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## Halal Lifestyle in the Covid-19 Pandemic

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*Abstract; Halal lifestyle is illustrated by the movements and behavior of the Muslim community in the contemporary context, which is always trying to harmonize every activity and pattern of consumption with halal and thayyibah standards. The Muslim community tries to color all of its activities in accordance with Islamic law. However, the Covid-19 Pandemic seems to destroy everything, the order that has begun to tidy up in the context of the halal lifestyle seems to be stuck with various information here and there, so that the wheels of life are slowing down. The stretch of life has become a little chaotic, the cash flow of a number of companies has experienced a negative contraction, resulting in the layoff of a number of workers whose numbers are up to millions, the price of goods has soared amid the strengthening of the dollar against the rupiah, unemployment and an increase in the poverty rate, including the rolling of the Job Creation Law into a serious dilemma amid the Covid-19 pandemic. This study aims to see and analyze the concept of a halal lifestyle in the life of the Muslim community in Indonesia, including during the Covid-19 pandemic. The research method used is a qualitative descriptive approach to explain some of the phenomena of the halal lifestyle in Indonesia which has been growing to date, complemented by a literature review based on several previous research results. The results show that, even though the Covid-19 pandemic is endemic, the halal lifestyle has first manifested itself in the halal ecosystem and has colored almost all aspects of the life of the Muslim community, this has happened with the presence of the Halal Product Guarantee Law and the Job Creation Law. These two laws and technical regulations derived from them, strengthen the guarantee of halal products and services, as well as halal and thayyibah businesses. Although it cannot be denied that there are obstacles in implementing a halal lifestyle in society.*

*Keywords: Halal Lifestyle, Ecosystem, Covid-19 Pandemic.*

### 1. Introduction.

Currently, the Indonesian Muslim community gets a breath of fresh air with the booming terms of sharia and halal in Indonesian society. Especially after the issuance of several government policies related to the sharia economy, such as UU No. 3, 2006 which describes actions or business activities carried out according to sharia principles, UU No. 21, 2008 concerning Islamic Banking, UU No. 33, 2014 concerning Halal Product Guarantee, and UU No.

11, 2020 concerning Work Creation. This law ushered in and increasingly popularized the term sharia, especially the term halal products, halal business and the entire halal ecosystem which then became a topic of interesting conversation at various levels of society. Discussions about the application of the law resulted in a significant social transformation with the birth of a trend towards the halal lifestyle. Muslim expenditure for consumption of a halal lifestyle is increasing day by day (Nirwandar, 2015). This law ushered in and increasingly popularized the term sharia, especially the term halal products, halal business and the entire halal ecosystem which then became a topic of interesting conversation at various levels of society. Discussions about the application of the law resulted in a significant social transformation with the birth of a trend towards the halal lifestyle. Muslim expenditure for consumption of a halal lifestyle is increasing day by day (Nirwandar, 2015).

UU No. 21, 2008 concerning Islamic Banking, Law no. UU No. 33, 2014 concerning Halal Product Guarantee, and UU No. 11, 2020 concerning Job Creation. This law will increasingly popularize the term Sharia, especially the term halal products, halal business and the entire halal ecosystem which then becomes an interesting topic of conversation at various levels of society. Discussions towards the implementation of the law resulted in significant social transformations with the birth of a trend in the halal lifestyle. Muslim spending for halal consumption is increasing today (Nirwandar, 2015). Meanwhile, the phenomenon of the halal lifestyle has increased the population and purchasing power of Indonesians and even the whole world. This situation is a trend of the halal lifestyle in Indonesia and the world (Adinugraha et al, 2019).

