CHAPTER I

INTRODUCTION

1.1 Background of the study

Halal culinary practices have integrated into societal lifestyles and influence food and beverage decision-making. Islam introduces the concept of 'halal' as a part of Shariah law, referring to consumption guidelines that Muslims must follow, as outlined in the Qur'an, requiring Muslims to consume only what is permissible (*halal*) and good (*tayyib*) (The Qur'an, 2:168), while avoiding what is forbidden (*haram*) (Billah et al., 2020; Nugraha et al., 2022). The notion of halal, therefore, extends beyond religious compliance to incorporate elements of cleanliness, ethics, and transparency in food production and distribution (Yousaf & Xiucheng, 2018). Halal principles encompass social and financial considerations, rendering halal a comprehensive lifestyle framework that influences what is consumed and how products are produced, distributed, and marketed. As a result, the halal standard requires that products be free from ingredients such as carrion, blood, pork, and alcohol (Henderson, 2016). Thus, all halal products must comply with halal-based ethical regulations to meet set criteria (Billah et al., 2020; Henderson, 2016)

The global halal economy is experiencing significant growth, with Muslim consumer spending across various sectors, including food, fashion, and pharmaceuticals, reaching approximately $1.62 trillion in 2021 and projected to rise to $3.1 trillion by 2027 (DinarStandard, 2023). Similarly, the State of the Global Islamic

Economy (SGIE) 2019 reported global Muslim spending at around $2.2 trillion, expected to increase to $3.2 trillion by 2024. This growth reflects consistent adherence to halal consumption regardless of location, the growing Muslim population, and their increasing economic influence (Ali et al., 2017), alongside rising global awareness of halal as a standard of hygiene, safety, and ethical consumption (Calder, 2020), even attracting non-Muslim consumers (Yusoff et al., 2015).

Consequently, the growing demand from Muslim consumers has encouraged countries to establish and implement regulations that adhere to halal principles. The regulations subsequently influence the global market to incorporate halal standards into its business practices, thereby addressing the increasing demands of Muslim consumers. As a country with the largest Muslim population, Indonesia has significant potential to engage in the halal economy, with its Muslim population of approximately 245 million, representing 87% of its total population of 271.52 million, which exhibits considerable potential to lead in the halal economy (Pew Research Centre, 2022; Dukcapil, 2024). Indonesia's demographic profile places it as a well-known country with the largest Muslim population in the world, according to Badan Pusat Statistik Data in 2020 (Susilawati & Kurnia, 2024). In response to its substantial Muslim consumer demographic, many institutions have been established in Indonesia to ensure halal compliance in essential sectors, including food, beverages, pharmaceuticals, and cosmetics (Aisyah et al., 2019). The Indonesian government implemented halal regulation with Halal Product Assurance Organizing Agency (BPJPH) and LPPOM MUI under the Ministry of Religious Affairs, enforcing Law No. 33/2014 and

Government Regulations No. 39/2021 and No. 42/2024, in mandating halal certification and labelling on consumer products since October 17, 2019 as the products should provide halal logos and MUI certification labels to guide Indonesians mainly Muslim in identifying halal products (Miskam et al., 2015).

While Indonesia provides a prominent example of national halal regulation, halal regulation has increasingly shaped economic strategies in other Muslim and non-Muslim-majority countries, reflecting the global relevance of halal as religious values that interact with economic opportunitiesCountries such as Singapore, Thailand, and the UK integrate halal principles in tourism and food sectors as economic strategies, highlighting global halal awareness (Azizurrohman et al., 2024). Additionally, countries such as Brazil and Australia have strategically adopted halal standards, ranking among the top ten countries in the Global Islamic Economy Indicator (GIEI) scores for halal food markets in 2023-2024 (DinarStandard, 2023). This illustrates a growing global awareness of halal as both a religious obligation and a marketing opportunity. Countries such as Malaysia, Brunei, and other members have actively developed halal regulations as part of national strategies to strengthen their competitiveness in the global halal market, as well as their Muslim consumers (Ab Rahman & Abd Razak, 2024; Johan & Plana-Casado, 2023; Widyantoro et al., 2019), which also shapes Indonesia's regulatory and business context.

