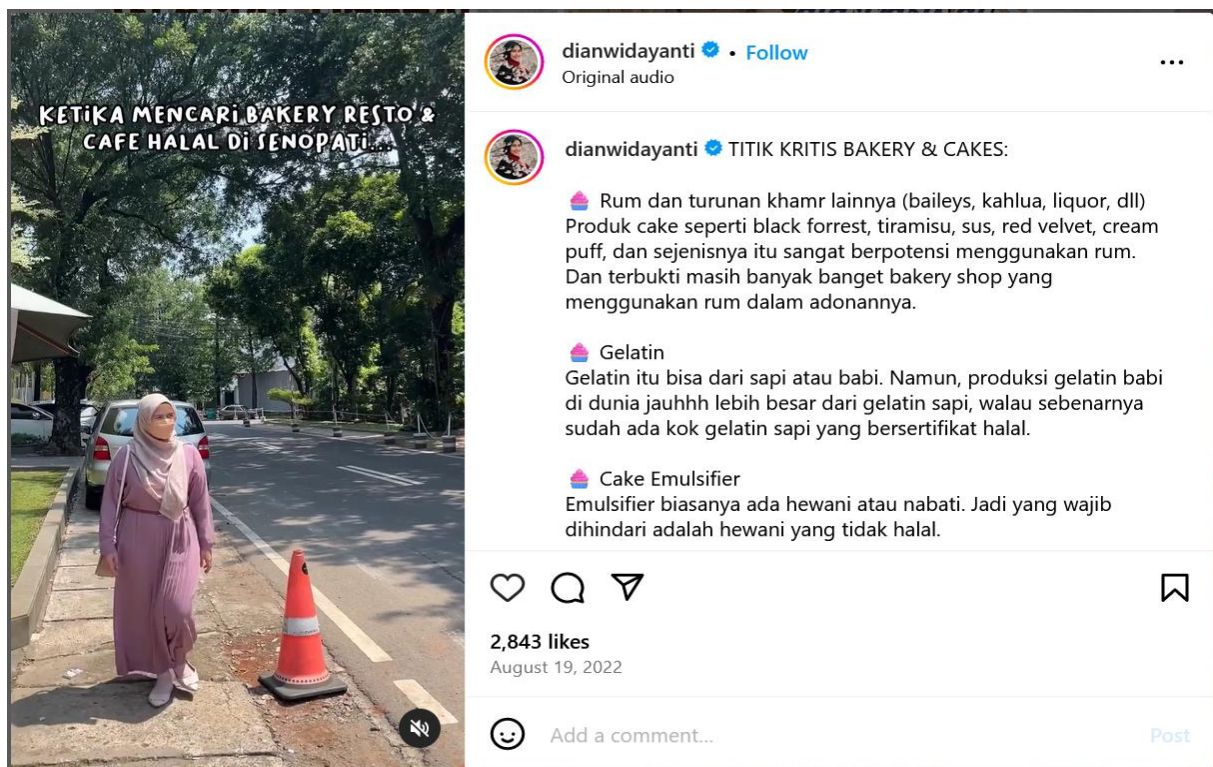


Source: Observed Data

This upload belongs to the @aishamaharani account. The post with the caption above is information about the critical point of Cromboloni in the form of the ingredients, such as wheat flour, yeast, granulated sugar, eggs, margarine and others. Several responses emerged from the upload from her followers. Some comments regarding this post include, @andromedaseirenesswann, "Since following you, I am now aware of the food products I want to buy, because I once bought a barbecue sauce product that apparently contained alcohol. And only realized after using it a few times. That's why now I'm more aware. Check whether there is a halal logo or not". @waroengpastry, "Cromboloni may or may not be halal. Usually the point that is not halal is the inside filling which uses pastry

cream + rum". @cutayusonia, "Thanks for the information ... so I know about the ingredients that are used every day". @wyndidpooh, "Just found out that the flour process has a critical point for human hair. Several years ago, if you bought retail flour at a shop, you often got the one with hair on it. Nowadays, I always buy the packaged ones because I don't want to find the hair". @lee.ana.rahayu, "Thank you @aishamaharani for the info. I have to be really aware, I can't just choose, let alone be interested because the price is cheap". @britaniasari, "Request the critical point of soy sauce, please".

Figure 3. The Interactions in Halal Content



Source: Observed Data

The next one is content uploaded by account @dianwidayanti. In uploading this video, Dian provides information on several critical points for bakeries and cakes. From the video upload, various responses emerged. Such as, @vegia.sartika.vs, "What do you mean by critical point here?". @putri_kasumi_mahsurudin, "Oh my favorites include blackforest, tiramisu too. What if it's a kind of breadtalk?". @pergihalal, "Subhanallah, there are many critical points for bakeries, I just found out that even vanilla is alcoholic. May Allah make it easy for us to leave everything that is haram. Jazakillahu khairan for your reminder, Miss Dian". @nurhayatiifajrin, "Sad, I asked the bakery shop I subscribe to via IG about the halalness of the product, they didn't respond even though the admin was online".

