

The Role of Millennial Knowledge in the Application of Halal Lifestyle

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Abstract: This study aims to determine the knowledge of millennials in the concept and application of halal lifestyles. Lifestyle can be said to be a depiction of one's self through activities and interests in everyday life. As a Muslim, you are obliged to consume everything halal. This research uses qualitative methods with a literature review. The results of this study explain the role of the millennial generation, who knows the halal concept and will apply a halal lifestyle. This finding is expected to educate the millennial generation with sustainable Islamic economic literacy to realize an attitude of self-awareness to implement a halal lifestyle.

Keywords: halal lifestyle, knowledge, millennials, literacy, sharia economy

Abstrak : Penelitian ini bertujuan untuk mengetahui pengetahuan generasi milenial dalam konsep dan penerapan gaya hidup halal. Gaya hidup dapat dikatakan sebagai penggambaran diri seseorang melalui aktivitas dan minat dalam kehidupan sehari-hari. Sebagai seorang muslim, wajib mengkonsumsi segala sesuatu yang halal. Penelitian ini menggunakan metode kualitatif dengan kajian pustaka. Hasil penelitian ini menjelaskan bahwa peran generasi milenial yang memiliki pengetahuan tentang konsep halal akan menerapkan gaya hidup halal. Temuan ini diharapkan dapat mengedukasi generasi milenial dengan literasi ekonomi syariah yang berkelanjutan, sehingga dapat mewujudkan sikap kesadaran diri untuk menerapkan gaya hidup halal.

Kata kunci: gaya hidup halal, pengetahuan, milenial, literasi, ekonomi syariah

INTRODUCTION

Awareness and understanding of the halal concept in Indonesia are still relatively low (Fatkhurohmah, 2015), even though Indonesia has the largest Muslim population in the world (World Population Review, 2018). Awareness of halal is still in the context of consuming food and beverages. The scope of halal is not only for food needs but also for fulfilling desires such as halal or Muslim-friendly tourism. On the other hand, the discussion about the halal concept is broader than that. Even if we look at only one part of the concept. Discussing only one food component, several halal-haram aspects can be discussed more broadly,

including how to choose food in terms of quality,

Lifestyle shows how a person carries out his life, interests, and likes what he consumes. Lifestyle is a consumption pattern that reflects individual choices regarding spending money and time (Solomon, 2011). In Islamic teachings, economic activity cannot be separated from the fundamental values set in the Qur'an, the Hadith of the Prophet, and other sources of Islamic teachings. As stated by Muhammad Nejatullah Siddiqi, Islamic economics is the answer of Muslim thinkers to the economic challenges of their time based on the Qur'an and the Sunnah of the Prophet, reason, and experience (M.Umer Chapra).

Changes in lifestyle trends make the government more protective of the younger generation as assets in the country's human resources field in the future. The halal lifestyle has become a necessity and a trend in Indonesia and globally. The halal phenomenon in Indonesia is increasing among the community, especially the younger generation. In Tanjungpinang and Bintan, finding students who use halal products will be easy. Especially in food, beverages, and cosmetic or skincare products. Through previous research with similar studies, it can be hypothesized that knowledge of the community's halal concept plays a vital role in implementing the halal lifestyle, especially for the younger generation.

LITERATURE REVIEW

Halal Knowledge

Knowledge means the skills and abilities acquired by a person or group through an understanding of the theory and practice of a subject (Hashim et al., 2014). One of the reasons for the lack of knowledge is the low level of Islamic economic literacy. So it relates to attitudes towards individual daily activities. Knowledge is facts, truths, or information obtained through experience or learning called posterior or introspection called priori. Knowledge is information that is known or realized by someone. Knowledge includes, but is not limited to, descriptions, hypotheses, concepts, theories, principles, and procedures which are Bayesian Probability accurate or valuable. Knowledge is defined as various symptoms encountered and obtained by humans through observing reason.

(Maier, 2007).

How individuals use their thoughts and behavior to recognize something that is the first time they experience it can be seen. It can be concluded, Knowledge misinformation between understanding and potential behavior exists in a person's mindset and feelings. In general, knowledge has the potential to predict something as a result of recognition when information and data have the potential to provide information for decision-making.