Despite these impactful global and regional factors, implementing halal as a regulation within Indonesia presents challenges. According to Susetyo et al. (2019), the establishment of halal certification regulations in Indonesia aims to protect Muslim

consumers by ensuring that all food products comply with Islamic guidelines. However, the regulations become complex due to the country's diverse religious needs, socio-economic challenges, and cultural diversity. Azam & Abdullah (2020) highlight the challenges the halal industry faces, including the implementation of internationally recognised halal standards and accreditation, particularly in the food sector, as well as issues arising from cultural diversity within populations, especially among non-Muslims. Similarly, Zulfa et al. (2023) found that obtaining halal certification is challenging for small and medium enterprises (SMEs) due to limited knowledge and high certification costs.

Furthermore, the economic challenges are often perceived as burdensome; Muslims' daily lives and social context also significantly shape the function and meaning of halal. Aslan (2023) argue that faith-based halal practices are influenced by personal factors such as religious understanding, social norms, and awareness of the benefits of halal adherence. These halal practices have evolved into a lifestyle and social identity, functioning as a negotiation of neoliberal social life, with an increasing tendency toward monetisation, as seen in consumer preferences for buying halal products (Rakhmani, 2024). Similarly, Lubis & Setyono (2023) argue that an individual's decision to consume halal food is influenced by personal choice and social factors within their environment. This phenomenon is further reinforced by Jailani & Adinugraha (2022), that emphasise that the development of halal lifestyles has led Muslim consumers to choose and discriminate in purchasing products while simultaneously increasing religious rationality in their purchasing decisions. This

aligns with the broader lifestyle defined by Williams (1983), that culture encompasses not only material products such as art, media, and design, but also the 'way of life' of individuals or social groups, shaped by social, economic, and ideological forces. Accordingly, a halal lifestyle can be understood as a religious commitment and a cultural mode of living that shapes how Muslims assert their identities and navigate everyday consumption practices, including those in modern social contexts.

Nowadays, people's lives are inseparable from social media culture as technology becomes sophisticated and globalised. This is typically seen in urban environments, where modern lifestyles intersect with urban culture (Oliveira et al., 2020). Jakarta, as Indonesia's capital and the largest metropolitan city, embodies urban characteristics with a high urbanisation rate, a diverse population in terms of ethnicity, religion, and cultural background, and its infrastructure (Martinez & Masron, 2020; Triary Hardy & Susilo, 2022). Among Jakarta's urban phenomena, coffee shop culture stands out as a prominent feature of modern lifestyle, appealing to consumers from low- to middle-class and even upper-class backgrounds. While coffee holds a unique place in Indonesian culture, transcending social classes and generations, it has become an integral part of urban social life (Said, 2017; Ridaryanthi et al., 2022). GoodStats conducted a survey in 2024 on coffee consumption patterns, revealing that 40% of respondents drink two cups daily, 29% drink one cup, and 23% drink three cups daily. Notably, 9% of respondents consume more than three cups daily (Yonatan, 2024). This indicates that coffee is not only a significant part of daily life and culture in Indonesia but also challenges existing religious consumption norms among urban Muslim

communities. Although Indonesia is a Muslim-majority country, the growing popularity of coffee shops often prioritises lifestyle, aesthetic experiences, and social status over adherence to religious guidelines. This tension illustrates a cultural negotiation where modern consumption practices intersect with the expectations of halal compliance, raising important questions about how halal culture is represented and understood in contemporary urban contexts. Specifically, urban Muslim youth, who selectively integrate modernity and global cultural exposure, maintain core religious and cultural values while actively participating in urban lifestyles (Fitryansyah & Sofiyati, 2024).