Halal lifestyle has become a new spirit for the Muslim population in the world, especially Muslims in Indonesia, not only among Muslims, but some non-Muslim groups have also accepted - and used - the term halal lifestyle. The current Muslim population has reached 1.6 billion people or it can be said that 25% of the world's total population is in the range of 7 billion people. This figure is a big potential from a consumption point of view in the food and beverage sector, which could reach \$ 3.7 Trillion in 2019 (Adinugraha et al, 2019). This potential can form a potential market among the community, and can even form a halal lifestyle among Muslims and non-Muslims. In Indonesia, we can find the potential for halal lifestyle in several sectors, such as halal food, halal fashion, sharia finance, halal tourism, halal media and publications, halal medicine, halal cosmetics, and halal medical care.

The potential for a halal lifestyle from the point of view of expenditures made by Muslims in Indonesia and Muslims in the world can be seen in Table 1. From this table, it can be seen that the sector that contributed the largest to the expenditure of Muslims was in the halal travel / tourism sector, which showed a market share of 27.5%, followed by the food sector (halal food) at 13.8%, then fashion at 13.4%. . This figure is actually still relatively low when compared to the total Muslim population in Indonesia, which is known as the majority group, which reaches 85%. Market share for the travel and food sector is still dominant and until last 2020. Even data for 2018-2019 from previous years shows an increase in market share.

One of the countries opens up opportunities for the halal tourism business, halal industries and halal certification is Japan. This is due to the growth in consumption of halal food, especially tourists from Indonesia and Malaysia. So Indonesia contributes to the expenditure of Muslims in this world. The increase in Indonesian halal tourists to Japan has increased significantly from year to year. In 2017 there was an increase in Indonesian tourist visits to Japan by 30% from 2016 (Japan National Tourism Organization, 2018).

Table 1  
Potential of Halal Lifestyle from Indonesian Muslim Expenditure

Business Sector	Indonesian Muslim Expenditure	Global Muslim Expenditure	Market Share
Food	US\$ 190,4 Billion	US\$ 1,369 Billion	13,8%
Syariah Financial	US\$ 54 Billion	US\$ 2,542 Billion	2%
Tourism	US\$ 52 Billion	US\$ 189 Billion	27,5%
Fashion	US\$ 37,9 Billion	US\$ 283 Billion	13,4%
Media and Recreation	US\$ 17 Billion	US\$ 220 Billion	7,7%
Pharma & Cosmetics	US\$ 4,88 Billion	US\$ 42 Billion	11,6%

Source: *State of the Global Islamic Economy 2019 - 2020*

Thus, the highest expenditure for the Indonesian Muslim community is in the halal tourism sector (travel) and culinary (food and beverage), so that the halal tourism sector and the halal and thayyibah food and beverage industry can be the focus of future development programs by the government. However, during the Covid-19 pandemic, the halal economic sector experienced a negative impact with the decline in spending by Muslim communities including in Indonesia by up to -8%, only the food, cosmetics and pharmaceutical sectors were still on the rise.

## 2. Material and Methods.

This research material is related to the halal lifestyle phenomenon that colors the lives of Indonesian people in the contemporary context, especially in the midst of the Covid-19 pandemic. This phenomenon was traced before and during the Covid-19 pandemic.

The research method developed in this research is a qualitative descriptive approach by explaining some of the currently developing phenomena, equipped with a literature review based on some previous research results, then making modifications to determine the conception of the halal lifestyle in the life of the Muslim community in Indonesia, then analyzing it in relation to the outbreak of the Covid-19 pandemic amidst the efforts of the Muslim community to start a lifestyle based on halal and thayyibah. The purpose of this research is to find out how the halal lifestyle has become a trend of life in Indonesian society despite the Covid-19 pandemic.

## 3. Result and Discussion

### Definition of Halal Lifestyle

The word halal comes from Arabic which means whatever is permitted by sharia. Sharia has regulated and explained the patterns of human attitudes and behavior in accordance with the provisions of Allah SWT, either individually, collectively of society and even in the life of the nation and state. Meanwhile, halal lifestyle is reflected in the movements and behavior of the Muslim community in the contemporary context which always seeks to harmonize every activity, consumption pattern and business that is carried out to the standards of halal and thayyibah. The Muslim community tries to color all of its activities, from waking up to sleeping again and even sleeping itself according to Islamic law. Breakfast, lunch and dinner with menus

that are guaranteed to be halal, the stretching of the business they do is aligned with sharia provisions, the formation of halal communities such as the halal corner, myhalal, halal care community, and other names that further emphasize the concept of halal and various its derivatives have become a lifestyle in the midst of society.

