

The Halal Lifestyle of Academic Communities in the Islamic Religious Colleges in Kediri in Strengthening the Halal Industry

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Abstract

Halal refers to the laws outlined by Allah in the Quran for permissible actions and practices based on Sharia principles. As a Muslim-majority country, Indonesia aspires to be a global leader in the implementation of the Halal lifestyle, with higher education institutions acting as change agents. This research combined quantitative and qualitative methods. The results of the analysis revealed that all dependent variables have a significant relationship simultaneously with the independent variable, namely Lifestyle. There are two types of effects on lifestyle: positive and negative. Reference Group, Family, Personality, Perception, Motives, and Demographics are the factors that show a positive effect. Culture and Experience, on the other hand, have a negative effect. Overall, the academic community at Kediri's Islamic Religious College is very supportive of the halal industry.

Keywords: halal; halal lifestyle; halal industry

Received: December 11th, 2023

Revised: June 1st, 2024

Accepted: June 4th, 2024

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Introduction

The global economic landscape is increasingly shifting towards a halal lifestyle. As reported by the Center for Halal Quality Certification, the world halal market is estimated to be worth USD 2 trillion annually across various industries such as food, pharmaceuticals, cosmetics, and more (Kemenperin, n.d.). The rising interest in halal lifestyle changes among global consumers is becoming a significant topic because these changes are predicted to potentially trigger global economic growth amidst the current economic slowdowns, partly resulting from trade wars (Asia, 2019).

Indonesia's economic conditions in 2022 were influenced by various factors, including potential interest rate hikes, potentially high inflation rates, the trade war between the United States and China, and slowing credit growth. However, there are also several opportunities, including improved economic growth, continued

structural and policy reforms, increased consumption, and enhanced competitiveness (Fiscal Policy Agency, 2022). These opportunities are driven by growth in several sectors, including manufacturing, construction, retail, transportation, and more. The Indonesian government has also implemented policies to boost industries, tourism, the digital economy, health, and education. These sectors in 2022 provided a positive boost to Indonesian economic policies related to industry, tourism, the digital economy, health, and education, as well as the primary and secondary sectors (Coordinating Ministry for Economic Affairs of the Republic of Indonesia, n.d.).

Delving deeper into the halal industry in Indonesia reveals specific challenges such as harmonizing halal standards, ensuring compliance with regulations, and leveraging technology to guarantee product halalness. The diverse interpretations of halal standards among different regions and organizations pose a significant challenge. Additionally, maintaining stringent

regulatory compliance and incorporating technological advancements for verification and traceability are critical areas that need addressing to uphold the integrity of halal products.

Highlighting the significance of this research within the university context is essential, both as an academic contribution and a practical application in supporting the development of the halal industry in Indonesia. Academic research can provide robust data, insights, and innovations that directly benefit the industry, helping to refine standards, improve compliance mechanisms, and integrate new technologies effectively. This research also contributes to the academic body of knowledge and enhances the university's role in societal and economic development.

The role of the academic community is crucial in developing a comprehensive understanding of the halal lifestyle. This involves not only education and research but also supporting product innovation within the halal sector. Academics can drive forward-thinking research that explores new dimensions of halal products and services, ensuring they meet the evolving needs of consumers. Moreover, educational institutions can offer specialized programs and courses that cultivate expertise in halal standards and practices.

The COVID-19 pandemic has significantly impacted the halal industry in Indonesia. Market demand shifted as consumer behavior changed, with an increased focus on health and safety. The halal industry had to adapt its strategies to respond to these changes, such as enhancing online presence, improving supply chain resilience, and ensuring that products meet heightened health and safety standards. This adaptability has been crucial for sustaining the industry's growth during the pandemic.

Globalization has expanded the concept of halal beyond the Muslim community, influencing the dynamics of the halal industry in Indonesia. The adoption of a halal lifestyle by non-Muslim consumers, driven by perceived health benefits and ethical considerations, has opened new markets and opportunities. This global interest necessitates a broader approach to halal certification and marketing, ensuring that products meet

international standards and appeal to a diverse consumer base.

