

Implementation of Halal Lifestyle for the Young Generation of Indonesian Muslims Perspective Adinugraha

Ana Chonitsa^{1*}, Amma Chorida Adila²

^{1,2} Universitas Islam Negeri (UIN) KH. Abdurrahman Wahid Pekalongan,
Indonesia

Article Info

Article history:

Received July 11, 2023

Revised April 20, 2024

Accepted May, 13 2024

Keywords:

Adinugraha; Halal; Lifestyle;
Young Generation.

ABSTRACT

The purpose of this study is to analyze the application of halal lifestyle in the younger generation of Muslims in Indonesia. This research is a literature research with a qualitative descriptive approach. The results showed that the application of halal lifestyle in the younger generation of Muslims in Indonesia's Adinugraha perspective consists of criteria, perspectives, and strategies for implementing halal lifestyle in the younger generation of Muslims in Indonesia. The perspective of the Adinugraha Halal lifestyle is a coherent parameter designed to make the Muslim generation maintain human health, safety, and well-being. Through the halal lifestyle, Adinugraha offers Muslims navigation to answer global challenges by realizing Islam *Rahmatan lil' alamin*.

**Corresponding Author:*

anachonitsa@mhs.uingusdur.ac.id

INTRODUCTION

The development of the era of globalization has made rapid progress. Especially in the field of Technology and Information. Where all information and news can be easily accessed by the public or citizens from all corners of the world. Starting from events in the scope of local, national to international. Currently, the young generation of Muslims in Indonesia is facing an era of disruption. Where all information can be accessed easily to present various innovations to change the order of business management to a newer one. Such as the presence of business governance systems through marketplaces, buying and selling platforms through digitalization, e-commerce, and so on. This change is very tempting and has an impact on the young generation of Muslims in Indonesia.

Overt changes, namely that the younger generation of Indonesian Muslims has been made more free to choose, use, and enjoy easy access to buying and selling without the need to travel and spend a lot of time. However, the characteristics of

these changes do not always have a positive impact. The increasing consumption culture of the young generation of Indonesian Muslims is a problem that is difficult to control due to the development of online buying and selling technology. Thus, without realizing it, the young generation of Indonesian Muslims is in a period of consumerism or shopping lifestyle.

The phenomenon of increasing consumerism of the younger generation is in line with data released by the Ministry of Trade of the Republic of Indonesia in December 2023 stating that Indonesia's import value is USD 19.11 billion, this condition has decreased by 2.45% compared to November 2023 (PDSI, 2024). However, the use of consumer goods in December 2023 increased by 2%. Based on data available from January to December 2023, Indonesia's imports are dominated by raw/auxiliary materials worth USD 16.16 billion, capital goods worth USD 39.18 billion, and consumer goods worth 21.55 billion. From this, based on data output from the Ministry of Trade of the Republic of Indonesia, in December 2023 there was year-on-year inflation of 2.61% with a consumer price index of 116.56. Then, month-to-month inflation was 0.41%, followed by year-to-date inflation of 2.61% (PDSI, 2024).

The occurrence of inflation is due to an increase in prices with an increase in the amount of expenditure such as in the group of food, beverages, tobacco, clothing, footwear, electricity, household fuel, equipment, health group, transportation, and so on (PDSI, 2024). Therefore, entering this era of disruption, modern society seems to be dominated by the consumerism of Indonesian society.

Muhammad Iqbal Sanjaya revealed that millennials can spend up to 50 percent of their income in the 4S lifestyle sector, namely: Sugar (food and beverages), Skin (body care and beauty), Sun (leisure and entertainment), and Screen (digital screen consumption) (Sanjaya, 2021). High consumption and excessive lifestyle are what require solutions and solutions so that the millennial generation, including the younger generation of Indonesian Muslims, does not foster the wrong external culture. The culture of consumerism is a culture born from the attitudes of people who consume excessively or inappropriately. Consumerism is synonymous with extravagant behavior and high hedonism. Therefore, this consumer behavior can affect a person's way of life (lifestyle) (Rachel & Rangkyu, 2020)