In urban centres like Jakarta, coffee culture is not merely a social habit but a reflection of modern identity that blends productivity, lifestyle, and status. In line with this, Rakhmani (2024) using Bourdieu's concept of habitus, this study examines how middle- to lower-class urban Indonesian youth engage in halal practices that reflect religious obedience and collective cultural and political expressions of Muslim identity (ummah), often situated within micro-political contexts (Rakhmani, 2019). For urban Muslim consumers, this culture intersects with religious obligations, creating unique consumption preferences that embed modernity and faith (Rakhmani, 2024). As a result, coffee shops must deal with these dual expectations when promoting their products. This duality makes them sensitive to how brands align with their values, including the representation of halal culture. However, there are urban coffee shops that remain uncertified, which raises concerns among Muslim consumers.

The absence of halal certification in coffee shops is often not considered an urgent issue, as coffee beans are inherently halal. However, with the growing variety of modern coffee products—such as those using milk, flavourings, syrups, or even alcohol-based ingredients—concerns have emerged regarding critical points in halal compliance (Nadha, 2022; Lyliana, 2021). Several cases in Indonesia illustrate this issue, including: (1) Luwak Coffee's production process has raised concerns regarding its halal status, which the MUI addressed by issuing a fatwa stating it is permissible if adequately purified; (2) The use of names like "Kopi Kahlua" at Kopi Nako and "Kopi Baileys" at Kopi Kulo results in associations with alcoholic beverages; and (3) The incorporation of non-alcoholic essences that carry the names of alcoholic drinks, such as rum, wine coffee, cold brew, or Irish coffee. The complexities surrounding coffee issues are further complicated by halal certification regulations, which evaluate not only the ingredients but also additional factors, such as product naming (Nadha, 2019).

The rise of concerns about the halal status of coffee products necessitates consideration, particularly as the rapid growth of technology has prompted numerous coffee shops to employ social media for digital marketing. Shah et al. (2020) argue that halal social media and customer engagement have a significant positive impact on Muslim consumer brand satisfaction, especially when moderated by the level of religiosity, which enhances the relationship. Despite this context, social media serves as a platform for promotional strategies aimed at constructing a halal image that can enhance the trust and expectations of Muslim consumers, even in the absence of formal halal certification. One of the most widely used social media platforms, Instagram, is

a highly popular platform where users share photos and videos to express themselves online (Octaviana & Susilo, 2021). Instagram's popularity stems from its focus on visual content, allowing users to share and analyse images more effectively than other platforms (Rogers, 2021), while brands utilise it to build their identity and trust. Instead, coffee shops should obtain official halal certification and display the halal logo to reassure Muslim customers of sharia compliance. By examining social media accounts, particularly Instagram, the writer's one-month observation revealed that many coffee shops in Jakarta lack formal halal certification; however, they frequently present visual and textual content that implicitly conveys a halal-friendly image to attract urban Muslim consumers.

Social media has thus become integral to contemporary marketing strategies (Dalangin et al., 2021; Veronika & Raharjo, 2021), offering interactive and multimodal features that combine text, images, and audio to shape meaning and influence perception. Among Instagram content types, posts and their recent type of content, Reels, integrate visual and textual elements, making them ideal for analysing how halal representations are constructed through multimodal discourse analysis. While previous studies have examined halal as branding and its impact (Ali, et al., 2017; Bayu et al., 2020; Handayani, 2022), few have explored how non-certified urban coffee shops strategically represent halal meanings through Instagram's multimodal features to engage urban Muslim consumers. This study aims to investigate how non-halal certified urban coffee shops construct meanings and signs through digital platforms to

convey halal representations that align with the expectations of urban Muslim consumers.

This study focuses on three prominent urban coffee shop brands in Jakarta: Arabica (@arabicaindonesia), 7 Speed Coffee (@7speedcoffee), and Kulo Coffee (@kedaikopikulo). These coffee shop brands were chosen due to their strong presence in urban Jakarta where their popularity on Instagram with more than 10K followers actively use Instagram as a promotional platform. The analysis employs Multimodal Discourse Analysis (MDA) by Kress & van Leeuwen to investigate how their Instagram posts and reels construct and communicate halal representations within Indonesia's modern, urban Muslim society.