Studies have been conducted to examine the effect of halal certification on consumer satisfaction, including research on the effect of halal certification, price, and quality on consumers. For instance, a study involving 145 respondents found that the halal label greatly influenced consumer satisfaction, while price, product quality, and service quality also positively affected satisfaction (Kusumodewi, 2016). Another study highlights the importance of the Halal Product Guarantee Act (UUJPH) in providing security and peace of mind for consumers through certifying and labeling food products. Food certification and labels serve as tools for measuring and controlling to ensure that consumers are not harmed or endangered (Hidayat & Siradj, 2015).

Previous research has typically involved ordinary consumers, whereas this study focuses on the perceptions of the academic community in Islamic religious colleges toward halal certification. This is particularly interesting as this community is often assumed to be knowledgeable about religious laws and regulations. The research aims to determine if this assumption holds true.

Literature Review

The Notion of Halal Haram

Halal refers to what is permissible under Islamic law, while haram refers to what is prohibited according to the provisions of Islamic law. These terms can apply to actions or objects. Islamic law prohibits certain actions and the consumption of certain objects. With regards to food and drink, halal food is deemed acceptable for consumption according to Sharia, while unlawful food is forbidden and considered a sin (Anshori, 2020). It is important to note that only Allah has the right to justify what is halal or haram. The role of religious scholars is limited to formulating, describing, and conveying these decrees.

Further Explanation of the Thayyib Concept

Furthermore, everything that has been determined as halal is described in Surah al-

Baqarah Verse 168. It should be underlined that halal food alone is not enough. The concept of halal goes beyond just the food being permissible, but also encompasses its goodness or "thayyib". Thayyib, according to the Qur'an, refers to products that are: first, halal and not prohibited by text, pure in substance, and not unclean; second, do not harm one's body, mind, or soul when consumed as Imam Ibn Kathir believes; and third, are considered delicious and suitable for consumption. This includes both the substance of the food and how it is processed and served. It should also not harm one's health or the environment. Ensuring that a food item is thayyib involves several considerations: quality, cleanliness, impact on health, and environmental sustainability. The food must be sourced, processed, and handled in a way that maintains its purity and beneficial qualities. Even though it is beneficial, consuming too much or too little of it has negative consequences, so it should be consumed in moderation (Surah al-Araf Verse 31). Obeying Allah's decree, even without knowing the wisdom behind it, is a form of obedience. Consuming haram food, on the other hand, can have a negative effect on various aspects of life (Nuramiroh, 2021):

1. Committing sin
2. Not only the spiritual well-being of a person but also impedes their physical growth and intellectual development
3. Such actions can also negatively affect human nature and behavior.
4. The rejection of worship and prayer

Therefore, seeking that which is halal is not only a requirement but also an obligation for every Muslim. Fulfilling this obligation demonstrates obedience to God and is a manifestation of one's faith. Those who abide by these laws will be rewarded by Allah, while those who violate them are committing rebellion and deserving of punishment.

Halal Lifestyle

Lifestyle refers to an individual's behavior and attitudes as demonstrated through their activities, interests, and opinions (Rohim et al. 2021). It is reflected in how they allocate their resources, including both time and money. Adopting a halal lifestyle involves conducting oneself in accordance with Islamic principles. This includes being responsible with spending while also making charitable contributions, such as through zakat, infaq, or waqf.

Socioeconomic Impact of Halal Lifestyle

This way of life has a significant effect on both the individual and the environment. This type of lifestyle will affect the economic sector and Islamic financial institutions, both banks and non-banks, on a macro and micro level. For instance, increased demand for halal products and services can stimulate growth in various sectors, leading to job creation and economic stability. Islamic banking and finance benefit from the increased circulation of wealth through ethical investments and charitable activities. Halal living can begin with oneself and then spread throughout the family. By promoting a halal lifestyle in the family, it can also positively affect the community and eventually the country as a whole (The Ministry of Health, 2018).

In Indonesia, there has been a growing trend among Muslim communities to adopt a halal lifestyle, with the development of various business sectors to meet this need. This includes industries such as cooking, education, pharmaceuticals, cosmetics, fashion, travel, finance, and more. Companies within these sectors prioritize compliance with Islamic law in their operations and product offerings, with halal certification serving as a symbol of this commitment. Halal certificates can now be found not only on food and beverage packaging, but also on household appliances, banks, and other establishments. Halal certification also makes it easier for Muslims to select products that adhere to their religious beliefs.