The term halal lifestyle is not only attached to the aspects of food and drink as so far it has been associated with halal food and drinks which is based on the Qur'an surah Al-Baqarah verse 168 which means: " O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy." (2:168). However, the term halal lifestyle includes all forms of lifestyle and business practices carried out by the Muslim community which are focused on the halal paradigm (Murdi, 2017). The concept of halal is universal even not only for Muslims but for non-Muslims as well as in the editorial section of the above verse, where the call for all humans is not only for Muslims. The concept of halal is also associated with the need for sharia and the sustainability of human life both in the aspects of cleanliness, work safety, sanitation, halal products that can be accepted by the community and include a healthy and halal lifestyle (Baharuddin et al., 2015).

According to Jambilink (2018) that the halal lifestyle can be developed by implementing three principles of halal in life, namely halal obtaining, halal consuming and halal utilizing. These three principles are meant that the halal lifestyle can be applied by anyone, anywhere and anytime, either individually or in groups or even by a country by always prioritizing halal principles in all aspects of life, from the activities of obtaining assets to how to consume and use it.

The Muslim Judicial Halaal Trust (MJHT, 2018) defines a halal lifestyle as the behavior of a person who is carried out in accordance with one's ability, truthfully, integrity, dignity, justice and does not deviate from Islamic teachings. Meanwhile, according to Amalia (2017) that the halal lifestyle for a Muslim is an obligation or necessity as a consequence and embodiment of identity as a Muslim, so that for Muslims they are willing to live a halal lifestyle and make all aspects of their life subject to Islamic teachings.

### **Product Halal Assurance**

Halal Lifestyle is an important part in the process of guaranteeing the halalness of products, namely business activities that are consciously carried out to comply with all the requirements of Islamic law and regulations in production and supervision activities, in order to consistently maintain the standards of each and every product produced. Guarantee of product halalness requires that the ingredients, both animal and vegetable ingredients, are halal *lizatihi* and are free from any contamination that is *ghairi lizatihi* (contamination from unclean or other haram substances). In the production system, halal products always use special facilities and equipment for halal products and always follow all the standard operating procedure (SOP) for halal production. In addition, the management team is always disciplined in implementing or implementing a halal assurance system.

Although the "marker" of a product's halalness is the presence of a halal label on a product that has received a halal certificate, halal certification is not the same as halal labeling. Halal certificate is *washilah* (tools), not just *ghayah* (goals). Halal certification was born from the motivation of the producers' awareness to provide the best services by providing guarantees and certainty of halalness for Muslim consumers, supporting the new flow of the national Sharia economy, with the hope of success in developing the business ecosystem in the pleasure of Allah

SWT. Only products that meet Sharia standards and administrative standards get halal certificates after careful verification at BPJPH, the audit process by the LPH auditor team and the halal fatwa determination trial by the Fatwa Commission of the Indonesian Council of Ulama (MUI).

Figure 1. Standard Requirements for Consumption of Every Muslim



Source: Processed Products, 2021

From Figure 1 above explains that in the view of Islam the status of "halal and thayyib" are two aspects that must always coexist and their condition is fulfilled in every product to be consumed, meaning that everything that is halal must be thayyib, and vice versa, every thayyib must be halal, so that both of them must be ensured that their status exists and is fulfilled for any product to be consumed.

Based on the statutory regulation scheme in Indonesia, every product that has received a halal certificate, has been guaranteed halal lizatihi (substantive) and its administrative halal, namely through a legal, measurable and accountable process. This halal certificate is then intended to guarantee the fulfillment of the halal status and thayyib of the products we will consume, so that people who will consume these products are free from all doubts about their halal and thayyib status.

