

CHAPTER I

INTRODUCTION

1.1 Background of the Study

The consumption of halal products is highly significant in Indonesia, as it is one of the countries with the largest Muslim population in the world. One of the ways is to ensure that halal food and beverages are allowed according to Islamic law, where all ingredients and production processes must comply with halal principles set by the Indonesian Ulema Council (MUI) (Rohmanuddin et al., 2023). However, there is an interesting phenomenon that has emerged in the midst of the development of the halal culinary industry, that there are still restaurants that do not have halal certification but claim that their products are halal. Without obtaining official proof, this belief is often promoted through social media and public promotion, using the labels 'No Pork' or 'No Lard' (Ibrahim, 2024). According to the Indonesian Ulema Council (MUI), the 'No Pork' and 'No Lard' labels do not necessarily guarantee that the restaurant's food or products are halal according to Islamic law. This is due to the fact that halalness depends not only on the absence of pork ingredients, but also the production, storage and serving processes that must be carried out in accordance with official halal certification standards (Maulidiyah, 2025).

Research by Hazimah et al. (2024) on the Gandaria City Mall branch of Haidilao restaurant because it uses the concept of 'No Pork No Lard' to attract Muslim consumers to buy, even though it does not have halal certification. This concept assures customers that the food served does not contain haram ingredients

such as pork and lard. Supposedly, such labelling cannot be used as an excuse or law that the food product is halal. It is clear in Law Number 33 of 2014 article 25 which states that business actors are prohibited from including halal information on products that have not received halal certification from the Halal Product Assurance Organizing Agency (Badan Penyelenggara Jaminan Produk Halal or BPJPH).

Halal certification is essential to give people confidence that the foods they use meet halal standards. Naz et al. (2024) found that the concept of halal is not only a religious rule governing the way Muslims consume food, but also a complex social and cultural structure. They also said that halal became a representation of contemporary Muslim identity and lifestyle that includes religious, social, cultural, and economic elements.

According to The Royal Islamic Strategic Studies Center (RISSC) 2023 data, the total Muslim population in Indonesia reached 240.62 million, which is equivalent to 86.7% of the national population of 277.53 million. With this large population base, Indonesia has been identified as a major consumer of global halal products, contributing significantly to halal spending which reached USD 218.8 billion in 2017 (Izzuddin & Adinugraha, 2022). Recognizing this potential, the Indonesian government has implemented various regulations to ensure that food produced and marketed in the country meets halal standards, including establishing the Halal Product Assurance Organizing Agency (Badan Penyelenggara Jaminan Produk Halal or BPJPH) to provide a sense of security, comfort, safety, and availability of halal products to all Indonesians, especially Muslim citizens (Muchtar et al., 2024; Yuanitasari et al., 2023).

Halal food can also be seen as urban culture because it is often viewed as a marker of cultural identity and religious compliance. Urban life in Jakarta is increasingly blending modern branding with traditional values, leading to new trends in food consumption (Rohman & Ulinuha, 2022; Bawono & Saputra, 2021). Increasing the influence of social media on how people view and interact with food offerings is an important component of this phenomenon (Arifin & Fadzlullah, 2019). Halal restaurants in Malaysia that do not have certification can use various marketing strategies to promote their halal image, with the aim of attracting Muslim customers who prioritise halal food as their main diet (Khan & Khan, 2019).

Social media plays an important role in the culture of consumption in Jakarta. A study conducted by Hardy and Susilo (2022) found that the Instagram profile @jakarta_tourism shows an urban lifestyle related to the consumption of space, aesthetics and identity. They noted that places like M Bloc Space serve not only as public creative spaces but also as representations of urban lifestyle consumption through the food, art, and unique items they offer (Hardy & Susilo, 2022).

In the modern world and economy, halal culture and capitalism are often considered complementary to each other. The development of the halal market, which is estimated to reach a value of 2.1 trillion USD, makes it a symbol of adherence to Islamic teachings and an opportunity for businesses to enter lucrative market segments by providing products that meet halal standards (Naseri & Abdullah, 2022). With the increasing demand for halal products among both Muslims and non-Muslims, more and more are realising that halal products can

serve as a symbol of religious observance and a healthy lifestyle (Randeree, 2010). Businesses can create halal and high-quality products that meet the needs of diverse markets, including in Muslim minority countries, by strategically leveraging capitalism (Said et al., 2020). Sustainability and social responsibility are important pillars in the development of the halal industry in the modern era (Azzam & Abdullah, 2020).