This not only assures Muslim consumers but can also attract non-Muslim consumers looking for products of higher quality (Halal dan Implikasinya Bagi Bisnis Produk Halal di Indonesia Warto, 2020).

Halal Market in Indonesia

Indonesia has the world's largest Muslim population, with 270.20 million people according to the September 2020 census (SP2020), a 32.56 million increase from 2010. Indonesia has a population density of 141 people per square kilometer and a land area of 1.9 million square kilometers. The average annual population growth rate from 2010 to 2020 was 1.25%, a slower rate than the 1.49% growth rate from 2000 to 2010 (BPS Statistic Indonesia, n.d.). This unquestionably has the potential to make Indonesia the world's largest consumer of halal products.

Opportunities and Challenges in the Halal Industry in Indonesia: However, the food and cosmetic industries continue to dominate the development of the halal industry in Indonesia. Although there are still some opportunities for growth in the halal industry, the following are potential development opportunities (Nasrullah, 2018):

1. Food and Beverages. Food and beverages are the halal industry sector with the highest annual income and are expected to grow further as people become more concerned about the halalness of the products they consume.(Susanty et al., 2020)
2. Cosmetics. Over the last decade, Indonesia's halal cosmetics industry has grown rapidly. Halal certificates attached to various cosmetic products provide cosmetic users with a sense of security because the presence of these certificates can assure that these cosmetics use safe raw materials.(Nuryakin et al., 2023)
3. Pharmacy. This industrial sector has strategic opportunities in Indonesia and even globally but still faces challenges in the halal certification process for its products due to the insecurity of the raw material procurement process.(Alif Rusmita et al., 2021)

4. Travel. The halal tourism industry that can be developed includes halal lodging and halal food during tourist trips. The halal tourism industry is in high demand not only among Muslim communities but also among non-Muslims. This is because halal tour packages can ensure cleanliness, safety, and the overall quality of the process of providing tourism services.(Adinugraha et al., 2021)

5. Fashion. The halal fashion industry is growing by producing clothes that adhere to Muslim fashion rules such as not being transparent and not revealing body curves. Currently, the halal fashion brand has grown significantly in Indonesia and has the potential to grow further given its large market share.

For example, Indonesia's "Wardah" brand has successfully penetrated the market by offering halal-certified cosmetics, ensuring consumer trust and boosting its market share. On the other hand, challenges include ensuring that the supply chains for pharmaceuticals meet halal standards, which requires stringent oversight and certification processes.

Comparison between the Halal Industries of Indonesia and Malaysia

The State of the Global Economy Report for Indonesia in 2022 ranked fourth with a score of 60.1, and it started to improve in 2023, rising to third position with a score of 80.1. Indonesia's setback lies in its Halal industry, as it has never secured the number one position, lagging significantly behind Malaysia in this regard. There are several reasons why Indonesia might lag behind Malaysia in the halal industry:

1. Infrastructure and Industry Development. Malaysia has significantly developed halal infrastructure and industries since the early 2000s. They have established halal development centers, testing laboratories, and strong halal certification bodies. Meanwhile, Indonesia may face challenges in building similar infrastructure and developing the halal industry as efficiently.(Vanany et al., 2020)
2. Certification Systems and Standardization. Malaysia has internationally renowned halal

certification systems and standards. The Malaysian Halal Certification issued by JAKIM is recognized globally, providing a competitive edge. Meanwhile, Indonesia may struggle to establish similar standards and harmonize halal certification processes nationwide.(Hidayah et al., 2022)

3. **Promotion and Marketing.** Malaysia has successfully positioned itself as a leading destination for halal products, both through participation in international exhibitions and aggressive marketing campaigns. Indonesia may need to enhance promotion and marketing efforts to increase the visibility of its halal products in the global market.(Hijrah Abd Kadir et al., 2021)
4. **Industry Partnerships.** Malaysia has succeeded in forming partnerships with major companies and key industry players in developing halal products. Indonesia may need to strengthen such partnerships to optimize its halal industry potential.(Yustianingsih et al., 2024)
5. **Cultural and Regulatory Factors.** Differences in business culture and regulations between the two countries can also affect the competitiveness of the halal industry. Malaysia may have a more conducive environment for halal industry development, both in terms of regulations and cultural support.(Supriyadi et al., 2024)

Therefore, the hypotheses proposed in this study included:

- H1: Cultural and Lifestyle variables have a partially significant influence and relationship.
- H2: Reference Group and Lifestyle variables have a partially significant influence and relationship.
- H3: Family and Lifestyle variables have a partially significant influence and relationship.
- H4: Personality and Lifestyle variables have a partially significant influence and relationship.
- H5: Experience and Lifestyle variables have a partially significant influence and relationship.