A lifestyle is something that is shaped, created, traced, and then recycled so that it can be used in human life, especially by people who dabble in the world of consumption and popular culture. In addition, lifestyle also has a strong relationship with the meaning of socioeconomic status. In Indonesia itself, lifestyle was born due to globalization in the media industry. Indonesian society, which is classified as a consumer society in that era, will gradually increase along with global economic growth. This can be marked by the mushrooming of shopping centers, and industries in the fields of fashion, beauty, and culinary, followed by the increasing number of foreign products, in Indonesia (Octavian, 2020).

The relationship between lifestyle and consumer behavior cannot be underestimated. Consumerism has an impact on reducing the morale of the younger generation, increasing wasteful behavior in using money without an important

and clear purpose, decreasing the ability to produce goods, self-dissatisfaction, and tends to be aggressive and selfish. In the end, this consumerist lifestyle creates uncertainty of personality, and choice of goods or products that often cause conflict, that is, doubtful goods. *Syubhat* goods are the value of goods that are still in doubt between halal and haram. The existence of products that are questionable halal (*syubhat*) makes people need to return to the concept of a halal lifestyle (Halal Life Style). Because after all, the times and technology will continue to develop, with a wide variety of products of unclear origin and composition.

The importance of implementing a halal lifestyle for the younger generation of Muslims in Indonesia by paying attention to the holy verses of the Qur'an contained in Qs. Al-Baqarah (2):168. This means: "O man! Eat of the lawful and good (food) found on earth and do not follow the steps of Satan. Verily the devil is a real enemy to you". Where in the verse commands Muslims to apply halal behavior in consuming everything. Then the concept of *syubhat*, i.e. the command of Muslims to renounce dubious behavior and goods, has been clearly explained in HR. No. 2051 and HR. Muslim No.1599. In the hadith, it is told to Muslims that halal is clear as haram is clear. Based on the holy verses of the Qur'an and the Sunnah, we can judge the importance of paying attention to halal everything, including halal lifestyle. According to Hendri Hermawan, the concept of halal can provide guidance to Muslims in determining products or services that are by Islamic law. Islamic law can understand man from obscure things (*syubhat*) and reflects goodness (*thayyib*) in every aspect of healthy, clean, hygienic, and morally correct (Adinugraha & Sartika, 2019).

Therefore, before the consumerist lifestyle entered the younger generation of Muslims in Indonesia caused cases of doubt or things that were not clear. So it needs to be studied more deeply about the halal lifestyle for the young Muslim generation in Indonesia. By considering some of the data and background of the research above, this study focuses on the application of halal lifestyle for the younger generation of Indonesian Muslims through the perspective of Hendri Hermawan Adinugraha. Adinugra was chosen because its research on halal lifestyle has been widely used as a reference by several researchers in Indonesia. In addition, Hendri Hermawan is a lecturer and researcher who focuses on halal lifestyle studies (Adinugraha; Sartika, 2019). Adinugraha is of the view that A halal lifestyle is a coherent parameter designed to safeguard human health, safety, and well-being. These three parameters are principles and concepts that have not been fully applied by the younger generation of Muslims in Indonesia.

LITERATURE REVIEW

Biography of Hendri Hermawan Adinugraha

Hendri Hermawan Adinugraha is a researcher and lecturer at UIN K.H Abdurrahman Wahid Pekalongan. He is a researcher in the field of Islamic economics and Islamic studies. Place of birth date of Serang, March 11, 1987. At the beginning of his career, Adinugraha started by graduating from the Master of Islamic Studies program with a concentration in Islamic Economics at the Islamic

University of Indonesia. After that, Adinugraha devoted himself as a lecturer at Dian Nuswantoro University in 2012-2019. Adinugraha, before becoming a permanent lecturer and civil servant at UIN K.H Abdurrahman Wahid, had completed his doctoral education at UIN Walisongo Semarang in 2020 (Moses, 2022). Based on studies and research conducted by Hendri Hermawan Adinugraha on halal lifestyle, halal industry, halal tourism villages, halal tourists in Indonesia, and perceptions of halal labels, some of Adinugraha's thoughts and paradigms are interesting to explore and review. By looking at Adinugraha's perspective, halal values can be more widely studied and relearned as research subjects on halal implementation in Indonesia.

