

Halal Lifestyle During The COVID-19 Pandemic

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Abstract

Many people began to show interest in the concept and understanding of the halal lifestyle in their daily lives. Halal food is the biggest concern today; not only packaged food but food in restaurants is also a lot of spotlight on halal. Not only food, hotel facilities, banking services, socialization, traveling, toiletries, health supplies, cosmetics, etc. Halal occupies the interests of producers, customers, stakeholders, and entrepreneurs. All these aspects of life are inseparable from the regular activities of a Muslim. The term halal lifestyle, in general, has not been established but explicitly but implicitly mentioned in the Qur'an and hadith. When halal-oriented goods and services are offered, ultimately, the halal lifestyle will become a privilege for Muslims. This study presents an overview of the term halal lifestyle and how to direct the potential of halal lifestyle in everyday life. Also, challenges that occur and will occur later when the halal lifestyle is implemented. The halal lifestyle is something that brings comfort and security to the community itself.

1. Introduction

Indonesia has a significant market potential for the development of the halal industry because Indonesia is a country with the world's largest Muslim population, which is 87.2% of Indonesia's 267 million population, which is 13% of the entire Muslim population in the world. The need for Indonesian Halal products is enormous, and exports from Indonesia to OIC countries amount to 10.7% (third place). Indonesia's exports to the global market are only 3.8% (USD 7.6M), so the halal industry has enormous potential.

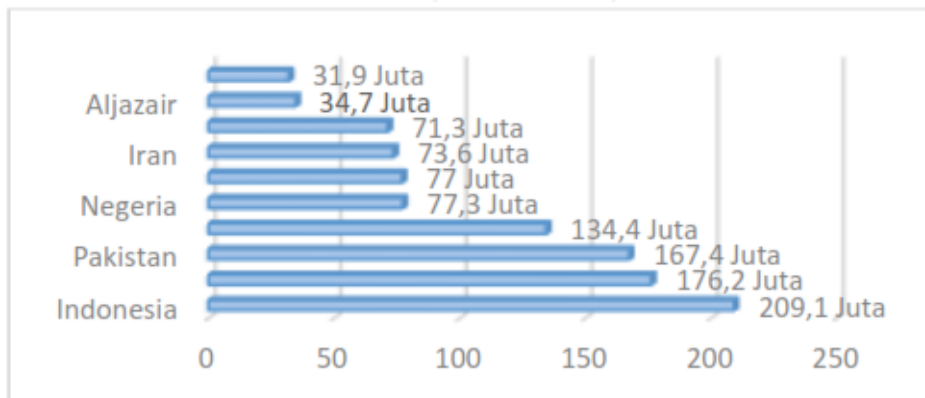


Fig. 1 Development of the Muslim Population in the World

Source: Global Religious Futures (2020-2050)

Based on the figure above, it can be concluded that the country that has the largest Muslim population is Indonesia, followed by India, Pakistan, and Bangladesh. Globally, Islam is the second largest after Christianity; it is estimated that the Muslim population will continue to increase by about 35% in the next 20 years, or about 1.6 billion in 2010, and will increase by 2.2 billion in 2030 [1]. Seeing the high growth of the Muslim population provides new opportunities in the business world, especially now that the Sharia economy provides its trend to create a new face in the era of the Industrial Revolution 4.0.

Some economists state that the Islamic economy provides excellent opportunities for the industrial world because Muslim consumption expenditure has increased compared to the previous year, 4.9 trillion in 2019, and is predicted to increase in 2024 [2].

Based on the large number of Muslim populations creating a modern paradigm for the lives of Muslim communities and will undoubtedly affect consumption patterns in meeting daily needs such as the use of halal products, the international Muslim community is very critical of the guarantor of the quality of products consumed means not only seen in terms of healthy, hygienic and nutritious food but the product must be packaged in halal standards to provide religious protection, especially for Muslim consumers. Therefore, it is required that every producer meet these halal standards; this creates excellent potential for the development of the halal industry engaged in the real sector, such as 1). Food and beverage products, 2). Fashion modest, 3). Pharmaceuticals and cosmetics, 4). Traveling, 5). Islamic finance, and 6). Media and recreation, where the real sector must have halal and *thayyiban* standards. The meaning of halal and *thayyiban* is a good thing, provided that it is allowed by religion that, meets the standards of feasibility and cleanliness and has a good effect on humans [3].