- H6: Perceptual and Lifestyle variables have a partially significant influence and relationship.
- H7: Motive and Lifestyle variables have a partially significant influence and relationship.
- H8: Demographic and Lifestyle variables have a partially significant influence and relationship.
- H9: All dependent variables and lifestyle have significant influences and relationships simultaneously.

Research supporting these hypotheses indicates that lifestyle adoption is influenced by various factors. Studies show that cultural values and family traditions play a significant role in shaping lifestyle choices, including the adoption of a halal lifestyle. Reference groups, such as peers and community leaders, also impact these decisions.(Ashari et al., 2021). Personality traits, such as conscientiousness and religious commitment, enhance adherence to halal principles. Additionally, personal experiences and perceptions of the benefits of a halal lifestyle, such as improved health and spiritual well-being, motivate individuals to adopt such a lifestyle. Demographic factors, including age, education, and income, further influence lifestyle choices, with younger, educated, and higher-income groups showing a higher propensity towards adopting halal practices. Collectively, these variables highlight the multifaceted nature of lifestyle adoption and the interconnectedness of various personal, social, and economic factors.

Methods

This research employed a mixed-method approach, utilizing both quantitative and qualitative methods. They are used simultaneously to achieve its research objectives. The rationale for using a mixed-method approach lies in its ability to provide a more comprehensive understanding of the research problem. Quantitative methods allow for the collection and analysis of numerical data, which can identify patterns, relationships, and general trends within a large population. Qualitative methods, on the other hand, enable a deeper exploration of participants' experiences,

perceptions, and motivations, offering rich, contextual insights. By combining these methods, the study can validate and enrich quantitative findings with qualitative details, ensuring a holistic approach to understanding the factors influencing the adoption of a halal lifestyle among academics in Islamic tertiary institutions. This approach also allows for cross-validation, enhancing the reliability and validity of the research outcomes (Matović & Ovesni, 2023).

The study's population consists of academics from all Islamic tertiary institutions in Kediri. Purposive sampling was used, which is a technique for determining the sample based on certain criteria. The subjects were selected based on characteristics that are thought to be closely related to the research objectives, such as:

1. Position and Role, academics holding teaching or administrative roles directly related to Islamic studies.
2. Experience, a minimum of five years of experience in the field, ensuring a depth of knowledge and engagement with the subject matter.
3. Active Involvement, participation in activities promoting halal lifestyles or related initiatives within their institutions.

These characteristics are relevant as they ensure the sample consists of individuals with substantial knowledge and involvement in the Islamic educational context, providing insights that are both informed and pertinent to the study's objectives.

Quantitative data analysis involves the use of product moment correlation and single linear regression. Product Moment Correlation, this statistical technique measures the strength and direction of the relationship between two continuous variables. In this study, it helps to identify the degree of association between different factors (such as cultural and lifestyle variables) and the adoption of a halal lifestyle. Single Linear Regression, this analysis assesses the relationship between a dependent variable and one independent variable, allowing the study to predict the impact of

specific factors on the halal lifestyle adoption. (Sias et al., 2023).

Qualitative data analysis includes three key processes: data reduction, data exposure, and conclusion drawing. Data Reduction, this involves selecting, focusing, simplifying, and transforming the raw data gathered from interviews and observations. By condensing the data, the study can identify significant patterns and themes. Data Exposure, the organized data is then displayed in a way that facilitates understanding and analysis, such as through matrices or charts. This step allows for the identification of relationships and key insights. Conclusion Drawing, finally, the study interprets the data, drawing conclusions that are corroborated with the quantitative findings. This step involves verifying and validating the conclusions through cross-referencing with other data sources or theories to ensure reliability. These steps ensure the reliability and validity of the qualitative findings by providing a structured approach to analyzing and interpreting the data, allowing for triangulation with quantitative results (Hendren et al., 2023).