Figure 4. The Interactions in *Halal* Content



Source: Observed Data

There's a video post from @anca.id with that caption. Then, here are many comments from the video. Such as @nana_buzz, "Mr Anca, I asked the fried rice seller several times, alhamdulillah, it's safe not to use it, they said angciu is expensive, it's a shame to use it for capital. Hopefully the angciu will get more expensive so those selling it won't be free to buy it". @rhym.ystrn, "The easiest thing is if there is no halal certification label from the MUI, don't buy it and if you eat it, don't be afraid to ask, in good language, insyaallah, you will be answered. I asked and the staff admitted to using it, I gave permission not to eat it and they also kindly accepted it". @norm_alv, "Content is rewarding and useful, jazakallahu khairan". @itsclassynada, "At first glance, the Cap Lonceng and Lao Hoang brands have similar logos to the Angsa brand of soy sauce that RM Bakmi Bangka likes to use, we need to be more careful".

Based on the comments left by followers, there are shares and several suggestions related to *halal* food information. One of them mentions that *halal* certification plays a crucial role in ensuring consumer comfort. This is because some sellers, when asked about the ingredients used in their food, might respond in an unpleasant manner if the food contains ingredients that are considered *haram*. Consequently, buyers may feel uncomfortable asking about this matter. Therefore, for the sake of everyone's comfort and safety, *halal* certification can be a solution.

The dissemination of *halal* information to social media users has prompted consumers to seek beneficial and *halal* products that comply with sharia law. The increasing level of awareness will have a positive impact on the interest in purchasing *halal* certified products. This will also influence businesses to strive to prove and provide information about the *halal* nature of their products by displaying *halal* certification. The rise in *halal* awareness further increases as information reaches users through social media. Starting from individuals who previously paid little attention to *halal* labels, the critical points of *halal* and *haram* become more noticeable in what they consume and use. People begin to pay attention to the composition of food and the critical points of food and beverages consumed.

Based on the analysis above, to facilitate understanding of the indicators of *halal* awareness in society, especially followers of *halal* influencers, they can be classified in the following table:

Table 1: Indicators of Increasing Halal Awareness

Indicators	Explanation
Halal Information	Followers understand a new information about <i>halal</i> and <i>haram</i> extend beyond just the food and beverages consumed but also encompass the use of products and services.
Halal Critical Point	Followers understand that products claiming to be free of pork, lard, or alcohol may not necessarily be <i>halal</i> . However, there are critical points in a product that can determine its <i>halal</i> status.
Halal Label	Followers pay more attention to the official <i>halal</i> label issued by the MUI on every product they wish to consume and use.
Fake Halal Label	Followers are more be vigilant and cautious with <i>halal</i> labels, as many products use fake <i>halal</i> labels, when checked on the MUI website, they are not registered. There are also <i>halal</i> labels that have long expired and have not been renewed.
Halal Awareness	Generally, follower's <i>halal</i> awareness increases when exposed to information from social media. What was initially indifferent to <i>halal</i> labels becomes more attentive, particularly to the composition of the food and beverages we consume.
Halal Certification	Followers understand the information about products that have been <i>halal</i> certified. Usually, the products reviewed are well known in the community, such as Mixue products, Point Coffee, and so on.

Source: Processed Data

Conclusion

The growth of this trend has led to the emergence of the *halal* industry in Indonesia. *Halal* lifestyle enthusiasts have emerged as an extension of the *halal* concept, continuously striving to provide information about *halal* through social media content and live interactions with their followers. The content shared on Instagram serves as an effective and valuable resource, considering the high usage of social media. The high level of interaction on social media places *halal* lifestyle enthusiasts as potential agents who encourage increased *halal* awareness in Indonesia. Several indications that show the great potential of *halal* lifestyle enthusiasts can be seen from several statements from their followers. Among other things, the awareness that some *haram* materials can be transformed into various products. For example, pork products go to downstream industries which are used to make various products such as soap, foodstuffs, pharmaceuticals, cosmetics, and beauty equipment. There was also awareness that alcohol is not only in its original form but in other forms such as *angciu* and *rhum*. In general, followers of *halal* lifestyle enthusiast accounts are starting to become educated regarding the critical point of *halalness* of a product so that it is implemented in their daily lives to be more careful in choosing products for consumption and use. They choose to ensure first that the desired product has gone through *halal* production stages. This research is still far from perfect, therefore, hoped that further research can be carried out regarding the effectiveness of *halal* activists as agents for disseminating *halal* awareness with quantitative research.

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