The shift in consumption behavior creates a trend for the Muslim community, namely the halal lifestyle (halal lifestyle). The outbreak of a halal lifestyle in the Muslim environment has also penetrated non-Muslim majority countries such as Europe, Italy, Britain, America, Brazil, and others, evidenced by implementing or legalizing halal certificates in six rill sectors; this effort provides positive things for economic growth in the country [4]. Various Sharia-based services today are increasingly widespread and become one of Indonesia's goals in developing halal business. In the halal industry ecosystem, halal products cover a broad market, not only identified with food and beverages but have touched almost all existing business lands, ranging from essential food ingredients, health products and services, cosmetics and personal needs, property, hotels, travel, media, education, and financial services.

A halal lifestyle is a person's behavior carried out by the abilities possessed correctly, honestly, with integrity, justice, and dignity, and also does not deviate from Islamic teachings. Somebody can achieve a halal lifestyle by practicing the 3 HM concepts, namely halal obtaining, halal consuming, and halal utilizing. So, every individual can achieve a halal lifestyle by ensuring halal, starting from raw materials, production processes, packaging, distribution of goods, and retail sales to products ready for consumption.

Lifestyle trends, increasingly influenced by the Muslim status of middle-class young adults, have transformed industries and markets in Indonesia. The Muslim middle class, who are currently comfortable with religious fervor in social, family, and economic activities, play an active role in creating lifestyle trends that are following Islam or lately called halal lifestyle. The lifestyle they adopt according to Sharia is reflected in their daily activities [5].

Halal lifestyle is a lifestyle that is in line with Sharia principles that everyone can apply. In this case, the halal lifestyle is usually used in several sectors ranging from fashion to food, all Islamic nuances.

Everyone certainly has their lifestyle. Someone who applies a halal lifestyle, of course, will pay attention to the style of clothing, cosmetics, and other items by Islamic law. Not only from the type of clothing that must

follow Islamic law but what they eat will, always pay attention to halal products and under Islamic law, of course.

2. Methodology Research

The methods used in this study are qualitative and descriptive methods. Any investigation that does not use statistical procedures is called "qualitative" nowadays as if this were a quality label. Analysis and understanding of qualitative research are greatly influenced by the strength of words and sentences. So, in this study, the author will explain the problem and provide a solution to the problem. The authors obtained data for this study from several literatures. So, this research is included in the qualitative literature study.

3. Results and Discussions

3.1 Results

During the COVID-19 pandemic, in practice, the halal lifestyle brings great benefits to the quality of human life. By consuming everything that is good, safe, and healthy, it will certainly make our physical and spiritual condition more awake. The body will get good and adequate nutrition, and the mind will be calm knowing that everything used is safe and of good quality. Not only on the side of good food intake. In terms of how to dress brings significant benefits. By wearing clothes that are in accordance with Islamic law, someone who uses them will be more comfortable and certainly will be safer. Completely closed clothing can protect you from exposure to the endemic COVID-19 virus.

In the Muslim community in Indonesia, especially the middle class where economic and spiritual stability is maintained and have high intellectuality, of course they will think more about a lifestyle that suits their lives not only in terms of trends but they will also choose halal products because of adherence to religious principles.

Likewise, in carrying out daily life activities, they also do not want to leave Islamic rules in consuming halal products. People are increasingly aware of halal products, both food and products they use daily. They pay close attention to how safety, hygiene, quality assurance derives from what they consume, and look at what they eat, drink, and use [6].

Due to the COVID-19 pandemic, the demand for halal products has increased rapidly. It has even become a niche market for the industry in Indonesia, and has proven to be a trend or lifestyle where everyone wants to use and consume halal products for health and to avoid exposure to COVID-19. Halal products are not only in the form of food, but also fashion, cosmetics, and even the tourism sector.

Paying attention to halal details is another form of reflection of the high spirit of religious rationality. Middle class Muslims are increasingly seeking spiritual benefits from the products they buy and consume, i.e. products that embrace Islamic values. This is where the trend of halal lifestyle is increasingly widespread and becomes a contemporary lifestyle [5].

Halal as a lifestyle is not just a mere necessity but has become a trend that can improve one's social status. For industry players, halal as a lifestyle concept is believed to be able to increase positive stimulation in the economic sector through exports, tourism, value-added products, and various types of halal sectors. Meanwhile, those who consume a halal lifestyle are willing to buy something at a higher price to get products that have halal certification [6].