### **Halal Lifestyle Trends in Indonesia**

The development of the halal lifestyle in Indonesia has become a separate phenomenon, this is marked by the stretching of Muslim business life in the halal industry, but challenges in terms of materialism and secularism are equally strong. However, the halal lifestyle has become a trend in Indonesia, even Indonesia can be said to be a pioneer of halal lifestyle in the world, as stated by Bawono (2017) that Indonesia has the potential to build a trend of a halal lifestyle because the majority of its population is Muslim and has become the country with the largest Muslim population in this world.

One of the most prominent sectors in the development of the halal business lately is the halal tourism business (See Table 1), and the most famous is halal tourism in West Nusa Tenggara and Aceh Provinces, even now these two areas are designated as two leading halal tourist destinations in Indonesia by the Minister of Tourism of the Republic of Indonesia.

There is something interesting about the halal trend in Indonesia, which is touching the side of life for millennials or young people, even the young celebrity community. Ismailia (2018) explains that the awareness of the Muslim community in Indonesia to live according to Islamic

law can encourage the halal trend in Indonesia. The younger generation also has a tendency to be productive, such as bringing up new models as kick-starters and start-ups and developing in all types of industries even online (Rizky, 2019).

The trend in the halal lifestyle is also colored by various changes in the life of the Muslim community, such as migrating with changes in the behavior of the halal lifestyle. They moved from their previous life behavior that did not care about the halalness of a product to be more concerned and aware of the halalness of the goods and services that would be consumed (Adriani, 2020). Even the culture of veiling for female students on campuses with the formation of the hijabers community affects the student's lifestyle to buy a hijab, so that it can cover their genitals (Ulfa et al, 2020). This situation shows that the halal lifestyle is experiencing a positive trend due to the emergence of public awareness of the concept of life in accordance with sharia.

Another trend in the halal sector that is quite developing at this time is the presence of Islamic financial institutions, such as Islamic banking, Islamic non-bank financial institutions such as Islamic pawnshops, Islamic insurance, Islamic cooperatives and others, as well as the development of Islamic financial technology and digitalization of the sharia business. . In fact, all products from sharia institutions that are intended for production in the form of services and goods have rules that are strictly based on the standard of halalness that is in accordance with Islamic law.

### **Halal Lifestyle during the Covid-19 Pandemic.**

There is an impression that the emergence of the Covid-19 pandemic is precisely due to human violations of Surah Al-Baqarah verse 168 as mentioned earlier. Based on this verse, Allah has ordered all mankind to consume something that is not only fulfilling the halal status, but must be in good condition as well, but it turns out that, in other parts of the earth, it is said to be the source of the spread of this virus, there has been a deviation from this verse. The people there actually consume foods that are not only haram but disgusting and are prohibited from being consumed by the law, such as dogs, snakes, crocodiles, frogs, bats and many others. It is in the last type of animal that is mentioned, namely the "bat", it is said that the virus originated. The people there actually like to eat the bats and even cook them alive, which according to biomolecular experts this virus is in the body of the bats. According to Kurniawan et al (2020) that Covid-19, also known as the SARS-CoV-2 Virus, is included in the Betacoronavirus (Beta-CoV) Genus in the Coronaviridae Family. The SARS-CoV-2 genome has similarities with Beta-CoV RaTG13 found in bats *Rhinolophus affinis* with 96.2% similarities. SARS-CoV-2 uses the Angiotensin Converting Enzyme 2 (ACE-2) receptor to infect its host cells.