James (2004), in Kusumadmo (2013), says that knowledge originates and is applied in the minds of individuals, whereas in organizations, knowledge can only be embedded in routines, processes, practices, and organizational norms. Knowledge can have potential in work performance or productivity, problem-solving, decision-making, and learning to create value for employees and the organization.

Halal Lifestyle

Lifestyle, according to Kotler and Armstrong (2012), is a person's pattern of life in the world of everyday life which is expressed in activities, interests, and opinions. Assael in Donni Juni Priansa (2017) states that lifestyle is: "A mode of living that is identified by how people spend their time (activities), what they consider important in their environment (interest), and what they think of themselves and the world around them (opinions)". The definition of halal products, in general, is products that do not contain pork and alcohol, as well as livestock that are slaughtered by Islamic sharia principles (Rahman, Ebrahim, and Rahman, 2015).

The word of God in the letter Al-Baqarah verse 173:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنْ اضْطُرَّ غَيْرَ
بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۙ ۱۷۳

"Indeed, He only forbids you carrion, blood, pork, and (meat) of animals slaughtered by (naming) other than Allah. However, whoever is forced to (eat it), not because he wants it and does not (also) transgress, then there is no sin for him. Verily Allah is Forgiving, Most Merciful." In the Hadith of the Prophet Muhammad in HR At-Thabrani, it is said that "Everybody that grows from (food) that is unlawful, then the fire of hell is more important for him (more worthy of

burning it)".

Millennials

The role of the Millennial Generation or Generation "Y" is also understood as Generation Me or Echo Boomers. There is no specific demographic in determining this generational group. Borrowing the term Generation Theory by (Natali Yustisia, 2016), there are five (5) generations born after the second world war and related to the present:

a. Baby Boomer (born 1946 – 1964)

This generation was born after World War II. Because of this, it is alleged that he took the attitude of having many offspring. This generation, with many siblings, has a high attitude of adaptation and acceptance. Then having life experience is often referred to as an older adult.

b. Generation X (born 1965-1980)

This generation was born in the early days of using PCs (personal computers), video games, cable tv, and the internet. At that time, to store data still using floppy disks. The thing that was popular at that time was MTV and video games. According to research by Jane Deverson, some of this generation have negative behaviors. Among them is disrespect for parents, getting to know punk music, and trying to use marijuana.

c. Generation Y (born 1981-1994)

Born in the millennium era, this generation is known as the millennial generation. This generation uses many instant communication technologies such as email, SMS, instant messaging, and social media such as Facebook and Twitter for online games.

d. Generation Z (born 1995-2010)

They are also called generation, net generation, or internet generation. If you look closely, this generation has similarities with generation Y. However, they can apply all activities at one time. Examples are interacting on social media using a cellphone, browsing with a PC, and listening to music using a headset. The majority relate to the virtual world because they are familiar with technology from an early age. Therefore, it indirectly affects the

personality of those familiar with gadgets.

e. Generation Alpha (born 2011-2025)

Generations born after generation Z, born from the late X and Y generations. Generations that are highly educated because they go to school early and learn a lot, on average, have wealthy parents. Generation Alpha is often associated with privilege. Undeniably, they have high social mobility, and some have become company leaders from a young age. Generation Z, a descendant of generations X and Y. Currently, the younger generation, on average, are still looking for identity, some of whom already have income.

RESEARCH METHOD

This study uses a qualitative research methodology. The method used is a literature review to reinforce this research. The object of this research is done by focusing on secondary objects so that it will be easier for the author to obtain references and information from various literature and reading sources such as journals and books. Data collection techniques in this study used secondary data collection techniques to obtain various data that were considered relevant to the topic to be discussed. One of them is collecting data with documents in academic papers, as written in the book Sugiyono (2009).