The research site is in Kediri, which is home to Islamic tertiary institutions such as IAIN Kediri, UNISKA Kediri, Tribakti Kediri, and Universitas Wahidiyah. Conducting the research in Kediri is significant due to its rich Islamic educational environment and diverse academic community. These institutions play a crucial role in the dissemination and implementation of Islamic teachings, making them ideal settings for studying the adoption of a halal lifestyle.

IAIN Kediri, an established institution known for its comprehensive Islamic studies programs, attracting scholars and students committed to Islamic education. UNISKA Kediri, offers a variety of programs including Islamic economics, which is relevant for understanding the economic implications of a halal lifestyle. Tribakti Kediri, focuses on traditional Islamic education, providing a deep-rooted perspective on religious practices. Universitas Wahidiyah, integrates modern and traditional Islamic education, offering

a balanced viewpoint on contemporary Islamic lifestyles.

These institutions are integral to the field of Islamic education in Indonesia, contributing significantly to the promotion and practice of halal principles. The study's location within these influential settings ensures access to knowledgeable participants and relevant data, enhancing the study's depth and applicability.

Results and Discussion

Overview of Research Subject

The Academic Community is a group of individuals who participate in academic activities and have a scientific heritage by developing an academic culture, such as a system of values, ideas, norms, behaviors, and works originating from science and technology that are consistent with the principles of higher education. The academic community is made up of teachers, students, and representatives from all higher education institutions.

The academic community is required to maintain and build an academic culture by recognizing science and technology as a process and product. Academic culture is a collection of values, concepts, norms, activities, and works derived from science and technology as a whole and based on educational principles. As academics, lecturers are in charge of teaching students about science and technology. Meanwhile, students in higher education must develop their potential to become thinkers, scientists, practitioners, and/or professionals.

Higher Education is an educational body in charge of overseeing Higher Education. Higher education institutions in Indonesia include academies, institutes, polytechnics, colleges, and universities. Tertiary institutions can provide academic, professional, and vocational education through Diploma (D1, D2, D3, D4), Bachelor (S1), Master (S2), Doctoral (S3), and Specialist Education programs..

Higher Education is an educational unit responsible for organizing Higher Education. In

Indonesia, higher education institutions include academies, institutes, polytechnics, high schools, and universities. With Diploma (D1, D2, D3, D4), Bachelor (S1), Master (S2), Doctoral (S3), and Specialist Education programs, tertiary institutions can organize academic, professional, and vocational education. Higher education institutions in Indonesia are overseen by several ministries, including the Ministry of Education and Culture, the Ministry of Religion, the Ministry of Finance, the Ministry of Defense, and so on.

The Islamic Religious College (PTKI) is a type of tertiary institution that operates under the Ministry of Religion. The Islamic Religious Colleges (in Kediri are located in Kediri such as the State Islamic Institute of Kediri, Islamic University of Kediri, Tribakti Islamic Institut Keidri, and Wahidiyah University.

Academic Community of Islamic Religious Colleges in Kediri

The variables used in this study to evaluate the halal lifestyle of the academic community are culture, reference groups, family, personality, experiences, perceptions, motives, demography, and the lifestyle itself.

The results of the variable of culture have an average value of 38.143, with a total of 13312, and a median value of 38. The sample variance is 26.548 and the skewness and kurtosis values are 0.039 and -0.693 respectively. The results of grouping the scores on the culture variable showed that there were 46 people in the range of 50-45, 68 people in the range of 44-40, 96 people in the range of 39-35, 88 people in the range of 34-30, and 51 people in the range of 29-24.

The variable of reference group has an average value of 39.054 with a total of 13630, with a median of 39. The sample variance is 32.960 and the skewness and kurtosis values are 0.130 and -0.843 respectively. The results of grouping the scores on the reference group variable showed that there were 84 people in the range of 50-44, 71 people in the range of 43-39, 91 people in the range of 38-34, 73 people in the range of 33-29, and 30 people in the range of 28-23.