Sharia economists experienced a deep contraction as a result of the Covid-19 pandemic attack, as data on GDP development from a number of countries that occurred in Figure 2, shows that almost all countries in the world experience negative impacts, both on developing countries, cooperative organizations Islamic countries, countries in the world

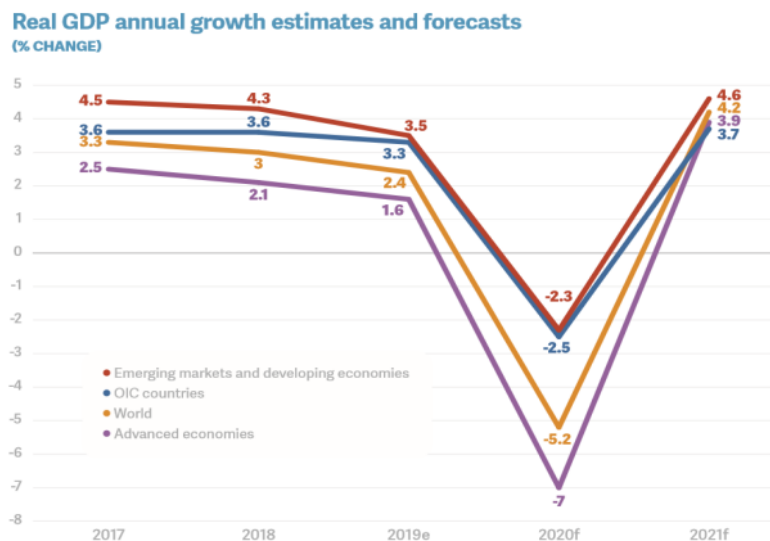
The presence of the Covid-19 Pandemic seems to destroy everything, the order that has begun to tidy up in the context of the halal lifestyle seems to be stuck with various restrictions here and there, so that the wheels of life experience a slowdown. Covid-19 that emerged in Indonesia at the end of March 2020 triggered social restrictions everywhere, such as in mosques, in food stalls, in schools and other crowded places.

The stretch of life has become a little chaotic, the cash flow of a number of companies has experienced a negative contraction, resulting in the layoff of a number of workers whose

numbers are up to millions of people, prices of goods have soared amid the strengthening of the dollar against the rupiah, increasing unemployment and increasing poverty rates, not to mention the rolling of the Job Creation Law. is a serious dilemma in the midst of the Covid-19 pandemic.

One of the sectors most affected by the Covid-19 outbreak is the halal tourism sector. According to Puspaningtyas (2020) the global halal tourism industry has experienced a sharp decline due to the Covid-19 pandemic. The projected value of Muslim Friendly Travel in 2020 only reaches US \$ 58 billion. Whereas before Covid hit, Indonesia was in fifth position with the largest total Muslim expenditure on halal tourism after Turkey, the United Arab Emirates, Qatar and Kuwait. Industries or businesses that are involved in the halal tourism sector, such as transportation services, both land, sea and air, hotels and other accommodation services, culinary businesses, souvenir businesses and various other activities, have all felt a tremendous impact due to the Covid-19 pandemic. Covid-19 caused a decrease in the level of tourist visits both foreign and domestic, hotel occupancy decreased in the range of 10-50% including sharia hotels. Sales of halal tour packages have decreased sharply, Hajj and Umrah travel agencies also have to bite their fingers, because the schedule for Umrah and Hajj departures has been canceled until an undetermined period of time.

Figure 2. Real GDP Growth during the Covid-19 Pandemic



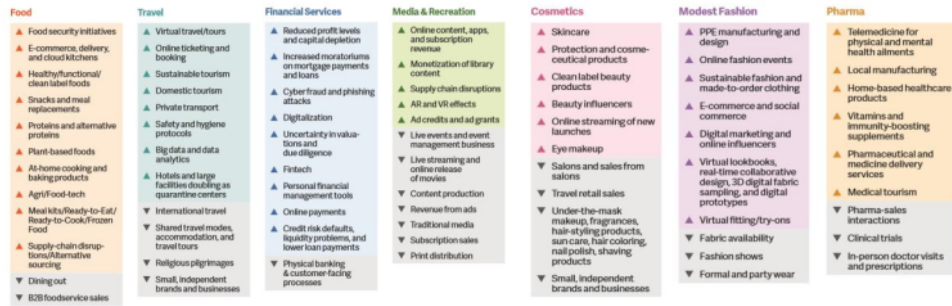
Source: *State of the Global Islamic Economy 2020 - 2021*