RESULTS

1. The Role of Millennial Generation Halal Concept Knowledge

The author concludes that knowledge results from a person's curiosity through the process in mind and feeling in his heart towards a particular object. Knowledge is an essential domain in forming an open mindset and behavior. Allah ordered the Prophet Muhammad to continue to increase knowledge. The Word of God in Surah At-Taha verse 114 shows the primacy of knowledge over wealth and position.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي
عِلْمًا ۝ ١١٤

Exalted is Allah, the true King. Do not rush (read) the Qur'an before it

is revealed to you and say, "O my Lord, increase my knowledge."

According to Notoatmodjo (in Wawan and Dewi, 2010), each individual's knowledge of an object has a different intensity or level. It is divided into 6 levels of knowledge, namely:

1. Know (Know)

Tofu is defined as recalling or recalling a pre-existing memory after observing something specific and all the materials that have been studied or stimuli that have been received. Tofu here is the lowest level. Verbs used to measure people who know what they are learning can mention, describe, identify, state, and so on.

2. Understanding

Understanding an object is not just knowing about the object, and also not just mentioning it, but the person can interpret correctly about the object he knows. People who understand objects and materials must be able to explain, mention examples, draw conclusions, and predict the studied object.

3. Application (Application)

Application is defined as people who have understood the object in question and can use or apply the known principles to other situations or conditions. The application also means applying or using laws, formulas, methods, principles, and program plans in other situations.

4. Analysis (Analysis)

The analysis is a person's ability to describe or separate, then look for the relationship between the components in an object or problem that is known. An indication that a person's knowledge has reached this level is if the person can distinguish, separate, group, and make a chart (diagram) of the object's knowledge.

5. Synthesis (Synthesis)

Synthesis is a person's ability to summarize or put the components of knowledge he already has in a logical relationship. In other words, an ability to develop new formulations from existing formulations.

6. Evaluation (Evaluation)

Evaluation is the ability to justify or evaluate a particular object. The assessment is based on a self-determined criterion or norms that apply in the community.

Halal in Arabic means permitted or lawful. The concept of halal is associated with the word "good" or implicitly describes the context of everything good (Said, Hassan, Musa, and Rahman, 2014).

The word of God in Surah Al-Baqarah verse 168:

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

عَدُوٌّ مُّبِينٌ ١٦٨

"O people, eat some of the food on earth that is lawful and good and do not follow the devil's steps. Verily, he is a real enemy to you."

In essence, the word halal cannot only focus on food/beverage but with a broader scope for consumers, such as cosmetics, pharmaceuticals, skincare, and service functions, including finance, investment, and business (Rahman et al., 2015). The demand for halal products is no longer focused on food but other consumer products, such as cosmetics (Hashim et al., 2014).

Knowledge of the product is an essential factor in consumer decision-making. This can affect how consumers evaluate a product. Knowledge can also affect the intention to buy through attitudes. Thus, increasing knowledge will affect buying intention (Briliana and Noviana, 2016). Developing Awareness of the Human Condition can be done with a social conscience that starts from social awareness.

(Robert and Angelo Kinicki, 2007) *Knowledge management. Implementing systems and practices that increase the sharing of knowledge and information throughout an organization. The decision-making style combines how individuals perceive and respond to information.* Thus, a touch of management is needed in obtaining knowledge so that it is more focused and can be adequately achieved.



Figure 1. Decision-Making Style

(Source : AJJ Rowe and RO Mason in Kreiner, Robert and Angelo Kinicki, 2007)

The millennial generation is considered to have a significant contribution and role in the progress of human civilization today. The plans for the future are within their grasp. The role of the Millennial Generation is explained as social interaction in terms of culture and digital, or the artificial era—referring to Soekanto's argument in Dewi's explanation that their role is a dynamic process of status. If a person carries out his rights and obligations according to his position, he is carrying out a role. The difference between position and role is for the sake of science.