According to Amma Chorida in her research, Hendri Hermawan Adinugraha is a figure who has intelligence and perseverance in analyzing a problem. His interest made him interested in studying scientific research and research. According to him, writing leads every individual to have a job. Especially as a student, writing scientific papers trains you to think critically. Hendri Hermawan as a lecturer when studying in class, always advises students that writing and scientific research will affect the resolution of a problem. One proof of his achievements in the field of authorship is the large number of scientific papers on Google Scholar (Adila, 2023). Adinugraha's works include Halal Tourism Village: Its Concept and Implementation in Indonesia; Halal Lifestyle in Indonesia; Halal Tourism in Indonesia: An Indonesian Council of Ulama National Sharia Board Fatwa Perspective; The Islamic Counseling Construction in da'wah Science Structure; Perception of Halal labels for adolescents as an indicator in product purchase decisions: as qualitative research; The Effect of Halal Lifestyle on Economic Growth in Indonesia; Halal Lifestyle: Theory and Practice in Indonesia; Community-based halal tourism village: Insight from Stanggor Village; Etc.

Halal Lifestyle

The halal lifestyle is the right and good way of life using the principles of Islamic law. The halal lifestyle is part of the development of trends where the guidance of Muslims to apply halal values in daily life requires that halal values are also applied in other aspects. The halal lifestyle implies that halal is not only in the form of food and drink but also a lifestyle that Muslims try to apply so that what is consumed is good and right (Read, 2021). Halal lifestyle is the lifestyle of Muslims in choosing a product or using a service according to Islamic norms.

Therefore, the halal lifestyle is a means for Muslims to always take care of themselves and consider everything so that what is used and consumed is safe and does not contain any danger or danger to the perpetrators. The scope of halal lifestyle includes food, medicine, cosmetics, travel, finance, media, and fashion (Zaidah et al., 2022). The halal lifestyle, according to Diah Apriliani, has indicators that can measure the halal lifestyle. Among them are product certification based on MUI/BPJPH, product use, halal and haram control, as well as products and services that are permitted or prohibited in Islam. Thus, the halal lifestyle is an elaboration of halal principles in human life including activities and work (Tyas & Supriyanto, 2022).

Young Generation of Muslims

The younger generation of Muslims are people of the Muslim faith with a life span between 0-35 years, they are young and energetic (Aulia et al., 2021). The younger generation is also referred to as a group or individual who has the same social and practical experience. This generation is a generation that has events and experiences that are growing in society (Aulia et al., 2021). According to Zakiyah Darajat, the meaning of the word younger generation is divided into two. In a narrow sense, the younger generation is the period through which a person passes from adolescence to early adulthood. A person is said to be young if he has good self-productivity, healthy body stamina, and maximum self-quality. Then, the broad meaning according to Zakiyah Daradajat includes children and adolescents from birth to adulthood (Muzakkir, 2015)

According to Widiarso and Dardji in Muzakkir, the younger generation in general is a group of people seen from several aspects, namely biological beings, cultural beings, intellectual beings, working people, and ideological people. From some of these aspects, the younger generation occupies a period of maturity from these aspects, has self-potential, is energetic, and has a considerable influence in society so that its presence is needed and cared for in society (Muzakkir, 2015). From some of these meanings, the younger generation of Muslims is a generation that inherits Islamic values in their lives. The young generation of Muslims is in the spotlight of the general public because of their great potential and understanding of religious science that continues to develop along with the changing times. Therefore, the younger generation of Muslims is still considered to have potential in things that can lead to good or bad depending on their point of view in interpreting everything.

