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Youth Attitudes Towards Halal Products: Wake-Up Call for Businesses

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Abstract. This study aims to investigate the level of understanding and attitudes of teenagers in Sidoarjo towards halal products and the factors that influence them. A mixed-method approach was employed, utilizing both qualitative and quantitative data from 204 Muhammadiyah 2 high school students and students of Muhammadiyah Sidoarjo University. The results revealed a low level of understanding of halal products among teenagers in Sidoarjo, primarily influenced by the tendency to follow trends and the lack of halal education. The findings suggest a need for improved halal education strategies for teenagers, which should be considered by all responsible parties in education.

Keywords: Halal education · Teenagers · Understanding · Attitudes · Global implications

1 Introduction

Halal is an Islamic rule that must be a consideration criterion for Muslims in choosing goods to be consumed and used. Halal in language is something that is permitted, recommended, or required by shari'ah and legal purity according to the Qur'an. Halal does not only lie in the nature of a material, but also includes elements of honesty, truth and clarity in producing and obtaining a product. This element is the basic right of every human being in social life.

Therefore, currently halal is not only a religious law, but has become a way of life for people of all religions in various product needs. Lifestyle is a person's pattern of living which is expressed in his activities, interests and opinions. Lifestyle is a pattern that describes a person's attitude in interacting with his environment [1]. A person's lifestyle can be influenced by his religious beliefs, [2], environment and level of education.

The development of the industrial era brought many changes to human lifestyles that were fast, easy and technology-based. It's so easy for humans to get consumer goods, with just a gadget in hand, what they want will come. Changes in the industrial era also have an impact on the growing culinary, tourism, garment, and so on businesses. In the culinary field, for example, there are many new food preparations with new name tags,

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such as gacoan noodles, devil claws, seblak genderuwo, and so on. The appearance of this culinary preparation was apparently not accompanied by the ownership of halal certification.

The community group that is the target of the new products is youth. This is because teenagers tend to behave consumptively which is driven by several factors. Teenagers want to be considered and their existence acknowledged by the environment by trying to be accepted in that environment. The need to be accepted and to be the same as other people of the same age causes adolescents to follow various attributes that are currently popular [3], without considering the halal aspects of the products they buy. Therefore, Umi Muzayanah's research (2019) shows that most Madrasah Aliyah students in Surakarta City do not pay attention to the halal status of the food and drink they buy. These results indicate the need for more serious attention from stakeholders so that students can have better awareness of halal food products.

Sidoarjo, as an industrial city close to the Metropolitan city of Surabaya, cannot avoid the mushrooming of culinary businesses, clothing trends, and tourist attractions. The new business targets teenagers as consumers. In Sidoarjo, there are culinary stalls and cafes with contemporary names and menus that are targeted by many teenagers. Such as various cafes in the Pagerwojo Buduran DPR Plot, culinary stalls for Mie Gacoan, Mie Setan, various culinary meatballs, and Korean food. To buy it, teenagers are willing to spend time waiting in long queues or simply order online through the delivery application on the gadget. And what needs to be a concern is that culinary stalls and online food ordering applications, such as go food, grab food, shopee food, do not include the halal status of the products being sold. Especially when it is associated with the characteristics of teenagers who easily follow current trends to show their existence in a social environment and as humans who can determine personal will. So do not be surprised if teenagers become targets for the emergence of new products.

This is where the importance of halal education efforts for youth is to recognize and choose a product that is guaranteed to be halal. Choosing food and other products is not only based on taste, let alone "viral", but because it is halal and thayyib. According to several studies, education level has a significant effect on awareness and interest in buying products labeled halal [4]. Therefore, educational efforts are one way to increase knowledge and awareness in choosing halal products to buy [5]. Education for students must be borne by all parties, educational institutions, government, and society in general.

Based on several studies conducted on the content of the Islamic religious education curriculum published by the Ministry of Religion of the Republic of Indonesia at the junior high school level, it shows that there is discussion about halal and haram food, namely in grade 8 there are several shortcomings and difficulties for teachers in the learning process. First, halal- haram material only focuses on food products. Halal lifestyle should cover all materials around humans that are consumed, used, and utilized, such as food, clothing, cosmetics, medical products, tourist destinations, finance, and so on. Second, the teacher only explains food ingredients that are haram, but the difficulty in explaining the halal food production process affects the emergence of a critical point for food to be categorized as halal. Third, learning about halal food is carried out with a conservative approach, namely the teacher explains orally about halal or haram

food based on the text of the Koran. Even though food products consumed today have undergone a complex production process that can affect their halal-haram status.