Apart from the halal tourism sector, other affected halal sectors such as trade, investment and Islamic banking. In the investment sector and Islamic banking, the amount of savings or investment has decreased, this is triggered by the purchasing power and saving power of the people that have decreased significantly as a result of the economic downturn caused by the pandemic. The decline in sharia business products has resulted in an increase in production costs, especially in obtaining raw materials for producing halal goods originating from abroad, which has an impact on layoffs of a number of employees.



Globally, the impact of Covid-19 has also hit the Islamic economic sector, this is marked by a decline in all economic commodity sectors, except for sectors that take advantage of information technology services, which are still able to cope with the pandemic by trading virtually, such as in the food, cosmetics sector. and pharmacy.

Figure 3. Impact of Covid-19 on the Islamic Economic Sector



Source: *State of the Global Islamic economy 2020 - 2021*

The impact on the Islamic banking sector will also affect people's purchasing power. The people's purchasing power has decreased, including in the effort to fulfill their daily needs. From the investment sector, several investors canceled their investment plans on the grounds of sluggishness due to the Covid-19 pandemic (Yuliani, 2020).

In the midst of the Covid-19 pandemic, the concept of halal has also stumbled with the birth of the Job Creation or Omnibus Law, which has become a debate among the public. Some people respond to the weakness of this law in terms of the halal lifestyle, because the mandate of this law gives flexibility and authority to company owners to independently determine the halal status of the products and services they produce. The role of the Indonesian Council of Ulama (MUI) or the Ministry of Religion seems to be marginalized.

### Halal Ecosystem

However, the halal lifestyle has first manifested itself in the order of the halal ecosystem and has colored almost all aspects of the life of the Muslim community, this is reinforced by the presence of the Halal Product Guarantee Law. This law strengthens the guarantee of the availability of halal goods and services, as well as halal business mechanisms. The government also plays a role by stipulating the issuance of halal certification to entities that run businesses, which is believed to be able to improve the business economy when the pandemic hits and hopes to increase thereafter.

In its development, the halal ecosystem is a management system for various economic activities that involves various parties such as business actors, various institutions, government agencies, and non-government institutions. There are at least five sectors involved in the halal ecosystem, namely goods, services, infrastructure, human resources, and government support. Indonesia with a large enough population and a majority of Muslims has tremendous potential in developing the halal ecosystem. The halal ecosystem can be implemented by individuals, groups

and even countries by ensuring the halal status of all existing links, starting from raw materials, production processes, packaging, distribution of goods, retail sales, to ready-to-consume products.

In an effort to ensure the availability of halal goods and services, as well as the business mechanism that is built in it is ensured to be halal, the government stipulates the granting of halal certification to entities that run businesses using a traceability system. This system is intended as a tracking system for various components, such as: materials used, product processing, slaughtering system for food production that uses animal resources, product location, equipment, production space, storage, distribution, product presentation, the perpetrator's halal assurance system. business, up to the reporting of the results of the examination and testing carried out by the halal inspection agency appointed and established by the government. The formation of institutions involved in halal certification has also entered a new chapter in the halal certification process by involving three main institutions, namely: the Halal Product Guarantee Agency (BPJPH) of the Ministry of Religion of the Republic of Indonesia, the Halal Inspection Agency (LPH), and the Indonesian Ulema Council of Ulama (MUI).