1.2 Research Question

How do non-certified halal coffee shops represent halal culture through visual and textual content on their Instagram?

1.3 Purpose of the Study

This study focuses on three prominent urban coffee shop brands in Jakarta: % Arabica (@arabica.indonesia), 7 Speed Coffee (@7speedcoffee), and Kulo Coffee (@kedaikopikulo). These brands were selected based on several considerations. First, the writer conducted an initial observation of their Instagram accounts from the earliest posts to the most recent and found a consistent pattern in their promotional content. All three brands have over 10,000 followers and actively use Instagram as a primary platform for branding and engagement. Importantly, each brand was found to

consistently promote content related to Islamic cultural contexts, particularly during Ramadan and Eid al-Fitr, including the use of hijab-wearing models and visual themes associated with Islamic celebrations. These representations appeared annually, reflecting a sustained and deliberate visual strategy. Despite this, none of the three brands display any official halal certification symbols in their promotional materials. The absence of such explicit halal markers, combined with their consistent use of Islamic visual elements, makes them compelling case studies for exploring how halal values are implicitly communicated through digital branding. Therefore, the analysis employs Multimodal Discourse Analysis (MDA) by Kress & van Leeuwen to investigate how their Instagram posts and Reels construct and communicate halal meanings through visual and textual modes within Indonesia's modern, urban Muslim society.

1.4 Scope of the study

This study analyses the Instagram content of three coffee shop brands in Jakarta,%Arabica, 7 Speed Coffee, and Kopi Kulo, that do not hold official halal certification on their accounts. The content was selected using purposive sampling, comprising posts published from 2021 to 2025. Specifically, the study focuses on beverage and food promotions containing Islamic contexts within this period. A total of ten posts and one Reel were chosen from each brand, with two posts from each year that met the defined criteria. The selection includes posts that feature textual or visual elements potentially conveying religious, cultural, or lifestyle associations with the concept of halal culture. The analysis applies Multimodal Discourse Analysis

(MMDA) for visual content and Systemic Functional Linguistics (SFL) for textual elements. However, as a limitation, the analysis only focuses on the ideational metafunction through the transitivity system.

1.5 Significance of the study

This study provides insight into how halal culture is represented in the digital strategies of non-certified businesses, particularly within the context of urban coffee culture. This study also highlights how visual and textual modes are strategically used on social media to construct meanings related to halal, even in the absence of formal certification. The writer also broadens the limited discussion regarding institutional halal assurance by revealing how multimodal communication shapes perceptions of halal in contemporary urban Muslim society. This study is situated within the cultural discourse, offering insight into how everyday media practices reflect broader negotiations between religiosity, consumption, and lifestyle in a contemporary Indonesian Muslim context.

1.6 State of the Art

Several studies have emphasised the importance of halal branding in influencing Muslim consumer behaviour. Ali et al. (2017) and Noor (2025) demonstrate that religious values and perceived brand trust are critical factors affecting purchase intentions and loyalty. Shah et al. (2020) and Zaid et al. (2022) highlight the effectiveness of halal-related visual and textual cues on social media in building consumer satisfaction and reinforcing brand authenticity. Handayani (2022) further indicates that halal awareness among Indonesian consumers and its impact. Despite

these contributions, current literature has not sufficiently addressed how non-certified brands, particularly urban coffee shops in Jakarta, construct and communicate halal culture through social media platforms such as Instagram. There remains a gap in studies combining multimodal discourse analysis and transitivity analysis to investigate how visual and textual strategies are used to represent halal culture as part of an urban lifestyle. This study aims to fill the research gap by examining how selected coffee shop brands without official halal certification strategically represent halal culture to appeal to urban Muslim consumers in Jakarta.