The variable of family has an average value of 30.487 with a total of 10640, with a median value of 31. The sample variance is 5.383 and the skewness and kurtosis values are 0.030 and -0.037 respectively. The results of grouping the scores on the family variable showed that there were 12 people in the range of 38-36, 97 people in the range of 35-33, 170 people in the range of 32-30, 66 people in the range of 29-27, and 4 people in the range of 26-23.

According to the statistical analysis, the average value for the variable is 38.980 out of a total of 13604 and the median is 39, with a high sample variance of 37.560. This variable has skewness and kurtosis values of -0.159 and -0.754, respectively. The results of grouping scores show that the score range 50-45 has a frequency of 75 people, while the score range 44-40 has a frequency of 95 people. There are 86 people in the range 39-35, and 74 people in the range 34-30. The lowest range of scores, 29-24, is represented by 19 people.

For the variable of experience, the average value is 45.089 with a total of 15736 and a median value of 45. The variance is 11.012 and the skewness and kurtosis values are -0.135 and -0.257 respectively. Score grouping showed that there were 29 individuals in the score range of 54-51, 101 individuals in the range of 50-48, 109 individuals in the range of 47-45, 80 individuals in the range of 44-42, and 30 individuals in the range of 41-36.

For the demographic variable, the average value is 30.679 with a total of 10707 and a median value of 31. The variance is 5.696 and the skewness and kurtosis values are -0.135 and -0.380 respectively. Score grouping showed that there were 16 individuals in the score range of 37-36, 111 individuals in the range of 35-33, 152 individuals in the range of 32-30, 66 individuals in the range of 29-27, and 4 individuals in the range of 26-24.

For the variable of lifestyle, the average value is 24.052 with a total of 8394 and a median value of 24. The variance is 9.698 and the skewness and kurtosis values are 0.061 and -0.838 respectively. Grouping the scores showed that there were 88 individuals in the score range of 30-

28, 102 individuals in the range of 27-25, 101 individuals in the range of 24-22, 57 individuals in the range of 21-19, and 1 individual in the range of 18-15. Of all the factors that affect the lifestyle of the Academic Community at the Islamic Religious Colleges in Kediri, reference group, family, personality, perceptions, motives, and demographics, have a positive effect on lifestyle, while culture and experience show a negative effect.

The Effectiveness of Product/Service Halal Regulations in Improving the Sharia Economy

Effectiveness refers to the circumstance in achieving the goals; it deals with means and abilities in doing something to achieve the desired goals satisfactorily (Martoyo, 1998, p. 4). Steers defined effectiveness as "the range of business of a program as a system with specified resources and means to fulfill its goals and objectives without paralyzing those means and resources and without placing undue pressure on their implementation (Strees, 1990, pp. 9–11).

When it comes to the effectiveness of regulation, it can be stated that effective regulation is dependent on factors such as knowledge of the regulation's substance, how to obtain knowledge, the institution and scope of regulation, and how the regulatory process is carried out (Ali, 2010, p. 379). The effectiveness and success or failure of a law enforcement regulation is determined by three components of the legal system (Friedman & Hayden, 2017) namely, structure, substance, and legal culture. Although halal product/service regulations have been effective in improving the Islamic economy, there are still deficiencies, such as the emergence of costs and time risks.

The Role of the Halal Lifestyle of the Academic Community in Islamic Religious Colleges in Strengthening the Halal Industry

The current disruption era emphasizes self-actualization on social media, which affects people's lifestyles as well as their use of products and services. The presence of peculiarities in certain groups will almost certainly result in the formation of a reference group that will be

followed from one individual to the next. Without realizing it, a strong communication chain will be formed. As a result of technological advancements in the field of the internet (communication media). His activities, such as the use of products and services, are ultimately reflected in his lifestyle. In this context, lifestyle can refer to any of the seven halal industry sectors. Halal is defined as an ethical law based on Islamic religious shari'a guidelines. This guide is a code of ethics for Muslims performing activities in their roles as producers, consumers, and distributors.

In line with this, the halal industry has a relationship with the lifestyle of the Academic Community at Islamic Religious College in Kediri, which is affected by a variety of factors, as shown in the following scheme.