In the development of halal lifestyle in Indonesia has a very significant impact, there are at least several sectors that are growing rapidly and bring many changes to previous consumption patterns and many brands that have developed internationally. These sectors include food, finance, pharmaceuticals, cosmetics, fashion, education, health and fitness, recreation, even the selection of gadgets and musical tastes.

3.2 Discussions

The halal lifestyle is needed by all humans not only for Muslims, because the concept of halal applies universally and philosophically and practically is an innovation of standard operating procedures (SOPs) for fourteen centuries ago in Islamic law. In the halal lifestyle there are elements of health, safety and security, prosperity and human dignity. The term halal lifestyle is not intended to limit or coerce, but to reintroduce *rahmatan lil 'alamin*, the teachings of Allah SWT from the point of view of sharia that have been stated in the Qur'an and hadith.

During the COVID-19 pandemic, with various limitations in various sectors, it is possible to create new opportunities that make halal businesses, especially online-based ones, more open. The need to maintain cleanliness and maturity in consuming food during this pandemic has opened up the halal goods production sector to increase interest. Not only in one sector, even in some sectors the demand for halal products is increasing [7].

In essence, being a "halal-conscious" and "halal-smart" human being is a steppingstone towards optimal and friendly lifestyle choices. Lifestyle refers to a person's daily way of life that incorporates various principles, values, and living standards that he or she is used to practicing. It is a fact of life that circumstances, culture and

living conditions often determine the type of lifestyle he adopts for himself. While the halal lifestyle becomes a person's habit in his daily life to consume, utilize and use goods / services that do not conflict with Islamic religious values and principles. Islamic law is often the primary determinant of a Muslim's livelihood for his survival. Implicitly, halal lifestyle means behaving in accordance with Sharia which aims to safeguard and protect Muslims (*himayatul ummah wa wiqoyatuha*) in consuming non-halal goods in their lives. In conclusion, the halal lifestyle is a lifestyle that does not violate the values of Islamic teachings [8].

The halal lifestyle is very important for all Muslims in the world. This leads to a right and impartial way of life. The word Halal is Arabic which refers to the interpretation of the Qur'an which means that whatever is permitted by the Shari'a. Sharia explains and regulates human behavior in personal and social life [7].

In early 2010 there was market euphoria, where the development and demand of the hijab market, halal cosmetics, Hajj and Umrah travel, Islamic banks, and pop culture dominated by Islamic culture experienced a period of popularity. And in 2015, as Muslims have increased their religious understanding and knowledge, awareness of usury and halal education is increasingly being studied and developed. Until 2019, the halal supply chain reached its peak, where the concept of halal began to be applied to all halal and began to be used as a modern lifestyle [5].

At the AICIF 2021 event which was held virtually, Minister of Finance Sri Mulyani emphasized that the development of the halal industry is Indonesia's focus, because it can not only support the economy but also encourage the creation of social justice.

Based on the Global Islamic Finance Report, the total world expenditure on food, cosmetics, tourism, and halal lifestyle in 2020-2021 was US\$2.02 trillion. Its value has increased compared to previous years. In terms of consumption, its contribution to gross domestic product (GDP) increased. In 2019, the contribution of the Islamic economy to Indonesia's GDP was 24.3 percent and increased in 2020 to 24.8 percent.

According to him, the development of the Islamic economy is through a number of strategies, such as accelerating the digital economy, strengthening halal supply chains, and strengthening halal food investment. In addition, the government has designated three industrial estates as centers for manufacturing halal products. The three industrial estates are located in Cikande (Banten), Sidoarjo (East Java), and Bintan (Riau Islands). Sri Mulyani assessed that the development of the Islamic economy can not only optimize large domestic consumption so that it can support the economy. However, the halal industry ecosystem can make Indonesia competitive in the global market and can also encourage people's welfare.

3.2.1 Halal Food

The food and beverage industry has long given a halal label to every product that has been inspected by specialized agencies. In this case it is called the Indonesian Ulema Council (MUI). However, along with the development of halal lifestyle, people's mindset in consuming halal food and drinks is not only whether the food and drink does not contain ingredients prohibited in Islamic teachings, but also the process behind the product, how the product is made and companies that protect their products. In addition to the use of product raw materials, production determinants ranging from labor, location, and quality control systems to make or produce a product, as well as company affiliation with certain groups are also special considerations for food and beverages. The beverage sector is called halal [9].