METHODS

This research is literature research that examines library sources. The literature sources used by researchers are divided into two. The first is primary literature derived from books, journals, scientific articles, and research results such as theses and dissertations that are relevant to halal lifestyle research. Then, secondary sources come from the official website of the Ministry of Religious Affairs and news articles that can explain and support primary data sources.

Data analysis used by researchers is a descriptive qualitative approach, including three techniques, namely Data Reduction, Data Presentation, and Conclusion Drawing (Sholehuddin et al., 2022). First, reducing the researcher's data is done by tracing the research theme, summarizing the data, selecting the data, and then classifying it into a broader pattern according to the research theme. Second, the presentation of research data is carried out by combining the data that has been obtained and then arranged in narrative form so that it is easier to understand. Third, the description of conclusions, researchers conclude data presentation and data collection. The conclusion becomes the final stage where researchers find a clear meaning in the final results of this study (Handoyo et al., 2022).

RESULT AND DISCUSSION

Development of Halal Lifestyle in Indonesia

Halal lifestyle is a lifestyle or pattern of human life in life that refers to things or behaviors that are according to principles, values, and standards, permitted by Islamic religious law. So with this halal lifestyle, a Muslim can determine a product or service that is by Islamic laws and norms. In addition, in the halal lifestyle, there are elements of health, safety, security, prosperity, and also human dignity that are highly considered. The term halal lifestyle also does not aim to impose restrictions or coercion. However, the term is used to reintroduce Islamic values, namely *Rahmatan Lil' alamin* (Zaidah et al., 2022).

Then, halal lifestyle is the concept of sharia in one's lifestyle is the activity of spending money for daily consumption and other pleasures by Islamic rules. The choice of halal as a lifestyle will certainly have good consequences and will automatically prevent humans from everything that is not good and endangers themselves. The halal lifestyle includes several things that imply an Islamic lifestyle, namely fashion, food, beverages, tourism, and the use of halal cosmetics and medicines. In addition, the halal lifestyle affects the fashion or way of dressing the younger generation today. So wearing clothes is also a lifestyle that needs to be adapted to Islamic law. Because Islam has regulated it in Qs. Ahzab verse 59, which is the command to cover the genitals all over the body.

In addition, food and drink have also been regulated by Islam. People must consume something halal and also tayyib or hygienic (QS. Baqarah (2): 168). In terms of tourism, Indonesia has a good strategy for halal tourism. The orientation built is the development of the tourism ecosystem to increase competitiveness through concern for the environment, society, society, government, business actors related to tourism, and all related parties to jointly create a good image

The development of the halal lifestyle in Indonesia was conveyed by the Vice President of the Republic of Indonesia, namely KH. Ma'ruf Amin explained that Indonesia has the potential to develop the halal industry and has a target to improve the Indonesian economy. To achieve this, Economic Minister Airlangga Hartanto at that time said that Indonesia needs to focus on developing the Halal Value Chain consisting of six potential industrial sectors, namely halal food and beverages, halal tourism, fashion, halal recreational media, halal medicines-cosmetics, and halal energy. These six industries can bring Indonesia to the top of the global Islamic economic and financial stage (Ministry of Industry, 2022).

The development of these six potential industrial sectors will certainly greatly affect halal lifestyle practices in Indonesia. The more the halal industry develops, the more halal products can be enjoyed by the community, which ultimately has an impact on the progress of Indonesia's Islamic economic and financial sector. It does not stop there, the development of a halal lifestyle also needs to involve the wider community, by educating the relevance of a halal lifestyle that not only binds the Muslim community but can also be practiced by the wider community, considering the many benefits of this halal lifestyle. In addition, people who have practiced a halal lifestyle also need to keep abreast of information about halal products and

their standardization so that a halal lifestyle is not just jargon but can bring blessings to themselves and those around them (Limanseto, 2021).