The lifestyle of the academic community at the Islamic Religious College in Kediri is affected by internal and external factors that have both positive and negative effects. Reference Groups, Family, Personality, Perceptions, Motives, and Demographics are the factors that have a positive effect on the Academic Community's Lifestyle at Islamic Religious Higher Education in Kediri. Culture and Experience are factors, on the other hand, have a negative effect on the Academic Community at the Islamic Religious College in Kediri.

These positive and negative lifestyle components will then have an effect on how the Academic Community at Islamic Higher Education in Kediri allocates its funds. This is in line with Hawkins and Mothersbaugh (2016) that Muslims use products not only to meet their needs but also to follow Islamic law for halal things.

According to the findings of a survey of the Academic Community at Islamic Religious Colleges in Kediri, 135 out of 349 people stated that the activities being carried out at this time always support the use of halal products and services. According to 132 people, current activities frequently support the use of halal products and services. As many as 70 people said their current activities occasionally support the use

of halal products and services, while the rest said their current activities rarely support the use of halal products and services.

In the component of interest, 84 people stated that they always use current halal products and services. 97 respondents stated that they frequently use modern halal goods and services. As many as 84 people said they used up-to-date halal goods and services on occasion, while the remainder said they rarely used up-to-date halal goods and services.

In the component of opinion, 111 people said the halal products and services they used were always of high quality. According to 158 respondents, the halal products and services they used were frequently of high quality. 75 people stated that the halal products and services they used were occasionally of superior quality, while the remainder stated that they were rarely of superior quality.

The lifestyle of the Academic Community at the Islamic Religious College in Kediri plays a significant role in the growth and development of the halal industry. Their activities, interests, and opinions determine the strength of the industry. The development and growth of the halal industry will be strengthened if high-value products and services are used. In contrast, if low-value products and services are used, the development and growth of the halal industry will stall. On the other hand, the halal industry is a component of the Islamic economy, which is not only important for economic growth but also economic development.

According to the survey results, the Academic Community at the Islamic Religious College in Kediri has a lifestyle that includes activities that promote the use of halal products and services. According to the opinion component, more than 100 people always and frequently use higher quality halal products and services. However, 100 people use up-to-date halal goods and services for the interest component. Overall, the lifestyle of this community is supportive of the halal industry in Kediri.

Conclusion

The findings of the study on the analysis of the halal lifestyle of the academic community at Islamic higher education in Kediri highlight several ideas. Positive Influences, the lifestyle of the academic community at the Islamic Religious College in Kediri is positively affected by various factors. For example, consider a scenario where a faculty member's family encourages them to prioritize halal food and products in their daily lives, reinforcing their commitment to a halal lifestyle. Negative Influences, conversely, negative influences such as culture and experience can hinder the adoption of a halal lifestyle. For instance, cultural norms or past experiences may lead some members of the academic community to overlook the importance of halal practices in certain aspects of their lives, thereby impeding their adherence to halal principles.

Legal Structure Shortcomings, Friedman's explanation of the legal structure, legal substance, and legal culture reveals that while regulations regarding halal products/services are effective in improving the Islamic economy, there are shortcomings such as the emergence of cost and time risks. For instance, the process of obtaining halal certification for products may incur significant financial expenses and delays, posing challenges for businesses operating in the halal industry.

Halal Product Value, the study suggests that the academic community's lifestyle, including their activities, interests, and opinions, significantly influences the growth and development of the halal industry. This is particularly evident in the distinction between high-value and low-value halal products and services. High-value halal products and services may include premium-quality halal-certified foods, cosmetics, or financial services that meet stringent halal standards and cater to discerning consumers. In contrast, low-value products and services may refer to generic or substandard halal offerings that fail to meet consumer expectations or industry standards. Role of the Academic Community, the concluding

statement emphasizes the pivotal role of the academic community in supporting the halal industry in Kediri. Their influence extends beyond personal consumption choices to advocacy, research, and education, driving innovation and excellence in halal practices. This underscores the importance of fostering a halal-conscious academic environment that nurtures ethical values and economic growth.

By incorporating specific examples, clarifying negative influences, elaborating on shortcomings, defining product value, ensuring consistency in terminology, and strengthening the impact statement, the findings of the study provide a comprehensive understanding of the dynamics shaping the halal lifestyle and its impact on the halal industry in Kediri.

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