Managing Partner of Inventure Yuswohady in the Millennial Muslim Megashifts Webinar held in Jakarta on Friday, April 23, 2021, said that the development of the halal food market is increasing. This is largely because consumers during the pandemic and post Covid-19 are increasingly concerned with hygiene and health factors in food products [10].

Halal food that is always guaranteed to be clean and healthy is the main thing consumers look for during or during the COVID-19 pandemic. This has resulted in a larger share of the halal food market in Indonesia. Halal food has now become a very basic need for consumers.

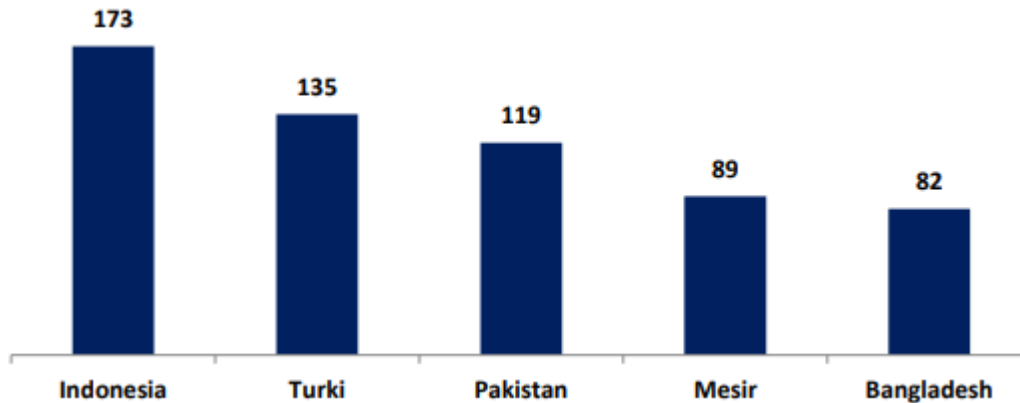


Fig. 2 Halal Food Consumption Market Share Image (USD Billion)

In terms of halal ingredient, related sectors such as agriculture need to be developed. In some countries that are concerned about strengthening the halal industry, the agricultural sector can develop well because it is the main supporter of halal food products [11].

3.2.2 Halal Fashion

As far as the proliferation of halal fashion or Muslim fashion, in 1970-1990 it took great guts for a Muslim woman to show her identity as a Muslimah to use hijab or hijab, because halal or Muslim fashion for women is synonymous with using hijab. The ban on hijab or hijab was felt specifically by female students, the prohibition policy was issued by the Director General of Education and Secondary Education as stated in Decree 052/C/Kep/D.82 concerning National school uniforms on March 17, 1982, which affected the ban on hijab in schools. But the ban stopped after the issuance of the Bo decree. 100/C/Kep/D/1991 which gives permission to Muslim students to wear clothes based on faith [12].

Currently the development of halal fashion trends is not limited to hijab or clothing but has developed into accessories, shoes, bags that support Muslim fashion. According to Abdurrahman Navis (Deputy Chairman of Tahfidziya PBNU East Java in Muflihin (2018) stated that the wider fashion world raises concerns about the raw materials used to make it, whether halal and in accordance with Sharia, although the issue of halal fashion is not as difficult as food and cosmetics. Then Muflihin in Research said that the most important thing in the halal industry is the process from production, storage, distribution, marketing, to the final buyer should not be mixed with haram goods or objects. According to Aman Suparman (President Director of PT Soka Cipta Niaga, a halal fashion manufacturer that focuses on socks and derivatives, such as cufflinks, snails, singlets, gloves, and underwear) are the raw materials used to make them, ranging from yarn, fabric, dyes and softeners, production processes and production environments.

At the level of marketing communication, halal fashion is also modified with the presence of brands that collaborate with hijab celebrities. This has proven to be quite capable of increasing market demand because they consider celebrities as role models in wearing clothes because they are considered in accordance with the context of halal fashion. Likewise with the trend of hijab as a head covering, nowadays hijab not only functions as a nude cover, but is very fashionable and has a large selection of models, motifs and colors. Muslim fashion models are also very popular [6]. For some Muslim women who use hijab with syar'i, there is also a choice of types, models, and materials used increasingly diverse. However, all of them still prioritize the element of shari'i [13].