Halal is also a contemporary Islamic lifestyle. Hendri Hermawan Adinugraha said halal lifestyle is a coherent parameter designed to maintain human health, safety, and well-being. The existence of Adinugraha's view is a reinforcement of opinion on the need to implement a halal lifestyle in Indonesia. Where Indonesia is a country with a majority Muslim population. Adinugraha's three views include Health, safety, and well-being. These three principles of view should be implemented for the Muslim Community in Indonesia.

First, health, the sophistication of technology in the field of health, drug management, and the widespread development of various types of beauty cosmetics in Indonesia are manifestations of the importance of a halal lifestyle. The Muslim generation needs to see the composition, halal content, and value of the benefits of these goods, not necessarily goods that are only consumed. Second, safety, maintaining the view for generations of Indonesian Muslims to view the value of an item in terms of safety, is not dangerous and does not cause *mudharat*. This concept can be a halal lifestyle principle that should be considered in choosing a product. Third, Adinugraha's view directs the young generation of Indonesian Muslims towards the concept of common welfare. Common welfare is intended so that every consumption of goods or services needs the value of mutual assistance and mutual help, buying products preferably that have a welfare impact on the survival of other humans, not exploiting nature, damaging the surrounding environment, and having a harmful and detrimental impact on others. Thus, a series of halal lifestyle practices in Adinugraha's view offers Muslim-friendly products and become navigational guidelines to maintain halal values in responding to global challenges to create Islam *Rahmatan Lil' alamin*.

CONCLUSION

Based on research conducted, the implementation of a halal lifestyle among young Muslims in Indonesia provides essential guidance in maintaining their health, safety, and well-being. Through a halal lifestyle grounded in Islamic principles, young Muslims can shape their consumption patterns and lifestyles in a more positive direction that aligns with religious values. This lifestyle encompasses various aspects, such as food, beverages, fashion, cosmetics, and halal tourism, which positively impact both physical and spiritual health.

This study shows that despite the challenges posed by globalization and the disruptive era, which foster a high-consumption culture, adopting a halal lifestyle can serve as a solution to face these challenges. The concept of a halal lifestyle is not only relevant for Muslims but also broadly beneficial as it supports universal principles of health and safety. Insights from figures like Hendri Hermawan Adinugraha emphasize the importance of health, safety, and well-being aspects within a halal lifestyle, encouraging young Muslims to adopt these principles as life guidelines. This contributes to the effort of presenting Islam as a blessing for all (*rahmatan lil 'alamin*) and addressing global challenges with universal Islamic values.