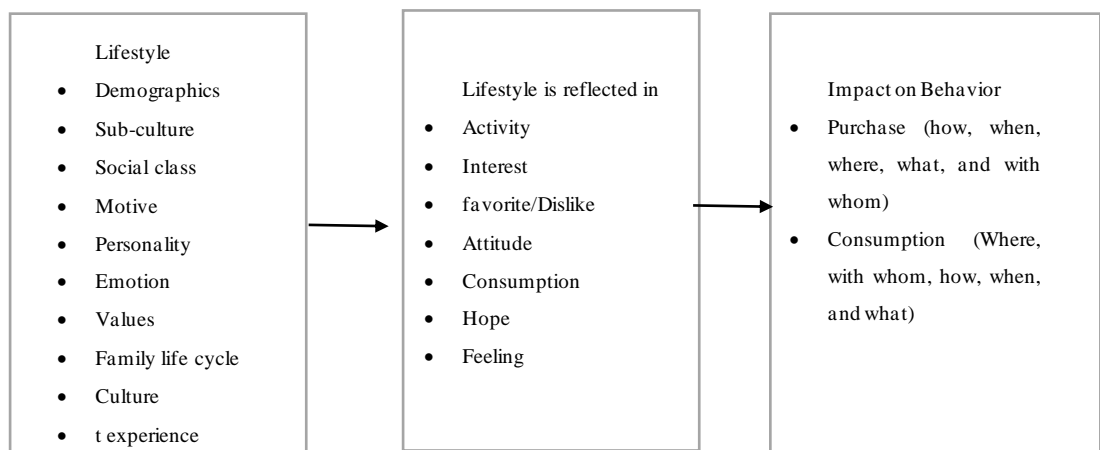
2. Halal Awareness in Increasing the Implementation of the Halal Lifestyle

Halal awareness can be said as a halal understanding of the product that someone will consume. High halal awareness can influence the demand for halal products. Awareness is the ability to perceive, feel, and become aware of events and objects. Awareness implies understanding and perceiving events or subjects (Aziz & Vui, 2013). The essential part of human existence is seen from the highs and lows of self-awareness. Self-awareness is being aware as an individual with his mindset about halal concepts related to the needs and desires that will be completed in everyday life.

Based on the Qur'an and Hadith above, it is proper for humans from various generations as caliphs on this earth to carry out all Allah's commands and avoid Allah's prohibitions in implementing a lifestyle. Always increase

knowledge to avoid harm and live a blessed life by implementing a halal lifestyle. Today's society prioritizes the standards and quality of the products to be consumed. The halal lifestyle has halal principles, and tayyib can be a choice. The legal status of halal and haram can be attached to objects and actions; if it is associated with food and drink, then halal food is food that is allowed by the Shari'a to consume and vice versa; eating haram is eating that is prohibited by Shari'a and results in sin for those who do it (Sukoso et al. ., 2020).

Table 1. Lifestyle and Consumption Process



(Source: Hawkins and Mothersbaugh, 2013)

The author concludes that the Halal Lifestyle is how individuals carry out their lives and consistently apply the concept of halal in making decisions about their economic activities based on the Qur'an and Hadith, including fulfilling needs and desires.

3. Sharia Economic Education and Literacy Strategy to Implement a Halal lifestyle for the Millennial Generation

Character building starts early in the family, school, and neighborhood. Here it takes the government's attention to the younger generation for the achievement of never-ending education. Holistic Islamic economic education must be carried out sustainably. One strategy is to teach values through the curriculum, Lickona (2012). Educate to form character. How can schools teach this. National halal literacy program The national halal literacy program

is needed to provide the basic information related to the halal economy, halal products and standards, halal media and tourism, sharia-compliant transactions and finance, and other matters related to the sharia economy and the halal industry in Indonesia. With this national literacy program, it is hoped that the public will understand various aspects of the halal economy and be more motivated to live a halal lifestyle daily. (Masterplans).

According to Generational Theory, changes in the macro-environment have a particular effect on behavioral patterns and people's culture. Likewise, with the endemic period, the outside community has adapted to technology which, of course, has an impact on the social and economic sectors, to education. According to Herbig et al. (in Ferguson 2011), Generation Y, often called the Millennial Generation, is more materialistic than the previous generation. One conclusion is that the millennial generation prefers to communicate by text and social networks. Therefore, it is hoped that the Islamic economic literacy movement will be carried out digitally and educationally in a more fun context in social media networks. Understanding the younger generation's behavior is crucial because it is seen from the side of the enormous potential for the future.