Globally, the growth of Indonesia's halal industry is also increasing. In 2018, Indonesia was ranked 10th, but in 2020 Indonesia was in 4th position below Malaysia, Saudi Arabia, and UAE. Looking at these developments, it is clear that Indonesia has enormous potential in the development of the halal industry, but unfortunately has not been able to rank first considering the largest Muslim population in the world [14].

In terms of economy, the halal industry in this case halal fashion is one of the biggest contributors to the growth of the creative economy in Indonesia. In addition, Indonesia's export performance for the halal fashion industry has also increased since 2012 – 2016 always included in the 10 main export commodities. And in 2019, Indonesia was able to record a clothing export value of up to USD 8.3 billion. In addition, Muslim fashion consumption in the world also increased by 4.2% compared to 2019 or USD 277 billion. Seeing the large level of consumption of Muslim fashion, made Indonesian vice president Mr. Ma'ruf Amin encourage the development and growth of the halal fashion industry with the hope that Indonesia will become the largest producer and exporter of halal products in the world.

Along with being granted permission to wear hijab or hijab makes Muslim women become confident to show their identity as Muslim women by wearing Muslim clothes. This can be seen with the birth of Muslim clothing

brands such as Rabbani (1994 de facto or 2001 de jure known as the tagline Rabbani Professor veil), Zoya (2005 who became a pioneer of hijab and Muslim clothing), Elzata (2011 which produces patterned veils), until now there have been many Muslim clothing brands and designers mushrooming in the country such as Dian Pelangi with the Dian pelangi brand that produces blouse, tunic, long dress, square hijab and others, Zakia Sungkar with Zaskia Sungkar brand, Kia By Zaskia Sungkar and Zashi, Jenahara Nasution with Jenahara brand, Ria Miranda with Ria Miranda brand and many more Muslim fashion designers who have released their products to be consumed abroad.

But behind the significant development of halal fashion there is a problem that must be faced, namely the fashion or style of clothing used by Muslim women is not shari'i, they wear hijab but wear narrow clothes or shape the body or wear thin clothes or known as jilboob. To overcome and reduce the problem, there are several groups that call themselves hijabers, which have the aim of inviting Muslim women to wear clothes according to Sharia. With the formation of this group, the increasing trend of Muslim fashion in Indonesia [1]:

1. The high demand and public need for halal products.
2. Has a variety of halal products
3. There has been a clear legal framework. The number of offers in halal products. High world export demand for halal products

3.2.3 Halal Cosmetics

The demand for halal cosmetics products from 2.4 billion Muslim consumers worldwide continues to increase significantly [15]. The consumption of halal cosmetics in Indonesia, with most Muslim people, reached \$ 4.19 billion in 2020 and became the second country after India, whose halal cosmetics consumption reached \$ 5.88 billion [16]. This makes Indonesia claim a fertile ground for the promising halal cosmetics industry for cosmetic companies. Until now, the number of cosmetic companies with halal certification in Indonesia has reached 794. The details are as many as 1,913 halal certificates, based on this number of halal certifications of cosmetic products totaling 75,385 products [17]. The wide availability of cosmetic products on the market results in a tight level of competition in the cosmetic industry. This promising but very competitive potential is a challenge for cosmetic companies that encourage companies to formulate appropriately related to marketing planning so that the existence of their products is maintained and able to compete with competitors, one of which is through recommendations based on experience on a particular product. Companies must be able to make consumers very impressed and happy with the things they receive [18].

According to the Food and Drug Supervisory Agency (BPOM) of the Republic of Indonesia in 2011, cosmetics are ingredients or preparations for use outside the human body (epidermis, hair, nails, lips, and external genital organs) or teeth and mucus.

Membrane mouth, primarily for cleaning, absorbing, and altering appearance, and/or improving body odor or protecting or maintaining the body under certain conditions [19]. Nowadays, cosmetics have become a significant need for women to support their appearance, so it is essential to pay attention to safe cosmetics [20]. Cosmetic products have risks that need to be considered, considering the content of chemicals does not always provide the same effect for every consumer. Information about halal products sold, especially in Indonesia, has a significant meaning and is intended to protect consumers who are Muslim from products that are haram [21].

The use of brand ambassadors for cosmetic products has also become a Muslim hipster who is seen as a figure with a global mindset, tolerant, inclusive, digitally savvy, and religious [13].

With all forms of influence presented by Muslim role models, urban Muslims are increasingly moved to become like them by using halal cosmetics so that they are not only beautiful on the outside but also beautiful on the inside. Some cosmetics that already have a halal concept in Indonesia include Wardah, Inglot, Silkygirl, Zoya, Muslimah, and Mazaya [13].