REFERENCES

- Adila, A. C. (2023). Prospek Ekonomi Islam di Indonesia (Analisis Teori Halal Hendri Hermawan Adinugraha). *ADILLA: Jurnal Ilmiah Ekonomi Syari'ah*, 6(1), 57–71. <http://e-jurnal.unisda.ac.id/index.php/adilla/article/view/3772>
- Adinugraha, H. H., & Sartika, M. (2019). Halal Lifestyle Di Indonesia. *An-Nisbah: Jurnal Ekonomi Syariah*, 6(1), 57–81. <https://doi.org/10.21274/an.2019.6.1.57-81>
- Aslikhah. (2021). Potensi Ekonomi Syariah Dengan Tren Halal Lifestyle Di Indonesia Dalam Perspektif State The Global Islamic Economy Report. *Ekosiana: Jurnal Ekonomi Syari'ah*, 8(1), 33–44.
- Aulia, A., Kasmianti, & Salsabilla, S. (2021). Membangun Jiwa Peduli, Kritis, dan Kreatif Generasi Muda Terhadap Pencarian Masalah Sosial yang Terjadi di Tengah Masyarakat. *JIP: Jurnal Inovasi Penelitian*, 2(2), 473–474.
- Baca, B. (2021). Halal Life Style sebagai Dakwah Determinasi Diri dan Sosial Masyarakat Indonesia. *Jurnal Al-Hikmah*, 19(01). <https://doi.org/10.35719/alhikmah.v19i01.41>
- Handoyo, T., Chonitsa, A., Amalia, A. R., Salamah, S., & Priyatun, I. (2022). *Pendampingan Pembelajaran Metode Qiro'ati Bagi Anak-Anak Pondok Alif Lam Mim*. 1(1), 16–21.
- Hasanah, A. I., Fauziah, R., & Kurniawan, R. R. (n.d.). Konsep Makanan Halal Dan Thayyib Dalam Perspektif Al- Qur'an. *Ulumul Qur'an: Jurnal Ilmu Al-Qur'an Dan Tafsir*, x(x). <https://doi.org/10.31219/osf.io/6ps2q>
- Kementerian Perindustrian. (2022). *Industri Halal Di Indonesia Mampu Menopang 25% Perekonomian Nasional*. Kemenperin.Go.Id. <https://halal.kemenperin.go.id/industri-halal-di-indonesia-mampu-menopang-25-perekonomian-nasional/>
- Limanseto, H. (2021). *Menko Airlangga: Penguatan Halal Value Chain, Dukungan Pemerintah terhadap Pengembangan Ekonomi Syariah*. Ekon.Go.Id. <https://ekon.go.id/publikasi/detail/3069/menko-airlangga-penguatan-halal-value-chain-dukungan-pemerintah-terhadap-pengembangan-ekonomi-syariah>
- Masni. (2022). "Kebersihan Sebagian Daripada Iman." *Muslimatnu.or.Id*. <http://muslimatnu.or.id/jejak/kebersihan-sebagian-dari-pada-iman/>
- Musa, M. M. (2022). Adinugraha Thought: Textual and Contextual Approaches in Understanding Islamic Studies to Deal with Life Problems. *Jurnal Studi Ilmu Sosial Dan Politik*, 2(2), 93–99. <https://doi.org/10.35912/jasispol.v2i2.1685>
- Muzakkir. (2015). Generasi Muda dan Tantangan Adab Modern serta Tanggung Jawab Pembinaannya. *Al Ta'dib*, 8(2), 111–134.
- Octaviana, R. (2020). Konsumerisme Masyarakat Modern Dalam Kajian Herbert Marcuse. *Jaqfi: Jurnal Aqidah Dan Filsafat Islam*, 5(1), 121–133.
- PDSI. (2024). *Perkembangan Perdagangan Luar Negeri Indonesia dan Harga Internasional*.
- Rachel, R., & Rangkutiy, R. P. (2020). Konsumerisme Dan Gaya Hidup Perempuan Di Ruang Sosial: Analisis Budaya Pembedaan Diri Di Lingkungan Fisip Unimal. *Jurnal Ilmu Sosial Dan Ilmu Politik Malikussaleh (JSPM)*, 1(1), 97–113.

- Sanjaya, M. I. (2021). Konsumerisme Generasi Milenial Di Era Disrupsi. *An-Nahdhah*, 14(2), 112–129. <https://jurnal.staidarululumkandangan.ac.id/index.php/annahdhah/article/view/102>
- Sholehuddin, M. S., Khobir, A., Chonitsa, A., Musa, M. M., Salamah, S., Handoyof, T., Yuniati, M., Ni'mah, N. A. L., Priyatun, I., & Adinugraha, H. H. (2022). Pelatihan Publikasi Jurnal Terindeks Sinta Bagi Mahasiswa FTIK IAIN Pekalongan. *Jurnal Abdi Masyarakat Multidisiplin*, 1(1), 8–14.
- Tyas, D. A., & Supriyanto, A. (2022). Keputusan Konsumen Dalam Memilih Hotel Syariah: Ditinjau Dari Halal Lifestyle, Muslim Friendly Facilities, Dan Knowledge. *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita*, 11(2), 141–152. <https://doi.org/10.46367/iqtishaduna.v11i2.766>
- Zaidah, N., Solihin, M., & Muliadi, M. (2022). Halal Lifestyle dan Wara' Lifestyle (Studi Kasus Pusat Halal Salman ITB). *Jurnal Penelitian Ilmu Ushuluddin*, 2(3), 654–666. <https://doi.org/10.15575/jpiu.14440>