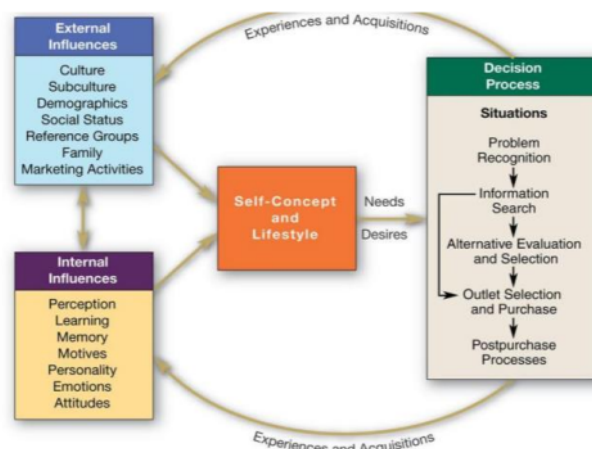
The mechanism built into this search system illustrates that producers or companies including micro, small and medium enterprises (MSMEs) must submit an application to BPJPH to obtain halal certification. After the application documents are complete and meet the requirements, BPJPH then requests the services of an auditor from LPH to carry out an inspection and study of the materials used, the production process carried out, the presentation process, packaging, and other activities to ensure the implementation of halal product guarantees in every company activity. MUI is mandated to issue fatwas related to the halalness of business mechanisms and products produced by producers based on the results of the LPH audit. BPJPH as the owner of authority in issuing halal certification will issue halal certificates with a halal label validity period of 4 years based on the determination of the MUI fatwa.

One of the institutions that is currently the best example of implementing the halal ecosystem is Islamic boarding schools. As an educational institution, Islamic boarding schools have potential human resources (Annisa, 2019). Islamic boarding schools also have the right atmosphere to apply the halal ecosystem, and can design miniature halal ecosystems by building a halal value chain, starting from the environment, humans, business institutions, mosques, schools, lodges, home industry, and various interactions in them that can be patterned in such a way as to create a halal ecosystem. However, Islamic boarding schools should be equipped with good managerial skills in creating an optimal halal ecosystem, and can become the basis for a new economic flow in Indonesia.

In an effort to create a halal ecosystem, Hawkins et al (2006) provide examples and descriptions related to the mechanisms and models of consumer behavior in an economic ecosystem. This ecosystem can influence the behavior of every individual in the interaction, including in the selection of goods and services. Thus, the halal lifestyle as an ideal standard of living can be developed by involving various interactions in an ecosystem that can customize this situation.

Figure 4 provides an overview of lifestyle as a result of the interaction of various factors involved in an ecosystem. The arrangement of the halal ecosystem is of course intended to improve the quality of human life which is not only prosperous but fulfills the elements of blessings from Allah SWT, in addition to fulfilling physical needs also fulfilling the inner needs of humans living in this halal ecosystem.

Figure 4. Model of Consumer Behavior in an Economic Ecosystem



Source: Hawkins et al, 2006.

#### 4. Conclusion

In its development, this halal lifestyle can encourage and improve the business economy by making Muslim communities both as producers and as consumers, even in several previous studies and studies showing that non-Muslim people also enjoy this opportunity. Companies that do not consider their service to the halal label will suffer a significant loss of opportunity. Some empirical evidence shows that halal business shows a quite encouraging trend with the achievement of turnover and profit that continues to grow from time to time.

However, the Covid-19 Pandemic has made worse of things, the order that has begun to lead to a halal lifestyle seems to be stuck with various restrictions here and there, so that the wheels of life are experiencing a slowdown. The cash flow of a number of companies has experienced a negative contraction, leading to termination of employment of a number of workers whose numbers are up to millions, prices of goods have soared amid the strengthening of the dollar against the rupiah, increasing unemployment and increasing poverty rates, not to mention the rolling of the Job Creation Law has become a serious dilemma amid the pandemic Covid-19.

However, the halal lifestyle remains the choice of the community. This is evident from the increasing number of business outlets in society, as well as the enthusiasm of the desire of the Muslim community to return to its sharia, the birth of the Halal Product guarantee law, the sharia banking law, the law that explains the principles -Sharia business principles, giving birth to a situation that leads to a more sharia life until the availability of halal certificates to ensure assurance of raw materials, production processes and products.

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