3.2.4 Halal Tourism

The COVID-19 pandemic that began to enter Indonesia in early 2020 impacted the tourism sector. Lockdown and social distancing rules have led to a decrease in domestic and foreign tourists visiting. As the country's capital and the main entrance for foreign tourists, Jakarta has also felt the impact of this pandemic. Due to the uncertainty of when the COVID-19 pandemic will end, the government and the community must implement strategies and efforts to survive this pandemic, especially in the halal tourism sector [14].

Halal tourism means traveling to destinations and tourist attractions that have Islamic values. Facilities pay attention to the need to worship halal food, and the interests are inseparable from integrating Islamic values. In addition to having facilities that follow Islamic rules, another determining factor for the success of tourist areas is the support of the surrounding community [22]. Halal tourism, which arose as a result of the increasing number of Muslim travelers worldwide and the rapid development of the halal industry, is defined as the engagement of any object or action by Muslim travelers that conforms to Islamic principles and facilitates

religious practice. As a result, the use of the halal concept in tourism, including its development and marketing, must adhere to Islamic standards [23].

Areas where the majority of the population is Muslim facilitate the implementation of the concept of halal tourism. In some cases, halal tourism still needs to eliminate the elements contained in conventional tourism; halal tourism is an additional type of activity. In other words, halal tourism is a complementary product of traditional tourism.

The Ministry of Tourism and Creative Economy stated that the number of foreign visits in Indonesia will drop significantly in 2020 due to COVID-19. Thus, the development of Muslim Virtual Tour Tourism during the pandemic where family activities are primarily at home (Work from Home). The stay-at-home recommendation is a PSBB recommendation from the Governor of DKI Jakarta. Everyone must do exercises at home (Work from home) to break the chain of the spread of the COVID-19 virus that causes boredom. One alternative is to create Virtual Tourism through virtual. Travel using 36-degree video technology and using video applications. This is Muslim-friendly Tourism Reality Tourism. This eases the work of tour guides and facilitates the promotion of tourist destinations [14].

The government is also preparing a scheme for opening tourism from abroad with a travel bubble mechanism or travel corridors between countries. This scheme allows the government to relax restrictions in Indonesia so that certain countries can still travel from business to tourism. Regarding tourism, Hari said that a form of travel bubble can be applied; for example, if country A can only visit Bali, then country B can only go to other provinces. So, it does not rule out the possibility of both getting access to visit Bali and several provinces simultaneously. The spirit to rise behind this pandemic must be a collective struggle many parties must support [14].

Basically, the development of sharia tourism is not exclusive tourism because non-Muslim tourists can also enjoy sharia-compliant services. Sharia tourism not only includes the existence of pilgrimage and religious tourist attractions but also includes the availability of supporting facilities, such as restaurants and hotels that provide halal food and places of worship. Tourism products and services, as well as tourist destinations in sharia tourism are the same as tourism in general as long as they do not conflict with Islamic values and ethics [24].

It can be said that Islamic tourism is a combination of religious tourism, spiritual tourism, cultural tourism and recreational tourism, by adding a moral dimension and a new outlook on life and society. Islamic tourism is unique by adhering to Islamic values where travel activities can be carried out without giving up the desire to have fun, or in other words, Islamic tourism is characterized by its flexible, simple and balanced characteristics, and is contrary to Islamic law. Islam encourages tourism activities, where activities can provide comfort for tourists without abandoning routine obligations in the religion, such as the opportunity to carry out worship and enjoy products that are free from haram elements. It aims at strengthening the relationship between man and his God, in order to achieve happiness in this world and the hereafter [25]. The main needs desired by Muslim tourists in tourism activities, especially related to:

1. Halal hotels and accommodations. Hotels catering to Muslim tourists should be run in accordance with Islamic law. Hotels that meet Islamic sharia standards, characterized by the existence of adequate worship facilities and the availability of halal food.
2. Halal transportation: Halal transportation must meet all requirements that are in accordance with the principles and teachings of the Islamic religion, such as cleanliness, not serving alcoholic beverages, and other things that are not in accordance with the teachings of the Islamic religion.
3. Halal food: Food served in restaurants and tourist facilities must comply with sharia, and aspects such as not using pork raw materials or slaughter methods are not in accordance with Islamic law. Ensuring the availability of halal food is very important for Muslim tourists when they visit a country let alone in non-Muslim countries.
4. Halal tour packages: Tour packages that provide activities and services that comply with Islamic principles [26].