DISCUSSION

In Indonesia, most of the population is in the productive age range of 15 to 64 years. Therefore, there is a potential demographic bonus between 2030 and 2040. It is estimated that it will reach 64% of the total population of Indonesia. The Central Statistics Agency said the results of the 2020 Population Census show that the millennial generation has a vital role in Indonesia's productive age, reaching 44.61% of the total population (Source from Saribua Siahaan as Director of Regional Promotion Facilitation of BKPM, 2021). It can be concluded that this figure has the potential for development progress and that the young millennial generation is an asset of human resources as the successor of the Indonesian nation.

In the book, Muhammad Syafi'i Antonio (2001) explains that Islam is a system of life (way of life) where humans are khalifa on earth who have comprehensive rules of life that cover all aspects of life, both ritual (worship) and social (muamalah)—included in the economic sector according to Islamic sharia. For this reason, tarbiyah is needed for Islamic muamalah. Islamic economic literacy is needed to increase knowledge and information about Islamic banking—using everything lawful and avoiding usury. It needs to be applied to the millennial generation to realize a halal economic market as a supporting factor for the Islamic economic industry. Aspects of interest that shape a lifestyle can be raised through awareness and interest in halal products. The millennial generation in the halal industry is not narrowed down to the millennial generation who is Muslim, but also the non-Muslim millennial generation. This means that all Indonesian millennials are expected to be able to contribute to the formation of the halal economic industry. Interest factors will affect consumer behavior in consuming goods and services. In addition to the financial industry, the Muslim fashion industry also forms the halal economic market. Many millennials are starting. The Muslim fashion industry also shapes the halal economic market. Many millennials are starting. The Muslim fashion industry also shapes the halal economic market. Many millennials are starting.

The use of social media for the millennial generation is said to reach 49.52% of the total internet users of 143.26 million. Using social media can lead to an opinion influencing the community regarding the issues. If this is directed at the issue of establishing a halal economic market, then the millennial generation will be able to influence a significant change movement and produce a policy. This is influenced by the character of the millennial generation, which tends to be critical. Several major change movements can shape the halal economic market, such as an invitation to emigrate using Muslim clothing and an invitation to establish halal tourism.

Every millennial has different behavior in using technology. Therefore, an effective strategy is needed to educate about the halal lifestyle and activate digital literacy in the sharia economy by providing exciting content that is useful in

instilling an awareness of consuming halal and leaving habits that are still classified as non-halal. This finding shows several obstacles for the community in obtaining an edusyariah platform. The obstacle is also seen in understanding whether Islamic financial institutions are pure in Indonesia, especially Islamic banking operations. It still needs strengthening and understanding of everything and providing information far from the word hoax. So that the younger generation understands and is not confused about halal itself.

This study adds to the literature on the participation of millennial youth in the transformation of responding to lifestyle trends, based on interviews with students, the community, and stakeholders, by investigating how millennial youth and the community collaborate to improve and contribute to promoting a halal lifestyle. Collaboration is essential to achieve the concept of understanding halal itself in the best interest of all stakeholders, especially the millennial generation. Education is needed about knowledge of halal concepts and how to apply them in lifestyle. In educational institutions, is this halal concept part of the curriculum to achieve sustainable education? Likewise, with the socialization of halal certification, it is hoped that young entrepreneurs can focus on the halal industry. However, according to this study, the dynamics of the lack of Islamic income disparities lead are disparities that lead to misconceptions. For example, the community of the tourist village of Rogoselo expects a Buddhist studio to exist.

CONCLUSION

The research that has been carried out has resulted in an illustration of the importance of knowledge and understanding of the halal concept, especially for the younger generation, to increase self-awareness in implementing a halal lifestyle. This is undoubtedly related to carrying out economic activities that are by sharia. If the younger generation of Muslims already loves sharia economics, there will be new habits that will indirectly participate in campaigning widely. This will have a significant impact on sharia economic growth in the future. Therefore, Islamic economics digital education and literacy must be carried out sustainably and start from an early age. The author admits the limitations of this

study; hopefully, later, further researchers will study more about the halal lifestyle.

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