A preliminary survey conducted on the lifestyle of young people revealed that most students at SMA Muhammadiyah 2 Sidoarjo, a high school in Sidoarjo city, do not consider whether the products they buy are halal or not, and only follow trends. This lack of consideration is mainly due to their limited understanding of what makes a product halal. Moreover, the prevalence of gadgets and online applications has made it easier for students to access information about trending products. This study aims to investigate the halal lifestyle of teenagers in Sidoarjo and the factors that influence it.

2 Methods

The research was designed using a quantitative qualitative descriptive method. The research object was Muhammadiyah 2 Sidoarjo SMA Students with a sample population of 204 people. Data collection was carried out by distributing a Likert scale questionnaire containing questions regarding the level of understanding of the halal lifestyle and questions regarding student behavior related to the halal lifestyle. To find out the level of students' understanding of the halal lifestyle, several questions were asked about the concept of halal as part of religious values, the scope of halal products and the criteria for halal products. Meanwhile, to find out the behavior of the halal lifestyle, questions were asked regarding the habits of students in choosing and buying a product. Open questions were also asked to observe students' perceptions about the importance of halal education as a lifestyle and educational methods that were suitable for them. The data obtained were analyzed descriptively to describe the level of understanding and behavior of students' halal lifestyle in the form of tables, diagrams and graphs.

3 Results and Discussion

a. Halal lifestyle of teenagers

Teenagers are a group of teenagers who are classified as neither children nor adults. Such a status as a teenager causes him to experiment with the lifestyle adopted by adults so that he is no longer called a child. Therefore, teenagers always do everything according to their wishes [6]. In addition, to get recognition from their environment, teenagers also tend to imitate what other teenagers do. If not then he will feel rejected by his own group. The strong influence of peers and the desire to increase self-confidence causes adolescents to make excessive and inappropriate purchases. This is what is called consumer behavior. This is done so that it looks attractive, not considered old-fashioned and not slang. Shopping or shopping for teenagers is not only to make ends meet, but is part of a lifestyle. The need to be accepted and be the same as other people of the same age causes teenagers to be willing to buy various contemporary and viral products.

It is this lifestyle of teenagers that needs to be a concern for the world of education. Especially when faced with Islamic signs regarding the obligation to consume halal and thayyib. Halal in language is something that is permitted, recommended, or required by

the sharia and legal purity according to the Qur'an [7, 8]. Halal does not only lie in the nature of a material, but also includes elements of honesty, truth and clarity in producing and obtaining a product. This element is the basic right of every human being in social life [9]. In the Qur'an Surah Al-Baqarah 168.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“O people! Eat from (food) that is lawful and good that is in the earth and do not follow the steps of Satan. Indeed, Satan is a real enemy to you “(translation of Q.S. Al-Baqarah: 168).

This verse is one of several verses that command halal and thayyib consumption. The command in the verse is not only intended for Muslims, but for all mankind. With the exclamation “O human”, the meaning implied in it can be understood that the consumption of halal products is not only good for a Muslim, but the wisdom can certainly be felt by other people. In the aspect of maqasid shari'ah, halal consumption is an effort to protect one's life or *hifdzu al-nafs* [10]. This means that what is consumed by humans must refer to the achievement of the benefit aspect, individually or in groups.

In its implementation in Indonesia, various related institutions were established to guarantee the protection of human rights in obtaining halal products, complemented by formal legal principles that cover them. Among them Law no. 33 of 2014 concerning Guarantee of Halal Products. The law mandates the Halal Product Assurance Agency (PJPH) to guarantee the halalness of products circulating and marketed in Indonesia through the process of halal registration, halal certification, halal verification, and setting a product's halal standard. Therefore, the practice of the order to eat halal food is an order that there is no room for abandonment, especially when elements of the government have provided a wide open way.

Currently, halal is not only a religious order, but has become a human lifestyle amidst human demands and needs for the consumption of safe and reassuring products. Even the halal lifestyle has expanded beyond the boundaries of religion, country and culture. The need for halal products is not only a requirement for Muslims, but also a need for people across religions, especially during the post-Covid-19 new normal. The Covid-19 disaster has become a learning point for the community about the importance of consuming halal and thayyib products as an effort to maintain health. The need for halal products is not only limited to food and beverages, but also other needs such as financial services, cosmetics, clothing, tourism, and so on. [11].