3.2.5 Consumer Goods

During the current pandemic, more and more people need halal dairy products, which impacts the creation or modification of products to be halal. Manufacturers are competing to create halal goods that have certificates. Not only the halal logo is used by manufacturers to promote their halal products, but the process of making products with sharia principles is also the main ingredient in product promotion.

This certainly steals the attention of Muslims both in urban and rural areas today, who make halal a modern lifestyle. Maintaining cleanliness during a pandemic is in line with the principles of Islamic teachings, namely, cleanliness is part of faith. The presence of halal-certified products that can be used daily certainly makes consumers more confident and calmer in choosing the necessary products. On the other hand, campaigns about halal products are increasingly carried out; this causes the demand for halal goods to increase. All types of products with halal certification will sell well in the market because consumers always demand them.

In the medical field, in Indonesia, there are already eight sharia hospitals and not a few drug manufacturers that already have halal certification [27]. The Indonesian cosmetics sector also has Wardah, which makes halal its central jargon in gaining market share, supported by halal fashion through hijaber jargon for endorsers. Because a well-dressed lifestyle can help a harmonious social life [28].

3.2.6 Halal Lifestyle as a Necessity

The halal industry is a big business that is becoming a trend at home and abroad. Entrepreneurs strive to understand what halal means to thoroughly understand the needs and preferences of Muslim consumers, especially young people. Shelina Janmohameda explores the culturally influential phenomenon of Muslim youth who believe their identity encompasses faith and modernity. Also referred to as "Muslim Millennials" and "Mipsters (Muslim Hipsters)," this young demographic is changing stereotypes, and their purchasing power will be influential as they shape and drive the future of the Muslim population [29].

A halal lifestyle has become a necessity. From the perspective of consumer protection, the absence of halal information on a product has violated the rights of Muslim consumers to obtain such information so that information asymmetry does not occur. Halal products are also mandated by the Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Assurance Products [30]. The increasing awareness of Muslims around the world about their obligation to consume and use goods and services based on Islamic needs has created greater dominance over the demand for halal products [31].

This development has also led to an increase in demand for certified halal products. This trend is seen in Muslim-majority and minority countries [32]. With the effects of globalization, the circulation of halal-certified products has become of significant common interest around the world. Singapore, for example, issues halal certification, which is highly recognized throughout the Muslim world, and Indonesia, which has long issued halal certificates. The most straightforward halal lifestyle practices can be started by checking whether the product has a halal label. However, halal is not only about product certification but also the substance and essence of products from upstream to downstream, commonly referred to as the halal supply chain or logistics [33].

The growth of the halal lifestyle manifests a high spirit of religious rationality, causing Muslim consumers to become more discriminatory when buying their products. Muslim cultures in modern times are also increasingly seeking spiritual benefits from the goods and services they purchase and consume through the teachings of Islam. The halal factor becomes the commercialization of lifestyle, where a product must have a halal component, and consumers become part of the contemporary lifestyle. These sectors include Islamic finance, halal food, and halal tourism. The growing halal lifestyle in Indonesia has resulted in an increasing need and demand for halal goods and services. This is undoubtedly a promising opportunity for relevant industry players. Based on various theories and research that the author references, halal lifestyle in the Islamic banking sector, halal food, and halal tourism can increase Indonesia's economic growth [34].

The concept of lifestyle is inseparable from consumption patterns that are reflected in individual choices in using money and time, while based on an economic perspective, it is said that lifestyle is descriptive of how a person allocates his opinion and chooses products and services with various choices in one category of existing product types. Lifestyle changes occur due to social changes in society and the changing economic environment. Therefore, an opportunity was born for the industry to create new products that suit these lifestyles [35]. According to the Islamic view, the lifestyle must have elements of sharia, which are based on the Qur'anic postulates. The application of a halal lifestyle can be made in three ways: First, it is obtained by halal means to stay away from heinous and haram acts such as stealing, usury, and others. Second, consuming halal, and third, utilizing halal implies something that is obtained and consumed halal and used for good and non-contradictory things with the teachings of Islamic sharia [36]. In essence, the concept of halal lifestyle is not just a trend, but a lifestyle must be based on the Qur'an.