Products with halal certification are often more attractive to consumers, both Muslim and non-Muslim, as they are perceived to have better hygiene and quality standards (Abdulraof, 2024; Septiani & Ridlwan, 2020). Economic strengthening through halal certification is rooted in consumer perceptions of halal-labelled products. According to Giyanti et al. (2020), the implementation of halal standards in food production can encourage improvements in product quality and operational processes, thereby expanding market capacity and consumer appreciation. Rafiudin et al. 2024 also showed that MSMEs that have obtained halal certification have experienced a significant increase in financial performance, which is one of the positive impacts of having halal certification.

Food industry owners in Indonesia must adapt to meet diverse consumer expectations, while ensuring that their products meet the halal criteria set by certification bodies (Akmal, 2021). Aisyah et al. (2019) said that Indonesia's urbanization increases the demand for practical food and beverage products and quick and easy dining services in Jakarta because most urban Indonesians have busy routines so they do not have time to make their own meals at home and prefer to go to restaurants. Therefore, it is important for a restaurant to have a halal certificate as a form of responsibility towards Muslim consumers and to protect

them in an effort to obey the religious commandment not to eat haram foods (Aisyah et al., 2019).

From the aspect of legislation, regulations related to halal product guarantees in Indonesia continue to experience developments and updates. This began with the issuance of Regulation of the Minister of Health of the Republic of Indonesia Number 280/Men.Kes/Per/XI/76 concerning Provisions for Distribution and Marking on Foods Containing Ingredients Derived from Pigs, until the regulation of Government Regulation of the Republic of Indonesia Number 39 of 2021 which is the implementation of Law Number 33 of 2014 concerning Halal Product Guarantee (Sup et al., 2020). Furthermore, this regulation was replaced by Government Regulation Number 42 of 2024 concerning the implementation of Halal Product Guarantee, which aims to perfect and adjust regulation with policy developments in the field of halal product guarantees (LPPOM MUI, 2025). This regulation aims to provide assurance to Muslim consumers that the food they consume is in accordance with sharia principles, and regulates certification obligations for all business actors including micro, small, and medium enterprises (MSMEs) (Kharrazi et al., 2024). BPJPH is also authorized to determine the halal logo or label that applies throughout Indonesia, and has the authority to issue and revoke the halal logo (Yuanitasari et al., 2023).

One of the important factors that influence the purchase intention of Muslim consumers is the existence of halal certification. Rasdi et al. (2023) stated that halal certification significantly encourages consumers to buy halal food products, and makes halal certificates important for business owners to attract Muslim

customers. Halal certification increases trust and reduces concerns regarding consumption risks, so a business can greatly benefit in attracting Muslim consumers (Yener, 2022). Several studies on halal products have been conducted to determine the three factors that influence Muslim consumers' decision to purchase halal products. Yasid et al. (2016) found that religious beliefs, self-identity, and media exposure are factors that influence Muslim consumers' decisions to buy halal food. Fadillah et al. (2023) confirmed a positive relationship between halal awareness, halal certification, and attitude towards consumer buying behavior, indicating that Jakartans expect the food industry to comply with halal standards for their convenience and trust.

Halal authentication is a key process to verify and validate information on product labels according to the origin and production process of food, and can be used to obtain food evidence and detect non-halal ingredients in products (Ikawati et al., 2024). Putra et al. (2024) discussed the importance of official non-halal labeling for restaurants in Indonesia to protect Muslim customers. Based on Law No. 33/2014 on Halal Product Guarantee, products containing haram ingredients must show a non-halal description with a special sign or color so that consumers can clearly know the halal status of the food.

According to Ghazali and Wen (2020), several factors contribute to some restaurants not having halal certification. These include the use of non-halal ingredients, such as alcohol and imported products lacking halal certificates, which automatically disqualify the restaurant from obtaining halal certification. In addition, the application process for certification is complicated, bureaucratic, and expensive, and has strict requirements, including the obligation to hire

Muslim employees, so although halal certification is highly important, many businesses are reluctant to take halal certification (Ghazali and Wen, 2020).

Consumer trust in restaurants to provide halal products is one of the important factors, especially in Indonesia where the majority of the population is Muslim. Said and Hasim (2022) found that the care and openness of halal product producers greatly influences consumer trust in halal products, which in turn will also affect the intention to buy the product. Consumers will be more likely to buy a product if they see it as halal. Especially in an era where the role of social media can be used to build an image of the halalness of a product. One of the main strategies to promote halal goods is the use of influencer marketing, which serves as a link between brands and customers through the provision of interesting content (Fitria et al., 2024). They also pointed out that the credibility of influencers is crucial to the success of marketing campaigns as they can increase customer trust in the promoted halal products (Fitria et al., 2024).