In the midst of the increasing need for halal products, on the one hand, it cannot be separated from the phenomenon of industrial development in the current 4.0 era. The emergence of various industries, especially the food, fashion, cosmetics and tourism industries, was not accompanied by the concern of these industries for the halal criteria of their products. In addition, these products are marketed very easily and openly without any restrictions on fulfilling the requirements for ownership of halal certification. This condition must be addressed by increasing self-filters, especially as a Muslim, in selecting and determining the product to be purchased. Therefore, it is important for each individual to increase their capacity to recognize halal products. Several studies

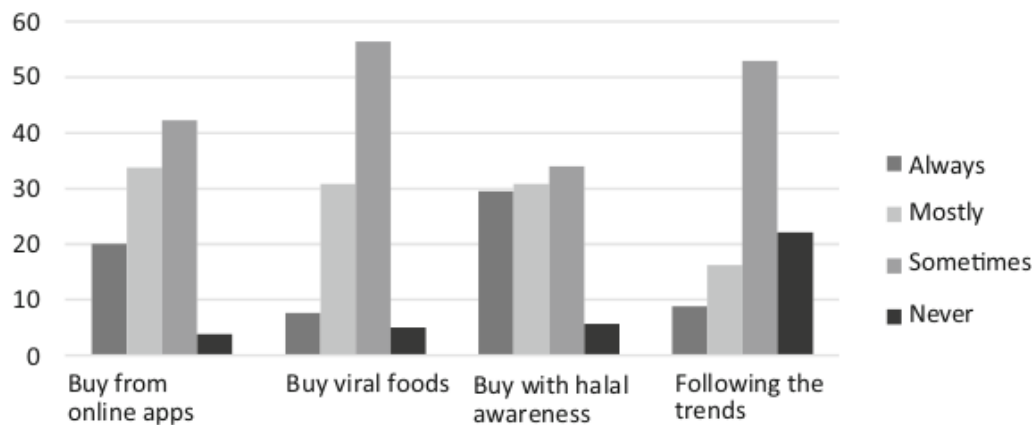


Fig. 1. Halal lifestyle of SMA Muhammadiyah 2 Sidoarjo students

have shown that self-capacity that influences the choice of halal products is education, commitment or adherence to religious values, and age.

Adolescence is an age that needs attention in efforts to increase capacity related to concern for halal products. Online product marketing technology coupled with teenagers' closeness to technological devices has increasingly opened up opportunities for teenagers to get viral and contemporary products even without halal certification. As the results of research conducted on students of SMA Muhammadiyah 2 Sidoarjo are presented in Fig. 1.

The research results in the diagram show that more than 90% of respondents have bought food through online ordering applications such as go food, grab food, shopee food with different frequencies, and only 3.9% have never bought food through online ordering applications.. Likewise with the lifestyle of respondents in buying viral and contemporary foods such as gacoan noodles, devil claws, mixue, and others. Both of these behaviors can be indicators that describe respondents' lack of concern for the halal lifestyle regarding food products. The habit of ordering food through online applications needs to be watched out for because the application does not include criteria for the halalness of the product being sold, nor does the seller include the halal status of the product he is selling. This causes prospective buyers to be unable to obtain sufficient information to ensure the halalness of the product to be purchased.

Likewise, the habits of respondents in buying viral and contemporary food need to be considered. The emergence of tenants and various variations of contemporary food are part of today's youth lifestyle. The mushrooming of cafes as comfortable places to eat with a variety of varied and contemporary food offerings is a strong attraction for teenagers to spend time in these places. The problem is, contemporary food whose marketing targets teenagers does not yet have halal certification so that its halal status is still in doubt. In the rules of fiqh, something that is doubtful is called syubhat³ or vague which must be avoided so as not to fall into something that is unlawful. On this the Prophet decreed: "Lawful is clear, forbidden is clear. And between them are suspicious things that most people do not know. And whosoever fears suspicious things, he protects his religion and his chastity. And whosoever falls for suspicious things, he is forbidden...". As can be seen from this hadith, everything that is suspicious in the life of

3
Muslims is considered within the scope of haram [12]. As for halal life, Muslims should avoid behaviors, products and services that are not exactly known halal or haram. In fact, data from the MUI states that out of around 100 thousand manufacturers of used goods (food, drug and cosmetic products) circulating in the Indonesian market, only 84% have halal certificates, while the rest are still gray. [13].

b. Factors Affecting Teenagers' Halal Lifestyle

The lifestyle of teenagers who pay less attention to the halal factor of the products they buy is influenced by several factors. Based on research conducted on respondents, namely Muhammadiyah 2 Sidoarjo High School students, it was stated that environmental factors or friends were the cause of teenagers deciding to buy viral and contemporary products without paying attention to the halal aspect, as can be seen in Fig. 1 that around 77% of respondents bought because they joined in. Friend. This behavior arises because adolescents have a need to be liked and accepted by their peers. They will be happy if they are accepted and vice versa will feel pressured and anxious if they are excluded and belittled by their peers. In fact, his friend's view of him is the most important thing. Teenagers do everything so that they can be accepted in their peer community [14].