Based on BPS data in 2020, Indonesia's population is dominated by young people and is grouped into several generations, namely Generation Z and Millennials. The population of Generation Z is the largest population compared to the millennial generation, reaching 75.49 million people or 27.94 percent of the total population of Indonesia. While the millennial generation is around 69.38 million people or 25.87 percent [37], the dominance of young age results in lifestyle transformation in the digital era making the generation aware of the role of religion in daily life, thus changing lifestyles into halal lifestyles [38] for example in the field of fashion where young people form a community, namely hijabers and this proves the trend of halal lifestyle in the Generation Z environment [39], in addition to the awareness of generation Z on the importance of using halal-certified food, beverage, and cosmetic products, this is one of the efforts to protect and trust these products [40].

However, several other studies stated that Generation Z's concern for halal food is still categorized as quite caring but has not been consistent in its application in everyday life, one of which is the decision to choose products that are not halal, this is because there is an assumption that beliefs are influenced by culture or social environment with the majority of Muslims generally giving the public view that by consuming products sourced from a Muslim It is already part of the halal product and without having to pay attention to the existence of the

halal label, as well as the perception in the use of beauty cosmetic products where the halal brand is not the main factor in choosing beauty products [41].

In the era of the Industrial Revolution 4.0, the Z generation is very literate about today's technology, with technological advances offering convenience to do daily activities, one of which is online shopping activities; it is known that around 80% of the majority of generation Z and millennial women dominate the online market so that this generation is called the consumptive narrative. This is because there is a desire always to be involved in a trend, meaning that ownership interest in fast fashion trends is very high to attract attention and create their fashionable image. The influencing factor for consumption in Generation Z is the environment, and influencers are in the middle of social [42] media, the high level of consumption in a generation is wasteful because there is still low financial literacy in the youth community, causing extravagant nature [43].

When viewed from the point of view of the Islamic concept, the extravagant nature is very contrary to the provisions of Islamic sharia and the halal lifestyle, meaning that property is a mandate from Allah and must be spent properly, that is, not wasteful and not wasteful. There is still a low concern and added to the lack of ownership of halal certificates for restaurant business actors such as franchises (fast food restaurants such as hoka hoka bento, Tokyo Ramen, Shizuka Takoyaki, and others), it is recorded that only 53 restaurant companies have halal certificates as well as MSME players currently there is still a lack of ownership of halal certificates from 1.6 million MSME actors, only 160 thousand have certificates, This means that only about 10 percent of registered MSME actors are certified, this will affect the halal lifestyle in generation Z. This raises the question of what factors affect the halal lifestyle of generation Z by proposing the theory of Hawkins and Mothersbaugh (2013) where lifestyle changes are caused by several factors grouped into internal and external factors. The internal factors are experience, personality, motives, and perceptions, while the external factors are culture, family, social environment, and demographics [44].

4. Conclusion

Consuming goods and services with a halal mindset are also called a halal lifestyle. A halal lifestyle can ensure and control the morality of whatever someone is involved in. At the same time, the halal lifestyle also preserves human dignity, honor, and self-control and maintains human integrity and individuality.

Finally, the concept of halal is used in nearly every aspect of Muslim life. From the consumer side, the consumption of halal products, in addition to feeling proud, is also used as a benchmark to understand Islamic religious values. The more a Muslim adopts a halal lifestyle, the better his identity as a Muslim. While in terms of brand, halal is mainly communicated through the MUI certification logo, some of it has begun to be expressed through transparent business processes and Islamic business values.

Globally, the growth of Indonesia's halal industry has accelerated in 2018. Indonesia is ranked 10th, but in 2020, Indonesia will be in 4th place, below Malaysia, Saudi Arabia, and the UAE. Looking at these developments, it is clear that Indonesia has enormous potential in the development of the halal industry but, unfortunately, has not been able to rank first, considering the largest Muslim population in the world.

Halal food that is always guaranteed to be clean and healthy is what consumers look for during the COVID-19 pandemic. This has resulted in a larger share of the halal food market in Indonesia. Halal food has now become a fundamental need for consumers.

During the COVID-19 pandemic, halal products have increased rapidly due to increasing market demand. The COVID-19 pandemic, which requires people to live clean and eat cooked food, is one of the causes of growing market demand. Thus, the market for halal products in Indonesia is getting wider because not only the Muslim community uses halal products but also the non-Muslim community. A halal lifestyle can be seen as a requirement in today's society.

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