The value of halal plays a crucial role in the consumption of food and beverages in predominantly Muslim Indonesia. However, there are still some restaurants in Jakarta that do not have official halal certification issued by authorised institutions, which raises questions about how these restaurants communicate the halalness of their products. This study, *The Representation of Halal Culture in IG Posts of Non-Certified Restaurants in Jakarta*, aims to find out how their strategies in representing halal by non-certified halal restaurants in Jakarta through Instagram posts, and the extent to which these messages can convincing consumers about the halalness of products without official certification.

Several previous studies have discussed the phenomenon of restaurants without halal certification in Muslim-majority countries such as Malaysia (Halimi et al., 2021; Rosnan et al., 2015; Ghazali & Wen, 2020), but the main focus of these studies is the management reasons and behaviour of Muslims who have to eat at restaurants without halal certification. Halimi et al. (2021) examined the factors that influence consumers' desire to return to this type of restaurant. On the other hand, Rosnan et al. (2015) and Ghazali & Wen (2020) discuss the problems faced by companies in maintaining consumer trust, such as the use of the 'pork-free' label. In addition, Hazimah et al. (2024) found that the label "No Pork No Lard" positively influences Muslim consumers' purchase interest, particularly among those with lower levels of religiosity. These studies, however, have not studied how non-halal-certified restaurants strategically utilise social media platforms, especially Instagram, to shape halal perceptions to the public, as well as how visual and linguistic elements are used to portray halalness in multimodal ways.

The research gap is the lack of research that looks at how non-certified restaurants use social media as the dominant visual and textual marketing and communication tool in the current era. The novelty of this research is to use multimodal to see how halal are represented multimodally - through a combination of images and text in digital content. Therefore, there is a significant gap regarding how halal value messages are multimodally constructed by non-certified restaurants through Instagram posts and the extent to which these messages are able to convince consumers of the 'halal' status of products in the absence of official certificates from authorised institutions.

This study examines the representation of halal culture in Instagram posts from three restaurants in Jakarta that are not halal-certified: Leten Paradise Dynasty, Dragon Hot Pot, Taeyang Sung. Despite not having official halal certification, these three restaurants still portray a halal image through a multimodal approach on social media. Multimodal theory offers a comprehensive framework for understanding how social media, especially Instagram can be used simultaneously to create effective messages. For example, using a combination of images and text in promotions can increase consumer understanding and interest (Nurul Izza et al., 2023).

1.2 Research Question

How do non-halal-certified restaurants in Jakarta construct and commodify the concept of 'halal' through their Instagram posts?

1.3 Purpose of the Study

This study aims to analyse how non-halal certified restaurants in Jakarta represent halal through their Instagram posts.

1.4 Scope of the Study

This study will analyse the visual and textual used in Instagram posts of *Leten Paradise Dynasty*, *Dragon Hot Pot*, and *Taeyang Sung* that do not yet have an official halal certificate to communicate the value of their halal products. In addition, this study is limited to content posted on Instagram, which is a major social media due to its popularity and role in promoting culinary in Indonesia. This analysis is limited to selected posts within a period of 1 year (July 2024 –

June 2025). Through Multimodal Discourse Analysis (MMDA), this research will explore how halal is communicated through social media.

1.5 Significance of the Study

This study is important because it helps consumers to understand how restaurants in Jakarta that do not have an official halal certificate convey the halal value of their products through Instagram posts. These findings can help restaurant owners to create the right strategy to make customers feel confident and trust the halalness of the food they offer. This study can also help costumers understand to signs of halal value in restaurant advertisements on social media.

1.6 State of the Art

Restaurants that do not have halal certification have been discussed from various perspectives in previous studies. Halimi et al. (2021) analysed personal trust and food quality factors to demonstrate the loyalty of Muslim customers to restaurants that do not have halal certification. Meanwhile, Rosnan et al. (2015) and Ghazali & Wen (2020) showed that restaurants do not obtain halal certification due to administrative issues. Additionally, Hazimah et al. (2024) demonstrated that the 'No Pork No Lard' label easily attracts Muslim customers, particularly those with lower levels of religious observance.

However, previous studies have not focused on how restaurants without halal certification create a halal image through visual and textual strategies on social media, especially Instagram. No multimodal methods have been used to examine how images, symbols, colours, and language work together to form a halal representation. Therefore, the purpose of this study is to fill this gap by

analysing the representation of halal values in Instagram posts of three restaurants that do not have halal certification in Jakarta using a Multimodal Discourse Analysis and Systemic Functional Linguistics approach. The study will also investigate how halal values are constructed and commodified in the context of urban consumer culture.