The second factor is the youth's understanding of the halal aspect of a product. Based on questions regarding the halal aspect of the product asked to respondents, the results are presented in Table 1.

Based on the Table 1, it can be seen that the respondents' understanding of the concept of halal is quite good regarding basic questions regarding halal. However, when the questions began to be directed towards a practical understanding of halal, the respondents showed a poor understanding, one of which was indicated by giving answers in doubt. For example, the question of the halalness of a product is determined only by its constituent ingredients. This can happen because so far the respondents only understand if a product is halal or not, if the ingredients are halal, without paying attention to other factors such as processing, distribution, even packaging and product names.

Learning and discussion about halal-haram at the high school level is limited to the normative provisions of halal-haram as explained in several verses of the Qur'an. Such as the prohibition on eating pork, blood, and animals that are not slaughtered according to the Sharia. In learning activities, teachers often find it difficult to explain processes and other factors that can affect the halalness of a product [15]. Therefore, the halal lifestyle of teenagers must be improved by increasing their understanding of the concept of halal and aspects that can affect changes in the halal status of products by using methods that are attractive to teenagers. Some of the methods desired by respondents are video media containing interesting content which is distributed through social media, game media, discussions, as well as direct practice or demonstrations on the introduction of halal products.

In addition to understanding the concept of halal, a halal lifestyle is also influenced by aspects of religiosity. According to research, religious identity and commitment [16] as well as the subjective norms he adheres to, namely the extent to which he considers it important to consume halal products [17] can influence consumer behavior in choosing and buying halal certified products. Therefore, it is necessary to add to halal

Table 1. Results of respondents’ answers regarding the question of the halal aspect of the product

| NO | ASPECT ASKED | Score (%) | | | | |
|----|---|-----------|------|------|------|------|
| | | 5 | 4 | 3 | 2 | 1 |
| 1 | Halal is related to Islam | 61,8 | 24 | 7,4 | 2,9 | 3,9 |
| 2 | Halal is related to other religions | 8,8 | 26,5 | 37,7 | 15,2 | 11,8 |
| 3 | Impure materials are categorized as Halal | 4,4 | 3,9 | 15,7 | 26,5 | 49,5 |
| 4 | Halal relates to food only | 3,9 | 5,9 | 14,7 | 37,3 | 38,2 |
| 5 | Halal relates to clothing, cosmetics, medicines, travel products | 32,4 | 39,7 | 16,2 | 8,8 | 2,9 |
| 6 | Halal products mean always clean, safe, healthy and reassuring | 36,3 | 34,8 | 18,6 | 8,3 | 2 |
| 7 | Every time you consume a product, you must pay attention to the composition and name of the product | | | | | |
| | | 48 | 38,2 | 10,3 | 2,5 | 1 |
| 8 | Halal label is a guarantee of product halalness | 23,5 | 42,6 | 21,1 | 11,3 | 1,5 |
| 9 | The halalness of the product is determined only by the constituent ingredients | 6,1 | 18,3 | 36,5 | 28,8 | 10,3 |
| 10 | The name of the product can affect its halal status | 9 | 19,9 | 32,1 | 28,8 | 10,3 |
| 11 | A valid halal fatwa is issued by the MUI | 37,3 | 40,7 | 17,6 | 2,9 | 1,5 |
| 12 | The institution or agency that issues halal certificates is LPPOM MUI | 28,4 | 41,2 | 26,5 | 1,5 | 2,5 |

Description: 5: strongly agree; 4: agree; 3: undecided; 2: disagree; 1: totally disagree

lifestyle education, in addition to halal concept material, as well as motivation to increase commitment in implementing religious values in life.

4 Conclusion

The research concludes that teenagers in Sidoarjo pay less attention to the halal lifestyle as shown by the behavior of teenagers who are less aware of products that do not yet have halal certification. Factors that influence it are the attitude of teenagers joining in because they want to be recognized by their peers, a lack of understanding of the concept of halal, and a lack of commitment in carrying out religious law.

Efforts to educate teenagers regarding the halal lifestyle are needed which include practical material on the concept of halal and motivation to implement halal as a Muslim lifestyle.

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